

IRISH EMIGRATION and Catholic Education In the Last Century.

Two Pen-Pictures From the Last Report of Canada's Archivist.

There is no history as reliable as that which is compiled from the original documents conserved in the archives of a country. As far as Canada is concerned the annual reports of the Dominion Archivist are worth their weight in gold. No more painstaking man could be found than Mr. Douglas Brymner, LL.D., F.R.S.C., and his work amongst the archives is calculated to form the basis of a future complete history of this Dominion. That work is thorough in its every detail, and the one who will take up the series of his annual reports could almost write the authentic account of any great movement, change, struggle, or triumph that appears on the field of our country's past. As I have the exceptional privilege of receiving from that gentleman, each year, the compilation which he presents to the Government, I have the advantage of gleaning some very rare and important information concerning the great Catholic questions that have occupied public attention here since the country passed from the French to the British domination. In studying Mr. Brymner's last report, a copy of which came to me last week, I discovered two very important questions treated: one, in regard to Irish immigration to this province, about the time of Catholic Emancipation; the other, concerning the educational institutions of the country at that same time. I have taken some passages from the report, and will ask permission to reproduce them in this week's issue.

We have a pretty fair idea of all that was suffered by the Irish emigrants who fell victims of the fever; we also know of those that came out in the cholera years; we can tell the story of the veritable martyrdom that our race has undergone, both at home, on the high seas, and in the hands of their anticipated future prosperity. But we do not know the whole story of what our fellow-countrymen endured in this new land. It is merely for the purpose of reviving a period in the history of emigration that may have passed unnoticed by the recorders of past events, that I take the following paragraphs from Mr. Brymner's report. They are to be found on pages XIII, and XIV, under the special title of "Sessional Paper, No. 8."

"The practice of sending out pauper emigrants to Canada was neither of advantage to them nor to the country. Sir James Kempt reported in August, 1830, that a ship load had been landed at Quebec of destitute people sent by the magistrates of the county of Kildare, their passage having been paid by public subscription, for whom no work could be found at Quebec, the only hope of employment for them being in the Eastern Townships, where roads were being opened, but there was no fund to send them there. By the charity of the masters of two steamboats they were conveyed to Three Rivers and Montreal whence they might reach the Eastern Townships, otherwise they would have been left starving in Quebec. Even after arriving at Three Rivers and Montreal they had a long way to go before they could reach their destination and their sufferings whilst on the road under the heat and rain which then prevailed, according to the manuscript journal of the late Mr. Dorwin of Montreal, may be imagined, for no attempt had been made to describe them. Sir James Kempt wrote to the superintendent of the roads in the Eastern Townships to employ them but his most sanguine expectations do not seem to have extended beyond the chance of their obtaining employment for some weeks and that ended what was to become of them in winter? Sir James Kempt remonstrated in the strongest terms on the cruelty of attempting to relieve the English and Irish parishes by sending persons as paupers to a colony where they arrived perfectly destitute amongst strangers on whose bounty they were thrown for immediate support. (Series Q, volume 198-1, page 224). In addition to the ordinary distress which might have been expected, there was that which arose from the emigrants being hurried ashore and exposed to lie on the wharves from which much sickness resulted. (Series Q, volume 198-2, page 375), and Mr. Buchanan, the emigration agent, complained that the ship masters continued to land their emigrants at all hours without, in the slightest degree, consulting the convenience of the poor stranger, and he suggested that permission should not be granted to land emigrants until the ship was cleaned and not after four o'clock in the afternoon. The emigrants on board the ship reported on particularly by Sir James Kempt brought a recommendation from the magistrates to the committee in Quebec, in which it was said that the emigrants on board were well conducted, industrious people, who had been trained to some branch of the woollen manufacture, but who would

cheerfully accept any employment that might be offered. Where they settled does not appear from the papers under review."

