

after, and so on, as long as the laws of the land are unchanged and as long as Ireland is without Home Rule. It is obvious that it would be impossible to go on, for year after year, never endingly subscribing to assist the victims of a foul system, as long as that system itself is allowed to exist. If we want to free the tenant from his load and to drive misery away from the doors of thousands, we must begin by tearing down the structure of legalized robbery that has been built. Otherwise it would be like a vast ocean swallowing up every little stream of assistance, and never becoming fuller or less restless. In order to demolish the canopy that shuts out the sunlight of prosperity from the people we must have a sufficiently strong and united body of representatives in Parliament. And if the \$1,718 is going to secure one solid vote in the House, to enable one honest worker to battle for the amelioration of a whole people's condition, is it not most judiciously and profitably spent? We must not forget that until the Home Rule question is finally settled the Irish people must have representation in the British House, and as long as they must have the strength of their phalanx kept up they will require funds for that purpose. We hope and trust that the day is at hand when that nonsensical and ungenerous cry of opposition will no longer be heard every time that assistance is asked from beyond the Atlantic. Let us once get legislative autonomy for Ireland, and there will be no more calls upon the public for exceptional aid.

P. P. AISM HERE.

Some time ago it had been rumored that Rev. Mr. Madill came to this city for the purpose of establishing branches of the P. P. A.; but subsequently that gentleman denied the fact of having undertaken any such work. Be that as it may, whether P. P. A. branches or lodges have been created in Quebec, or whether they have not, one thing we know positively is the presence of a very pronounced spirit in our midst, and one that is in every sense akin to that of the organization in question. The evidence is not far to seek. In fact it has come under our personal observation in more cases than one. Of course we thoroughly understand that citizens who become possessed of that spirit are in no way anxious that the community should know it; they are ashamed of their motives and they often fabricate most senseless reasons or pretexts for their conduct.

In one of the leading establishments of the city, not ten days ago, a young man, who had proven himself both trustworthy, competent and in every way qualified to hold the highest office in the house, was to be promoted—on the ground of merit alone. It leaked out, by an accident, the day after he was told to prepare for the change, that he was a Roman Catholic. Until then no one ever questioned his religion; all that was taken into consideration were his qualifications, his labor, industry and honesty. Strange to say that on the eve of his promotion the matter of his faith arose and he was asked what church he attended. His reply was that he attended St. Patrick's. From that moment his fate was sealed. Not a promotion but a dismissal was the change that came. Certainly he was not told that he was dismissed on account of his religion: that would not do. He was suddenly informed that the business could no longer afford to pay so many salaries and that with deep regret his services would have to be dispensed with.

Still nearer to us has there been a case

that would surprise a great many of our citizens were they to know the names of the parties concerned and the circumstances of the affair. Neighbors would open their eyes and ask each other if it were possible that so much bigotry could exist beneath such very Christian masks. But what strikes us as strange is the fact that these cases—now becoming so frequent—have had their origin in or about the time that this P. P. A. movement was said to be coming in the direction of Quebec. We don't say that the persons to whom we refer, and fully a dozen others that we know of, have any direct connection with that organization, but we do claim that it has poisoned to a great extent the atmosphere and has spread seeds that, like the down of the thistle, are wafted by every wind in all directions. The idea of such a sentiment is so foreign to the spirit of our Church, and so adverse to the common practice amongst Catholics, that, were it not for the stories we read of the Pale and the Penal Days, we would fail to comprehend it. We see in it the very opposite to a true Christian spirit, and we look in vain around us for a place that could be suspected of engendering such a hydra.

While firm as a rock in the faith we hold, and while objecting to the slightest encroachment upon the rights of our Church, we are prepared to deal fairly, in all matters concerning the temporal welfare of our fellow-citizens and the good of the community, with those who unhappily do not agree with us on matters of religion. We believe that Canada is a land sufficiently vast to accommodate the different elements that go to make up her population. In matters of daily life we have need of each other; no one is perfectly independent. It is the index of a narrow soul to measure our conduct toward our fellow-men by the standard of our own creed. While in all that pertains to the soul, to the working out of salvation, and to the adoration due the Almighty, we have our fixed principles and hold no communion with those whom we believe to be in error, still that in no way should interfere with or govern our conduct toward them in life. We all adore the same God, and the same God commanded us to "love each other." We have no right to hate our enemies; much less have we any right to injure those who are only doing us good.

It would be a poor policy on the part of a Catholic merchant were he to discharge a trusted, competent, honest Protestant employee in order to make room for a Catholic whom he knew to be destitute of the qualifications and recommendations of the other. Nor would he be acting in accordance with the teachings of the Church. *In omnia caritas* is a principle that is peculiarly Catholic, and it finds an application in every day matters. By no means do we wish to saddle our non-Catholic friends with the errors and deeds of those who have become possessed of the P. P. A. spirit.

Writing from personal experience we can say that we have had dealings throughout life with Protestants, and have found them upright, fair, unprejudiced, generous, and possessed of all the fine qualities that go to make up the true citizen and the honest man. In the legal profession, in commercial pursuits, in the political domain, and in the journalistic world, we have had to do with non-Catholics and we found them so frank, so exact, and so free from any narrow prejudice, that, in many cases, we spent months together without that a question of religion ever once arose. These men—of whom we shall ever treasure grateful recollections—would certainly feel ashamed of their church

if they thought that the bigotry of the P. P. A. element would ever take up its position along side of it. Their views were too large and their sympathies too fine to permit of even a thought flashing across their minds—if that thought were prejudicial to a fellow-citizen's creed. It is pleasant to be able to honestly speak this of people who kneel not at the same shrine with us; it is equally depressing to be obliged to recognize the presence, in our midst, of the opposite spirit.

