

The Catholic Record

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor.

London, Saturday, Jan. 16, 1897

IS THERE NEW HOPE FOR IRELAND?

It is a common saying that if we touch a man's pocket we touch a man's heart, and the truth of this has been exemplified by the unexpected attitude which has been taken by Irish Conservatives or Unionists, as chronicled in our last issue.

The Commission reported that, after a careful examination of the wealth of Ireland in comparison with England and Scotland, they find that Ireland has been overtaxed to the enormous extent of two and a half million pounds per annum during recent years, and to an amount proportionately great for many previous years.

As a matter of course, this state of affairs presses very heavily on the rich landlords as well as the poor tenants, on the Protestants of the North equally with the Catholics of the whole country, and those who have hitherto been the most determined upholders of English rule are now in the front rank demanding that an immediate remedy be applied to so gigantic a fraud.

The most ultra of the Irish Nationalists have not given utterance to such language as this, and some of them have even said that though they are likewise bent upon obtaining redress, and are willing and anxious to cooperate with the Unionists in their zeal for bettering the condition of Ireland in all respects, they are not prepared to repeat such language as has been used by those who but a short time ago were ready to hang every Nationalist for treason.

Among the items which help to make the taxation of Ireland so onerous is the excessive burdening of the country with an unnecessarily large body of police. There is not so much crime in Ireland as in England, in proportion to population, nevertheless the taxes for the maintenance of the police force alone amounts to six shillings and four pence per head of the population, whereas in 1836 it was only ten pence three farthings.

The Government had imagined that it would have no trouble from Ireland during the coming session of Parliament. Its programme of business for the session was fully made out, and it was congratulating itself that the Home Rule question had been shelved for at least four year more, but its

self-satisfaction has been rudely disturbed by the present movement, which threatens a compact opposition of 105 members from Ireland, together with many Unionists of England who have already expressed themselves as ready to do justice to Ireland on this point. In fact even Lord Salisbury's former Solicitor-General, in speaking at Plymouth on the evening of the 4th inst., acknowledged the great injustice under which Ireland has suffered, and proposed as a remedy the granting of a million pounds per annum from the Imperial exchequer. This would be but a very small reparation, but Sir Edward states that the Commission was a packed one of Home Rulers. Mr. Balfour has practically made a similar statement, though in less pointed language; but it is a fact that it was chiefly composed of Conservatives and Liberal Unionists, so that it cannot at all be accused of having any leaning in favor of Ireland, and this accusation would certainly not have been made only for the fact that its conclusions are adverse to the wishes of the Government. Indeed there was not the least danger that the present Government would have created a Home Rule Commission when they went about the matter at all.

Mr. John Dillon demands on behalf of Ireland that twenty-five million pounds be paid to Ireland now as restitution, and that the balance due be paid afterward by degrees. There appears a strong probability that some measure of redress will be forced from the Government at the approaching session so as to retain the support of its Irish party followers, though it was not their intention to do anything for Ireland at present. At all events, both Irish Nationalists and Unionists have declared their determination to introduce some such measure into the House.

It is to be desired that the present working together of the Irish members of all parties may be merely a passing episode, but that it will pave the way to a closer union of the Irish people, Protestants as well as Catholics, for the attainment of their further just demands. The over-taxation of the country is only one of the many injustices under which the Irish people have been laboring for over three centuries.

IMAGINATIVE SENSATIONALISM.

The supposed attitude of the Bishops of Quebec towards Mr. Laurier's Government is a constant theme of the secular press of this province and that of Quebec, but it is safe to say that as the wild prognostications of the past in regard to this matter have been almost universally proved to be merely imaginative, so will those prove to be which are just now being very freely indulged in.