"The return of the number of emigrants arriving in the province of Lower Canada, is very imperfect. The House of Commons on the 4th of March, 1831, desired to have an account of the arrival of emigrants in the British North American provinces from 1790 to the latest period, but all that the Lower Canadian authorities could do, after corresponding with other provinces, was to furnish so far as possible the returns for that province. From 1790 to 1815 it was estimated that 5,000 emigrants arrived at Quebec, and that 2,000 came to Lower Canada by way of Gaspe and New Carlisle. These figures, but for Lord Aylmer's report, would have seemed to be mere guesses. From 1815 to 1830, there arrived at Quebec according to the report of the emigration agent, 167,515. The numbers arriving in 1826 to 1830, reported by the customs authorities do not agree with those reported by the emigration agent, being considerably more in these years in the report of the latter when these are compared with those of the former. The reason given by the customs authorities for thinking their own figures short of the actual numbers is that the return furnished to the Custom House by the master cannot be depended on as strictly accurate, as we have reason to believe that the numbers landed in many instances exceed the number stated in the return, no muster being required to be made by the officers. Subsequently, Lord Aylmer, then Governor, wrote that he had examined the books of the harbor master of Quebec and felt convinced that the returns made by Buchanan were as near the truth as was necessary for all principal purposes.

"The arrival of a large number of super emigrants caused anxiety to the provincial authorities and Lord Aylmer urged that no pecuniary relief should be given on arrival in Canada to persons capable of earning a livelihood, recommending that the only assistance given by government should be:

- (1). Providing temporary shelter by the erection of sheds, and the expense of lodging on first landing, and with a view to keep the emigrants separate from the mass of the population.
- (2). Gratuitous medical assistance to the sick pauper emigrant on his arrival.
- (3). The means of transporting himself and family to the place he may choose or may be chosen for his residence in the province.
- (4). Printing, publishing and distributing in abundance to the emigrants, small pamphlets containing useful practical information regarding the country and setting up in conspicuous places printed notices of the conveyances with their prices to the several parts of the province."

When so much has been written about the Manitoba schools, about the injustices done the Catholic element in regard to the education of their children, and about the famous Jesuit estates questions, we will not be surprised to learn, that these same estates supported the Protestant schools of this province during the first half of the nineteenth century, while the Catholic institutions of education were entirely dependent upon their own resources and upon the fees paid by pupils. I will quote, firstly, an extract from Sir James Kempt's letter to Sir George Murray, (Archives, Series Q, Vol. 198-2, P. 392), dated "Castle St. Louis, Quebec, 21st December, 1829. Read this attentively:—

"Sir.—The Protestant institutions for education consist of the two grammar schools, one at Quebec and one at Montreal, and of a Seminary lately established at Chambly under the auspices of the Lord Bishop of Quebec, where, in addition to the ordinary course of classics, young men are instructed in Divinity, preparatory to taking Holy Orders. The institution is however entirely of a private nature and solely supported by the students attending it.

"There are also some academies in the towns of Quebec, Montreal and Three Rivers, where instruction is given in the classics, tho' the course of study is probably not carried so far as in the Seminary at Chambly. These are altogether private, and of course depend upon the scholars for their support.

"There are six Roman Catholic seminaries or colleges in the province, including the two establishments that are under the direction and principally maintained by the funds of the seminaries of Quebec and Montreal.—these two bodies are possessed of considerable estates, tho' not by their endowment specially appropriated to the purposes of education, and those of the latter in particular, as you are aware, are of very great value.

"Of the four other Roman Catholic seminaries, only one, that at Nicolet, has been erected by letters patent, and all four are principally supported by voluntary contributions, or the price paid by the students for their instruction.

"Of all these seminaries both Protestant and Roman Catholic the two grammar schools at Quebec and Montreal alone receive any permanent

assistance from the public funds. The school at Quebec as shown in the return receives an allowance of £200 a year and £90 for the rent of a school house from the funds accruing from the estates heretofore belonging to the late Order of Jesuits.—

"That at Montreal £200 a year, and £54 for the rent of a school house from the same revenues.—

I will now pass to the "Return of Schools in Lower Canada." (Archives, Series Q, Vol. 190-2 p. 401). Before presenting this analytical return let us consider the "postscriptum" to Sir James Kempt's letter, which reads thus:—

"P.S. It may be necessary to mention that the two grammar schools at Quebec and Montreal that receive an allowance from the Jesuit estates were established in the year 1816,—three gentlemen having arrived from England in that year appointed by the Secretary of State to superintend them as well as a grammar school in U. Canada. The authority for the amount of the salary to be allowed is conveyed in a dispatch from Lord Bathurst dated 24 February, 1817.