We refer to this subject for a special reason. We perceive that the evil spirit of unbridled bigotry is abroad, and that our people may have to meet and wrestle with it on many occasions. If so, we beg of them not to return evil for evil; rather should they prove by their conduct, their dignified acceptance of the situation, and their Christian demeanor to those who treat them unjustly on account of their Faith, that our Church is truly the mouthpiece of Christ, and that we alone comprehend His mission on earth.

CANADA'S INDEPENDENCE.

The Dublin Irish Catholic and Nation of March 17 comments on the now widespread pamphlet which ex-Lieutenant Governor Royal gave to the world last month. To judge from the portions of the pamphlet that our Dublin contemporary reproduces, and the analysis that it makes of other parts thereof, we feel that the article is calculated to leave a very wrong impression upon the minds of Irishmen at home, regarding the true feeling that exists and the attitude that is taken by Irishmen in Canada. Hon. Mr. Royal's utopian ideas of Independence are more likely to create ill-founded conclusions in the minds of strangers than to affect in any perceptible way the destinies of this country. However, it is of importance that our Irish friends in the old land should know exactly the circumstances that surround their fellow-countrymen in Canada, and that they should be enabled to estimate at its true value the importance of our position in the great struggle for Home Rule.

Independence, such as Mr. Royal advocates, would simply mean the most absolute dependence that could be conceived. It would mean the breaking away from the constitution which has guaranteed to us Catholics all the rights and privileges that we now enjoy; the tearing down of every barrier that keeps back the deluge of anti-Catholic bigotry which is rising and chaffing on all sides; the loss of the political autonomy which is ours by every right and in virtue of the Act that creates this country a Dominion; the rushing headlong into the great gulf of the American Republic; to be swallowed up, our laws, our institutions, our prerogatives, and our all; or else the standing alone, quivering and unstable, the toy of every wind and the victim of contending factions. It would mean the abolition of our magnificent system of Home Rule, a system that is federal in its strength and provincial in its autonomy. In no land, under God's sky, is there such a complete system of Home Rule as obtains in Canada. This cannot be denied. We enjoy its benefits, and we have no hankering after any change that might endanger them.

These comments of the Dublin organ on Mr. Royal's pamphlet have proved to us the danger there is that our Irish compatriots—living in Ireland—might undervalue the importance of the position we hold in Canada. Time and again have our foremost public men called attention to this subject; not later than last St. Patrick's Day, Hon. Solicitor-General Curran, in the course of a speech at Gananoque, said that "the Irishmen in Canada are hostages

for Home Rule." There is more in that statement than may at first be perceived. What else are we? Here is a country whose inhabitants enjoy all the blessings of a Home Rule government and have full possession of the rights and privileges for which Ireland's sons have been contending. In this country are Irishmen in thousands; and of those thousands not a few have risen to the highest positions in the land. In this Dominion Irishmen have been connected with the commercial, social, political and religious advancement that has been made, and foremost amongst the influential citizens of Canada have been Irishmen and the sons of Irishmen. While we—Irish-Canadians—are reaping the benefits of a complete Home Rule system; while we are sending our representatives to a Federal and to a Local Parliament; while we are dictating, by our votes, the laws under which we are to live, the Irishmen, who are in the old land, are fighting for, agitating for, speaking for, organizing for, and putting forth every effort for the acquirement of a similar form of government. Does it not stand to reason that, if we are dissatisfied with Home Rule in Canada, no species of Home Rule can be expected to satisfy the Irishmen in Ireland? If England could point to Canada and say, "behold your Irishmen, living in the full enjoyment of political autonomy, are anxious to shatter the constitution that guarantees them legislative liberty; how can we trust you with similar advantages—you would not appreciate them,"—if England could so speak, would it not be a mighty weapon in the hands of the Unionists?

But no: thank Providence that argument can never arise. If we are "hostages for Home Rule," we have done good service in the cause. Take up the history of Canada since the day of Confederation; ransack the account of every movement that had for its object the weakening or breaking of our system; examine the records of every agitation against the present autonomy of the Dominion; follow all the Independence, Annexationist, or other fads that have shot across our horizon, and we can say—without fear of contradiction—that you are unable to find the name of any Irish Canadian (or Irishman, if you prefer the term as more general), connected with the matter. There is not a more contented people in all the world than the Irish in Canada. The French Canadian may be as loyal as any British subject, but he sometimes forgets all that the constitution guarantees him, and, without weighing the consequences of his words if once realized, he talks about Independence, about separation, about annexation, and about a great many other impracticable things. But as long as the Irish Canadian has the full enjoyment of his liberty; the right to elect his own representatives, to have a say in the making of the laws by which he is governed—in a word, as long as he enjoys Home Rule in the plenitude of the term, he is perfectly satisfied with the constitution, and he proves thereby that, if Home Rule were granted to Ireland, his fellow-countrymen at home would be equally content. In this sense we are truly "hostages for Home Rule," and by our actions, our words, our appreciation of the advantages we have and our perfect contentment with a fair amount of legislative autonomy, we prove to Great Britain and to the world, that Irishmen are discontented at home simply because they are unfairly treated, and that a fair measure of Home Rule would suffice to make them the happiest, most prosperous people on the face of the globe. We don't want the Irishmen beyond the ocean, nor the Unionists in England, to suppose that we are so tired of Canadian Home Rule that we are prepared to sing in the chorus while Mr. Royal chants his independence solo. The men who are fighting the Home Rule battle may rely upon the conduct and support of the Canadian hostages.