It could not be expected that the Bishops, or clergy, or laity of the Catholic Church throughout the Dominion should be enamored of the proposed settlement of the Manitoba school difficulty, by sacrificing the rights which Catholics have enjoyed in that young province, and the permanency of which had been guaranteed by a sacred compact between the original settlers of the territory and the Government of the Dominion; and the hierarchy of the Church are quite justified, both by reason of their ecclesiastical position, and as citizens, to pronounce against the settlement which would deprive Catholic parents of rights to educate their children in the way they deem necessary in order to make them at the same time good Catholics and good citizens.

Among the rumors which have recently been rife is one to the effect that it is or was the intention of the Quebec hierarchy to issue another mandement more explicit than that issued before the June elections in regard to the policy which Catholics should pursue in order to gain what their co-religionists of Manitoba require. It has been asserted that this imaginary mandement will formally condemn Mr. Laurier's Government, and command Catholics to support the Conservative party.

It should be needless for us to say that these prognostications are of a wild character, and have not even plausibility to sustain them. There were similar forecasts before the last mandement was issued, but when it really appeared it was of a character quite different from that which had been predicted. It took a firm stand, indeed, in demanding Catholic rights, but every citizen of the country has a right to do the same, under our civil laws. The various Protestant demon-

inations, or, at least, their conferences, synods and assemblies, made strong pronouncements on the Manitoba school question; and not one of the many journals which are now endeavoring to excite popular feeling against the Catholic hierarchy told them they were going beyond their reasonable rights by so doing, though they were with one voice advocating the continuance of a gross injustice. It is only when Catholics speak in favor of justice, and the maintenance of the constitution, that these pretended Equal Righters find fault.

The Catholic people of Canada are not to be terrified into inactivity by these one-sided patriots. We shall continue to advocate the rights of the Catholic minority in Manitoba until they are restored, and this we shall do independently of politics, as we have done in the past; and we have no doubt the Catholic Hierarchy will do the same, though we have no expectation that they will issue any partisan mandements.

A new color has been given to these misrepresentations of the intentions of the Hierarchy by a rumor which has been just published by the daily papers to the effect that an order from Rome has been received by the Quebec Bishops, commanding them to suspend all intended political action.

"Suspende omnia" (suspend all things) is said to be the wording of the telegram received. We have no authority either to assert or deny that such a telegram has been received, but we venture to say that if received it has nothing to do with any intended action in direct favor of either one or the other political party; and as far as Mr. Laurier is concerned we have to say that we have no political predilections either for him or for his opponents, but we do oppose the fictitious settlement of the Manitoba question in any such manner as he proposes to us at present. To accept it would be to admit that the Educational guarantees in the constitution are intended only for the protection of Protestant minorities in the Dominion, while Catholics are to be left subject to all the indignities and injustices which fanaticism and intolerance may concoct against them. The Hierarchy have generally pronounced also that they do not accept the proposed settlement. In so doing they have used their undoubted rights as citizens, while guarding also the spiritual interests of their flocks; but we protest against holding them responsible for the sensational reports of newspaper correspondents to the effect that they intend to follow certain courses which those correspondents invent. The hierarchy are to be judged by what they do, and not by what newspaper correspondents imagine they are about to do.

IGNORANCE AND BIGOTRY.

A circular as absurd as it is mischievous in intent has been issued and circulated, especially in the county of Essex, by persons unknown, who style themselves "the Patriotic Vigilance Committee," the purpose of which is to create religious animosity by stirring up the easily excited prejudices of the Protestants of Ontario against Catholics. We have no desire to attribute this would-be mischief breeder to any political party in particular, any further than to state that it savors of the P. P. A. spirit, and it probably emanates from zealous members of that or some kindred organization; but notwithstanding that there are a good many in Ontario who are easily excited to outbreaks of fanaticism the days are gone by when such devices had any potent effect. The circular declares that the country is in danger from a conspiracy between Canadian annexationists and Romanists to hand it over to the United States, and it asks that the names of the conspirators and supposed traitors in each locality be ascertained by loyal people and handed into the Conservative associations and other loyal organizations, such, we presume, as the Orange and P. P. A. societies. This would seem to indicate that the circular has been issued chiefly in the interest of Conservatives, but we do not believe that the Conservative party as a whole is at all responsible for it. There is no annexation party in Canada, though there are a few scattered Canadians who from time to time express themselves as annexationists; but as regards any collusion between Catholics and Annexationists, the thing is merely the dream of a wild imagination.