"The salary for the master of the grammar school in U. Canada, was ordered by your dispatch of the 2nd June, 1828, to be transferred to that province, but a demand has been lately made upon the Jesuit estates for the arrears of his salary for 18 months prior to that period;—the claim is correct, but the estates are at present unable to defray it."

The return for the Protestant schools show us:—

1. Royal Grammar School, Quebec, supported as follows: £200 a year and £90 a year for the rent of school house, paid from the funds accruing from Jesuits' estates under an authority from Lord Bathurst, dated 24th February, 1817.
2. Royal Grammar School, Montreal, supported as follows: £200 a year and £54 a year for rent of school house from the funds arising from the Jesuits' estates under an authority from Lord Bathurst, dated 24th February, 1817.
3. Seminary at Chambly, supported by contributions of students.

Now for the Catholic institutions:—

1. Seminary at Quebec.—No revenue specifically appropriated to the purposes of education, but is possessed of the following considerable property:—The Seigneurie of Beauport—15 leagues in front by 6 leagues in depth on the River St. Lawrence below Quebec.
2. Seigneurie of Isle Aux Coudres, seignior of Cap Brule, seignior of Coulanges, seignior of St. Michael, seignior of Sault au Matelot (in the town of Quebec), seignior of Isle Jesus (in the district of Montreal).

The precise value of these estates is unknown, but by an avowal and denouement made many years ago it was calculated to be about £2,000 a year, besides large contributions in grain and lots et ventes on mutations of property which in the seignior of Montreal, comprehend the whole of the town must amount to a large sum.

3. Seminary at Nicolet.—Principally by the contributions of individuals, the small landed property in the neighborhood of which it is possessed being stated to be of very little value.
4. Seminary at St. Hyacinthe.—By a small property possessed by the Rev. Mr. Girouard, the proprietor and the contributions of individuals.
5. Seminary at the last session.
6. College of St. Anne.—Contributions of the scholars.

With these data, drawn from the most authentic source, it is indeed easy to explain how, in the competition for success, the Protestant educational institutions should have outstripped those belonging to the Catholic Church. The latter supported themselves, unaided by grants, and at the same time supported the former by means of the revenues from the Jesuit estates. This certainly is information sufficient to afford the basis of an interesting historical and educational treatise.

AN ARCHBISHOP'S WORK.—The proprietor of a Main street saloon in Dubuque, Ia., says that Archbishop Keane's active efforts in the cause of temperance have borne such

fruit that the whole saloon business has been materially affected.

"Business is dead in our line," said the saloonkeeper, as he stood in front of his place of business and looking up and down Main street called the reporter's attention to the almost deserted street. It was only a few minutes past ten o'clock and a Saturday night. The reporter suggested that probably the rounders hadn't taken a start and would show up later.

"No they won't," replied the man who mixes drinks and hands out high ones, "because they've quit the game. There aren't two places in town that are making more than a living. The majority are taking in just enough to pay their mule, and keep their table going, and some of them have to scratch to do that. There is a number of them who manage to keep open who I know don't have their heads out of water is a mystery to me. Some of them are backed by the breweries and are kept going just because the competition between the breweries is strong."

"How do you account for it?" he was asked.

"It is the result of Archbishop Keane's sermons," he replied. "Now I am in a position to know what I am talking about and it's a fact. The people are regarding his temperance sermons and are keeping away from the saloons. If they are doing any drinking they do it at home. The absence of young men is noticeable. The young ladies had its effect, too, and many young people took the pledge. If it hadn't been for the excursions brought into the city this summer a number of shutters would be up in some places."

