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THURSDAY, APRIL 18, 1895.

Calendar for the Week.

April 19—St. Leo IX., P.
20—St. Agnes of Monte Palczano.
21—St. Maximian, Bp.
22—Sts. Soter and Caius, M. M.
23—St. George, M.
24—St. Fidelis, M.
25—St. Mark, Evang.

Lord, Give us Candor.

Mr. Greenway is head of the Manitoba Government.

Mr. Sifton is Mr. Greenway's spokesman.

Rev. Dr. Bryce, professor in the Presbyterian College, is the power behind the throne.

Professor Bryce lacks assurance much less than exactness. He is the principal advocate of the thesis that there is no concern of conscience involved in this schools case. He made an affidavit to that effect, the which was read before the Privy Council. An unappreciative judge said: "This gentleman gives it as his individual opinion that the Catholic religion ought to be something entirely different from what it is"; and the other big wigs enjoyed the situation.

Inasmuch as the speeches Mr. Sifton has been delivering in Haldimand are essentially the same as the sermons Professor Bryce has been delivering from his pulpit, both of these gentlemen are more or less responsible for certain statements of fact which have the merit of being constructed without strict regard for the truth. Thus Professor Bryce first and Mr. Sifton afterwards charge that under the old regime affairs were so managed that while the Protestant school districts received \$197 each, the Catholic districts received \$947 each. Can it be denied that this statement was intended to convey the idea that the Catholic section of the School Board were cheating the Protestant majority to its face? What a lax and discreditable system! Lazy priests wallowing in ill-gotten wealth! Vast expenditures made and the community it was intended to educate still steeped in illiteracy! What a luscious morsel for the palate of the P. P. A. elector! But this sugary bit is not a confection. The legislative grants were made according to number of children, not number of schools, and the fact is that in 1886 the Protestants received 51 cents per child more than the Catholics; in 1887 \$1.02 more; in 1888 \$2.37 more.

Mr. Sifton and his friends dwell much upon a petition, the signatures to which consist of "marks." This particular section, St. Francois Xavier, is a blessing to the McCarthyites. There are a great many French half-

breeds, who are described by Professor Bryce as "wild mustangs." The priests have struggled hard for three-quarters of a century to induce them to accept the advantages of education. They have succeeded in imparting an education to more than 25 per cent. of these. The showing in view of the nature of the circumstances is highly creditable, for had it not been for the priests, absolutely none of these people would have had any education whatever.

Mr. Sifton complains that the priests received monies set aside for school purposes. Did not the priests give full value for the money? Could anyone else be had to do the teaching necessary? How ignoble is this insinuation when read side by side with the letter written long ago by Lord Selkirk praying the Bishop of Quebec to send priests to educate the people. Does anyone think that the life of a Catholic missionary in Manitoba is a bed of roses? Or has the Canadian atmosphere become so full of the odor of corruption in public concerns that even these self-sacrificing, self-denying men are not exempt from the suspicion?

Mr. Sifton says the Catholic School Board made returns which were palpably inaccurate. Here is another implication of robbery. Here again is the church preying upon the innocent public! How this statement will tickle the ears of the groundlings. But then the mischief of it is that this statement was believed once before, and the Protestant school board of Winnipeg refused to pay to the Catholics their share of the school moneys. The unblushing Catholics went to law about it. Worse than all, Chief Justice Wood (some people considered him a man of ability, too) gave judgment in their favor on December 27th 1875, and said "the facts proved under the law seemed clearly to establish their right to share in the same, and in proportion to the attendance of children at their respective schools. The average attendance is denied, but this seems as well established as such a thing can reasonably be, equally as well as the attendance at what may be called the regular schools."

It is evident from the importation of the Attorney-General of Manitoba into the fight in Ontario, and from the nature of his speeches, that the Manitoba Government appreciate the weakness of their position before the law and are now pleading justification for having overridden the constitution in order to effect the general welfare. Powerful as Mr. Sifton's addresses are at first reading, the new defence becomes lamentably weak when read in the light of the facts. Wherein the difference lies will be inferred from the foregoing comment. The cry of Provincial rights has thinned and dissolved and a tissue of fabrications, half-truths, implications, insinuations, and appeals to prejudice have taken its place. Mr. Sifton in criticizing the issue of the remedial order suggests an analogy which takes the ground from under his own feet. He says that that order was made because there are sixty-five votes in Quebec

and only five or seven in Manitoba, and that if the situations had been reversed the order would not be made. Grant the justice of this reproach. Enquire then whether had the populations in Manitoba approached more nearly than 15,000 to 150,000, would there have been any such legislation at all? And if Manitoba may appeal to the Dominion against Quebec, may not the well-nigh helpless Catholic minority in that Province very well appeal to the highest power they can approach against the wanton outrages upon them and their rights?