It is not at all unlikely that the movement is inaugurated by some knaves who desire to derive pecuniary benefit by the organization of that class of

ignorant and bigoted Protestants who are made to believe that Catholics and the Catholic Church desire to do them an injustice. The P. P. A. was instituted for a like purpose, for we have it on record that some of the treasurers and other officers of that combination appropriated its funds and then picked up their hats and left it. We are not without hope that a healthy public opinion will strangle this villainous movement to breed ill-will amongst the people.

THE MANITOBA COMPROMISE.

We did not expect that the Hon. Mr. Laurier would admit that his so-called settlement of the Manitoba school question made with Mr. Greenway is unsatisfactory. Fathers and mothers are apt to imagine their own children the handsomest and brightest in the world, but other people frequently form a very different judgment, and in the case of the Manitoba settlement the Catholics of that Province, who are chiefly concerned in the matter, see how impracticable is the proposition to substitute a half-hour's teaching of religion once or twice or three times a week, by the priest or his delegate for the Catholic schools which they formerly enjoyed.

Mr. Laurier, last week, appeared before his Quebec constituents to render an account of his stewardship, and although he had an enthusiastic reception from the immense audience which assembled in the drill-hall to hear his explanations, there was an indication that the people of Quebec are no more satisfied with the Manitoba compromise than we are or than the Catholics of Manitoba. Thus when Mr. Robitaille, President of the Liberal Club, read a resolution expressing satisfaction that Mr. Laurier had succeeded within six months in doing what his predecessors had not done in six years, in the way of obtaining concessions from the Manitoba Government for the teaching of religion and the French language, the resolution elicited no enthusiastic response, though it was pronounced by the chairman to be carried.

We cannot and do not believe that the people of the citadel city will endorse Mr. Laurier's compromise when they come to understand that his proposals will practically exclude religious teaching—which is the great desideratum for which Catholics are contending, not alone in Canada, but throughout the world.

It is not by thus throwing the burden of religious teaching on the priests that the Manitoba school question can be settled. The priests are occupied during the week with their parochial work, and it is impossible for them to arrange their time so that they may be in the school room two or three or six half-hours during the week to give religious instruction, especially when there are two or three schools in their parishes which equally require attention.

But Mr. Laurier told his audience that the priests may appoint representatives to teach in their stead. Competent teachers are not so easily found scattered about that they may be picked up for this purpose, and if they were to be found it is not likely they would be generally disposed to give their time to the purpose, to the neglect of their own business, without a larger recompense than could be afforded them. The only workable plan to obtain religious instruction in the schools is by employing teachers who will give that instruction, and this is what the Catholics did under the old school laws. There is no justice in throwing obstacles in the way of Catholics to have their own schools wherever they feel that by their own taxes, assisted by such Government grant as may be given for education, and whatever they may contribute voluntarily, they are able to support a Catholic school.

Mr. Laurier also lays great stress upon the fact that the judgment of the Privy Council was not an obligatory command or law whereby the Dominion Parliament and Government should grant redress to an injured minority. It was "a moral one." It is a new doctrine that the Government is not bound by a moral obligation.

We admit that there is no tribunal which has authority to force Parliament to pass just laws; but surely this does not authorize that body to deal unjustly with any part of the population, or to violate the solemn compact made in the beginning between the Canadian authorities and the people and the Legislature of Manitoba.

Mr. Laurier's defence of the compromise is a very lame one. We admit, however, that we believe he

made the best bargain he could get from Mr. Greenway. But that is not enough. It does not restore to the Catholics the rights to which they are entitled according to the judgment of the Privy Council. Until these rights are regained we shall continue to demand justice for the Manitoba minority.