TOPICS OF THE DAY.

"RIGHTS OF PARENTS."—Under this heading Rev. Father Lambert, in the "Freeman's Journal," has a very telling criticism of the "Brooklyn Times," which has gone into hysterics over some remarks of Bishop Scalabrini, about the teaching of different languages in the parochial schools. Our purpose in referring to this article is not exactly on account of the question of modern languages, rather is it in regard to a reply which Father Lambert gives, at the close of his article, to the "Times," on the point of religious instruction in schools. It appears that the Brooklyn organ objects to parochial schools, "because religious instructions are given in them. They tend to foster religious prejudices and to divide the population into hostile sects." We have more than once met with this same argument against separate or parochial schools, but we have rarely found it answered more effectively than in the last paragraph of the article in question. Father Lambert says:—

"If the teaching of religion to children in school be an unnatural cause of strife and division it is equally a cause of strife and division when taught to them out of school, in their homes and churches. The same reason, then, which you give why religion should not be taught in school is a reason why it should not be taught out of school, in homes and churches. To get rid of strife and divisions, to get rid of strife and division you must get rid of religion altogether. Is the 'Times' ready to accept that conclusion from its position? Such a conclusion will receive neither Catholic nor Protestant support. The vast majority of the American people believe that religion should be taught to the young in our schools if some plan could be devised that would be satisfactory to parents belonging to different denominations. The present school system is, and was intended to be, an attempt in that direction."

TECHNICAL SCHOOLS.—In the "Catholic World's" educational number Carica C. Eaglesfield has an able article upon the need of technical schools in the United States. According to that writer the warfare of the coming century will be an industrial one, and the conclusion is that the nation which has the best educational advantages will be the one best prepared to wage it successfully. This does not refer to the education received in existing colleges and universities, but to the special and technical training which prepares the masses for the great struggle for daily bread. It would appear that Germany has a model system of technical schools, according to the writer above mentioned. To our mind the question seems to be in how far such a system as that which obtains in Germany could be made practical and applicable in a country under the social and other conditions which characterize the United States. This is a problem which we are not called upon to solve, so we need not attempt its investigation. But for information, sake we may reproduce what the writer has to say about the three causes to which the enormous growth of technical industry in Germany is owing. We will quote a few lines from the article, beginning with the assertion that these three causes are:—

"The temperament of the people, the educative facilities, and the methodical adaptation of scientific research to industrial practice. We may not be able to so discipline our

national temperament as to acquire the plodding, staying power and slow patience of the German character; but we can improve our educational advantages, and we must establish a closer union between practical and scientific technical work. If we can found such schools as they now have in Germany, and educate our large number of young men of native inventive and mechanical genius, we can easily compete successfully with the trade of the whole world and win over every competitor. Social conditions are so much easier with us than they are in Germany that our artisans ought to lead happy and contented lives. Our wages are higher in every line of work, and the cost of living, very much lower; so the annual savings are always in favor of the American workman. The absence of class distinctions is a spur to constant endeavor, and the American workman, providing he is frugal and temperate, is bound to better his lot."

We are not quite prepared to say in how far all this may be applicable in Canada; but we have a firm belief in the utility of technical training and we believe that, under our present conditions, very much could be done by having technical branches in all our existing schools, colleges and other educational institutions.

LIVES BECOMING LONGER.—In the United States and in England for some years past, actuaries have been investigating actuaries are preparing new tables of life experience, and it is expected that the results on the present insurance system will be far reaching. In 1903 the International Congress of Actuaries meets, and these tables are intended to be laid before a special committee of that Congress, with a view to securing such alterations in the general conditions of life insurance policies as may correspond more exactly with the evidently improved state of life risks. One of the new tables shows how many males healthy at the age of ten years may be expected to live old. The old table comprised results up to 1803, the new one gives the results between 1863 and 1903. It is evident that the new table shows a lighter mortality than the old one. The following is the table—