Catholics have no desire to impose an injustice upon Manitoba. They have no wish that the Province shall be hampered by an ineffective system. They have no desire to impose upon an intelligent people a condition such as that described by Mr. Sifton. They and their priests have made sacrifices for education such as have not been exceeded by any other section of the people. They recognize the mutability of human institutions and the possibility and advisability of improving any system that falls short of the best, but they will steadfastly refuse to recognize the dictation of others in matters so vital as this question of education.

Irish Officialdom.

No better proof could be adduced of the necessity for self government of Ireland than the unsuccessful efforts lately made by priests and M.P.s to obtain some government help for the distressed, almost starving farmers and small cotters in the west of Ireland. The chief secretary, Mr. Morley, having been appealed to more than once, finally communicated with the Government Inspector, a certain Dr. Flynn. The latter gentleman, in obedience to instructions, proceeded on his tour of investigation and travelled through the greater portion of the Province of Connaught, by rail, when possible, and on an outside jaunting car where no railway facilities offered. Dr. Flynn visited several gentlemen in towns and landlords at their country residences, where he was received with lavish hospitality, and entertained over the viands and cheering cups, with stories of the exaggerated reports of bad times in Connaught. When Dr. Flynn's official report was placed in the hands of the Irish secretary, in the House of Commons, the question of sending government assistance to the distressed of Mayo was at once settled. Mr. J. F. X. O'Brien called the attention of the House to the cries of distress that were reaching them daily from the west of Ireland, and asked Mr. Morley, the Irish secretary, if any steps had been taken towards affording relief. To this Mr. Morley replied that he had thoroughly examined the state of affairs in the west of Ireland, and that the Government Inspector had gone closely into the matter and assured him that there was no need for any interference on the part of the Government. To this asseveration Mr. O'Brien replied that the Government Inspector had not properly exercised his functions; that he had studiously avoided the very people who could

have given him true and proper information; that he had not even sought the assistance of any of the priests in the various parishes he had visited. These were the most competent to supply him with reliable information and to direct his personal researches, and at many cases of acute misery were brought under the notice of Dr. Flynn which were entirely ignored in the report, to all of which Mr. Morley replied that he watched things in Ireland as closely as he could from London, and that he had "perfect confidence in his officials."

The Dublin Freeman says: "Surely nothing can more clearly illustrate the other hopelessness of British rule in Ireland than the utterance of this fine old crusted formula by a man like Mr. Morley. No one can doubt Mr. Morley's zeal and good intentions. He represents in a special manner in the British Cabinet the principle of Home Rule for Ireland. But when all limitations and all allowances are made, the fact of such a declaration by such a man brings the intrinsic and intolerable hardships of British administration in Ireland home with very painful force indeed. The majority of those officials in whom Mr. Morley expresses his perfect confidence, are profoundly distrusted, and for good cause, by the people of Ireland. They were for the most part selected for their positions because they were known to be at direct variance with the great body of the people. In this case, it is said, the Inspector drove on an outside car through a snow covered country, and from this survey reported 'no exceptional distress.' In another he derived through the window of a first class railway carriage the belief that 'the ordinary poor law would be sufficient to cope with the distress.'" The distress in Ireland is a reality that can bear no trifling with. The interests of the starving poor must not be sacrificed to perfect confidence in officials whose inspection is perfunctory and whose reports are misleading.

A Plain Statement.

Rev. Joseph McCarthy, O.M.I., who was born in Ireland, and who has been for twenty eight years in Manitoba has something to say as to the alleged dissensions between French and Irish Catholics in that Province, and his testimony is well worth reproducing. With Archbishop Tache, he in 1869 founded the present St. Mary's Academy. From an Irishman he had great assistance in organizing; from a Frenchman the bulk of the cash required.

"In looking over the quarter century existence of schools, the bitterness and rancor of to-day contrasts painfully with those days. Protestants and Catholics then enjoyed their schools without friction or animosity, and children and parents of both sections were the best of neighbors, in spite of occasional demagogues who were restless spirits, trying, for their own ends, to set the people at each other's throats.

I further bear testimony to the fact that the French and English speaking Catholics worked harmoniously together, and with equal generosity aided in the furtherance of church and school interests. Furthermore, I always observed that those Irishmen who were and are ever harping on the idea that the Irish alone pay are the very men who never give anything themselves. "Empty vessels make most noise."