AN ABSURD STORY.

The prevalent love of sensationalism, and the desire of newspaper correspondents to pander thereto, especially in connection with matters relating to the Catholic Church, have given occasion to a ridiculous story which appeared in several daily papers of the 6th inst. This story as published in the *Globe* is that through ignorance or partisanship on the part of the clergy in charge of the arrangements for the funeral of the late Archbishop Fabre neither the Premier of Canada nor the Federal Ministers were present in their official capacity.

Mr. Geoffroy explains the whole matter in a statement made on the day when the story was published. From his explanation it will be seen that there is no foundation for the sensational tale, as Mr. Laurier and his colleagues would have had suitable places assigned to them were it not that they themselves decided to attend as private citizens. Mr. Geoffroy says:

"On the day previous to the funeral I received a telegram from Mr. Laurier informing me that he intended to be present at the service, and requesting me to notify the palace authorities accordingly. This I did, and was told that the Premier would be welcome, and that a place suitable to his rank would be given him. I afterwards met Mr. Laurier at the hotel when he arrived, and he told me that it was his desire that two of his colleagues, Mr. Tarte and myself, should accompany him to the funeral service. I had previously decided to attend myself as a private citizen in my own name, but seeing Mr. Laurier's wish to have two of his colleagues with him I thought it would be better to go and inform the religious authorities. At the palace I first saw Canon Bruchesi, and he afterwards called in Canon Vaillant, who had special charge of the arrangements. These gentlemen told me that no invitations had been sent, except to delegates of religious communities and parishes, but steps had been taken to secure places for certain persons of rank who had signified their intention of being present. After some discussion, as I saw that the question of precedence seemed to be embarrassing for these gentlemen, we agreed that it would be better to leave the arrangements as they were, and that I would invite Mr. Laurier to take a place in my pew. This I carried out, and would have been happy also to invite Mr. Tarte, but I had only one place left at my disposal."

DR. FORAN'S "HISTORY OF CANADA."

After Dr. J. K. Foran, late editor of the Montreal *True Witness*, had delivered his lectures before the Catholic Summer School, in 1894, Walter Lacey, the now famous American *littérateur*, suggested, in one of his correspondences that the young Canadian writer should undertake a "History of Canada." Whether Dr. Foran took the hint or not, is more than we know; but we learn, with pleasure, that he is actually completing such a work. Some eight, or nine months ago we expressed our regret on learning that he had abandoned the editorial chair, and we felt that our literature would suffer in consequence. It seems, however, that the late editor did not forsake what he once called his "mission of love," but that circumstances forced him from the path wherein he was doing so much for Catholic journalism. Not to be defeated in his "mission," Dr. Foran has ever since been quietly, silently working away. According to a Montreal contemporary, he has collected material for an elaborate "History of Canada." But, before pushing on the more extensive undertaking, he has deemed it well to prepare a compendium of Canadian history. This smaller volume is intended as a textbook for schools.

In order to meet every objection Dr. Foran has labored to bring all the facts of our history into the space of about two hundred and fifty pages. He has aimed at facilitating the teaching, while rendering the study a pleasant and enjoyable task. Moreover, he claims that our school histories are too often tinged with prejudices, not only religious, but national, provincial and even social. For example, some writers look upon the story of our country's past from an entirely French, or an entirely English point of view; others ignore the smaller or younger Provinces of the Dominion,

confining themselves almost exclusively to Ontario and Quebec; again others, are prone to neglect the last half century for the sake of the earlier days, or else to skim over the first century and a half in order to get down to the present. His object is to present a text-book that can challenge criticism and may be acceptable in any school in the Dominion.