Age	Old	New	Difference in favor of New
10	100,000	100,000	0
15	98,224	98,284	60
20	96,223	96,453	230
25	93,061	94,387	1,326
30	89,865	91,942	2,077
35	86,281	88,995	2,714
40	82,284	85,487	3,203
45	77,919	81,263	3,343
50	73,726	76,185	2,459
55	69,513	69,919	406
60	65,866	62,078	3,788
65	62,297	52,307	9,990
70	58,124	40,615	17,509
75	52,284	27,752	24,532
80	45,691	15,530	30,161
85	38,124	6,350	31,774

TWO COMMENTS.—"The Boston Journal" commenting on the fact that Mr. Charles Schwab, President of the United States Steel Corporation, is going to build a \$2,000,000 house on an 860,000 lot of land in New York city, says, "Mr. Schwab has been a worker all his life, not a striker."

The "Boston Pilot" commenting upon his remark says:—

"Does the 'Journal' think it strange that a man with \$1,000,000 a year salary is not tempted to be a 'striker'?"

It seems to us that both are astray. It is quite possible that, in the common acceptance of the term, Mr. Schwab is not a "striker," he has no need to "strike for higher wages." But during all his early years of probation, before he reached the turning point at which he began to be wealthy, was it not exactly because he was always "striking" and "kicking" that he succeeded in securing what he desired to have?

CATHOLIC EMPLOYEES.—In glancing over a recent number of the New Zealand "Tablet" we came upon an article entitled "Catholic Public Servants." As we read it through, we found that it consisted of quotations from another article, on the same subject, that appeared in the "Catholic Press" of that country. It would seem that the Orange faction has succeeded in creating disturbance over in the Australasian colonies. This is not to be wondered at, since the experience of the last century amply demonstrates that the Order is to be found in every land over which a British flag floats, and that it is an element of trouble in all quarters of the globe. At the Orange demonstration in Sydney, on July 12th last, Grand Master Wheeler complained that the Protestant element had not a fair share of representation in the public service of the country. In view of our position as Irish Catholics in Canada, we will quote the balance of the article, which runs thus:—

This statement led the "Catholic Press" to search the Blue Book from Dan to Beersheba, and with results which it properly describes as "a

truly startling nature." In its issue of July 20 it published in detail a full and detailed list of "the positions under the Government of which the pay is £700 a year and upwards (£6-23,000), and which, in addition to the high salary, carry power and influence." In fact, "they control the departments and practically govern the country, besides giving much of the tone to social life." These positions number 125, and yet only three Catholics are to be found in them. There is well to explain, too," says our esteemed contemporary, "that two of the Catholics are English, and that one was only recently received into the Church. At the time of his appointment he was a Protestant. The amount paid by Government in the above list," the "Press" adds, "is £180,338; the amount paid by Government every year to Catholics is £3,990."

"Catholics," says the "Press," "form at least a fourth of the population, therefore by any law of average you would expect to find, at the very least, Catholics occupying one position out of every five in the Civil Service, and it is fair to assume that they would preserve that proportion if they were governed in that service. Instead of that, however, we find that the richer the office the less likelihood there is of a Catholic filling it, and whereas in the lower ranks of the service it might be possible to find one Catholic out of 15 servants, in the high places, among high government officials known as the 'soft fat jobs,' Catholics have obtained only one position in every 45. There can only be one explanation of this extraordinary condition. Beyond all doubt there is an anti-Catholic ring dominating the Civil Service and official circles, and these results, as the outcome, not of accident, but of malicious and methodical plotting. It is absurd to contend that the cause lies in a lack of ability in the Catholic population. Outside the Government offices, the more than hold their own in every department of civil life. In the professions, in politics, in commerce, in the arts and trades—wherever cleverness and adaptability spell success—Catholics are to be found proportionately as have educational advantages equal to those of the average citizen, outside their religion. That their natural ability is no more Boottian than that of the Anglican, Presbyterian, or the Methodist, they have demonstrated time and again. So, for heaven's sake do not let us have any such silly and inadequate excuse offered in explanation of the conspiracy we have unmasked."