We could not better explain Dr. Foran's method, and the scope of his history, than in the following words, taken from Cardinal Gibbons' last book, "The Ambassador of Christ." The Cardinal says:

"Familiar lessons should be incorporated into our text-books, including reverence for political institutions and embodying an elementary knowledge of our system of government, together with the respective functions of its legislative, judicial and executive departments, the conditions required for American (Canadian) citizenship and the duties and rights of the citizen. These lessons should, of course, give a conspicuous place to the memorable events of which our country has been the theatre and which serve as landmarks on her onward progress. They should include a brief sketch of the Nation's heroes, statesmen and patriots, whose martial deeds and civil virtues the rising generation will be taught to emulate." Substituting the word "Canadian" for "American," in the foregoing, we have exactly the drift and spirit of this new venture in the field of history. As the author says: "History should consist of a statement of what has been, and not a set of disquisitions on what ought to have been."

According to the information we have received, this work is now almost completed, and we will look forward, with "great expectations," to its appearance in print.

Needless to say that we wish Dr. Foran every imaginable success; not on his own account alone, but because the book will be an immense boon to the public, and a guarantee of that larger and more detailed "History of Canada," which he has mapped out for the future.

ZOLA REJECTED AGAIN.

Emile Zola, the writer of so many wicked and anti-religious novels, has been again baffled in his efforts to become a member of the French Academy. The Academy has a character to maintain, and hitherto it has maintained its reputation as being the highest judge of and the best authority on French literature, and though we cannot admire those French authors who have gained popularity by writing in an irreligious vein, we cannot deny that those who have secured a seat in the Academy in the past have been at least in the first rank as literary men, but such is not the case with Zola. His books, beside being of evil tendency, have not even literary merit to recommend them. In fact, it is only because they furnish nourishment to the vilest passions of the human heart that they are read at all. This has secured for them a large constituency of readers, not only in France, but in England and America, and other countries into whose languages Zola's works have been translated.

Zola has indeed a certain amount of talent, but he cannot be compared with the famous and illustrious writers of his country who have adorned literature. The members of the Academy seem also to be of this opinion, as his candidacy was defeated by eighteen to four votes when his name was proposed for membership during the last month. We presume also that the Academy would not give its approval to the class of literature to which Zola has applied himself, the writing of what is called realistic pictures of vice in its worst forms. Such literature is calculated to encourage the vices it depicts, and Zola's writings should not be admitted to any respectable home. They represent only the most disgusting animal elements of human nature. The Academy did well to reject his application for membership, but it is said that he intends to persevere in his efforts for admission. It is to be hoped for the honor of the Academy that his perseverance will not be crowned with success.

A WORTHY RECOGNITION.

The following letter from the Secretary of the Catholic Winter School of America testifies eloquently to the work which Dr. O'Hagan is doing for Catholic education and Catholic literature. Dr. O'Hagan set forth the scope and purpose of the Catholic Winter School of America in the pages of the *American Ecclesiastical Review*, the *Catholic Reading Circle Review* and the *University Extension Bulletin*:

New Orleans, Nov. 8, 1896. To Thomas O'Hagan, Esq., Arthur, Ont.: Dear Sir:—At the regular meeting of the Auxiliary Board held last month, I was requested to convey to you by letter the sincere thanks of our members for the valuable services which you have rendered our school, and for the priceless assistance which your gifted pen has contributed towards the establishment and success of the Catholic Winter School of America. Permit me, then, dear

sir, in the name of our Lord, to express to you our earnest gratitude for the work which you have done for the cause of Christian education in America.

Respectfully yours,

Secretary Catholic Winter School of America.

EDITORIAL.

A PLEASANT interest which Catholic literature has long ago the enterprising Bros., New York of Catholic novelties," by W. "Passing Show" (81.25), "The Vocation" by M. F. Egan. Table of the Novels Catholic Novel (81.50) — and has been so edited has now

A PRESS despatch dated the 11th Cook, a lad of four years is convicted of robbery with a view to Judges here held in this re Smith will again home elicit reable immigrant to have a little ter? We have and old persons who are undes would be a ver shipload of them. We could also ary" to accomplish, the Rev

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