So we see that the Catholic has no easy road to travel out in New Zealand, any more than if he were in the British Isles, or on this continent. In the same article there is a paragraph which we cannot refrain from quoting, because it contains the exact words used some years ago, by an eminent Irish Catholic representative—who, to-day, occupies, with great distinction, a place on the Bench. The Sydney organ says:—

"We do not expect for a moment that a man should get a Government appointment because he is a Catholic, even if a Catholic was never appointed to the service. But we do object to men being excluded because they are Catholics. That is what has occurred here, and if there is any sense of fair play in the State the story of the Blue Book should fill our Protestant fellow-citizens with shame."

Strange, is it not, that the conditions and the arguments should be so much alike here and at the Antipodes.

NEW YORK'S CATHOLIC CHAPEL.

Excavation has just begun for the new Lady Chapel of St. Patrick's Cathedral, New York. The undertaking includes a general remodeling of the whole east end of the cathedral, and the additions and alterations will cost approximately \$400,000.

A competition was instituted in 1900 by the Eugene Kelly estate for plans covering the erection of an elaborate Lady Chapel and crypt. Architects from France, England, Canada, and all parts of the United States were invited to submit drawings. To avoid any likelihood of favoritism these plans were submitted anonymously.

Professor Ware of Columbia University, was the expert for the architectural part, while Archbishop Corrigan took charge of the ecclesiastical side. Both agreed upon the design known as No. 13, which proved to be the plan submitted by G. T. Mathews of New York.

The general style of the new chapel will be thirteenth century French Gothic. It will be simple and severe below, and delicately tracery and pinnacled above.

The roof and belfry are to be green bronze, touched sparingly here and there with gold. The cresting is to be treated in the same rich manner. In order to suggest the Gothic idea of restlessness and aspiration, the vertical lines will be multiplied to an unusual extent and the horizontal lines suppressed.

All the construction features belong to the thirteenth century, but the detail breathes itself into the fuller lines and interlacing of the fourteenth century at the top. Within the chapel will depend entirely upon stained windows for color and light. The interior carving will be generally in low relief, of Genoese delicacy, and embodying much symbolism.

Some very dull and sad people have genius though the world may not count it as such, a genius for love or for patience, or for prayer, maybe. We know the divine spark is here and there in the world; we shall have some such manifestations of genius.

In the... articles, Father... "Messieurs" Under the... owned,"... exposing... religious... menaced... in France... which is... numbers... using... clerical... Religious... I will... comment... in fact, ... other wa... its princ... my own... least, to... writer's... as far as... hausted... of me, I... have sing... single in... base a re...

He com... virtuous... effect th... represent... religious... a sensation... and rep... with indign... exaltation... own magni... stone from... miting li... buildings... and beaut... but have... sirable ne... immense b... built on... wonderful... aged poor... The rever... his case, a... dium, by... of his subj... "There w... ies of cong... a superb... wealth of... alas for th... Goria, stati... have singu... din's palace...

The statu... tute the f... ments adv... langer. As... can, with... needed to... pond with... be made ab... financial st... nities in... simply have... carefully pe... set forth... parison wh... wealth of al... tions in Fr... sessed by I... unimerrupted...

"The comm... ed the tota... and persona... (\$180,000) m... ministration... lowered this... 000 francs... 000 francs... 500,000,000... upheld by th... Senate in 1... over... thing to obs... parts of the... fortunes acc... Gold own... (\$200,000,000... wealth is es... 000 francs... bills at 800... fore, instead... 500,000,000... religious, w... wonable to t... such a stupen... being in the... als?"

He now cal... large as it... each individu... "But, no... francs seem... is perfidiously... the number o... allvs. Suppos... were divided... 100,000... small have... more alarmi... Hence, there... taining the... tions, and... what it repres... Now, 500,000... 000 would... (\$625), which... each religious... ninety-four... This decisive... five, but it is... as an amount... shall see. Let... at this figur... scandalously... ed of a capita... which is to... receives an in...