

## The Catholic Record.

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland."

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## IRELAND'S CAUSE.

Notwithstanding that Mr. T. M. Healy brought an amount of dissension and disorganization into the ranks of the Irish Nationalist Party on the eve of the election, and contributed thereby to the rout of the Liberals, in the House of Commons on the 16th inst. he made some good points in favor of justice to Ireland.

He brought the attention of the House to Mr. Gerald Balfour's administration of justice in Ireland, criticising the action of the latter in inducing Judge Bewley, one of the Lord Commissioners, to defer judgment in land cases before him for adjudication, pending the Government's prospective land legislation.

Mr. Healy said that any English judge would have been removed from the bench for making such an agreement, and he aptly described the subland commissioners as being, not judges, but day-laborers. This is exactly what they will be under a co-ercent administration. He was several times called to order by the speaker for his strong language, but he succeeded in calling the attention of the House to the fact that the big Government majority represents fluctuations in English political feeling, while the Irish Nationalists represent the permanent element of Irish nationality.

The striking truth in Mr. Healy's statement lies in the fact that while all other parts of the three kingdoms gave seats to Conservatives which were before held by Liberals, and diminished majorities to the Liberals where they succeeded in gaining the seat, in Ireland the case is reversed. In spite of the prestige which a Government has when it goes to the polls with the foregone conclusion that it is going to win, Ireland has increased its Nationalist representation. No greater evidence than this of her determination to keep to her demand for justice could be given; and win she must, even though the day of victory be deferred.

Messrs. John Dillon and John Redmond both offered amendments to the reply to the address from the throne, the former censuring the Government for omitting to state its intentions in regard to giving Home Rule to Ireland, and the latter calling upon the Government to declare their policy in regard to Home Rule, land law reform, compulsory purchase of land, evicted tenants, and the industrial condition of Ireland.

The amendments were lost, as might be expected when there is a Government majority of 152 in the full house, but they served to show whether that is true which is so constantly asserted by the enemies of Ireland, that the Liberals have abandoned Home Rule as part of their party platform. The fact that the amendments were negatived by majorities of 134 and 131 respectively shows that the Liberals are faithful to their policy and still ready to stand by the people of Ireland. In fact, Lord Rosebery announced in the House of Lords the same evening that the principles announced by the Liberals are unalterable. He said he "was not prepared to adopt the view that the elections have settled the Home Rule question. The schism existing between the Irish parties," he continued, "was regrettable, but self-government for Ireland will have to be granted; and the Government will be forced in time to acknowledge that the best means of conducting Irish business is through Irishmen."

It would be an error to suppose that the sweeping victory obtained by the Conservatives is entirely due to opposition to Home Rule on the part of the people of England and Scotland. Undoubtedly this was one of the issues, and a main one, on which the verdict of the electorate was given, but there were other issues which greatly contributed to the result, among which must be numbered the rallying of the liquor interest in support of Lord Salisbury, and the opposition to

Church disestablishment in both England and Scotland, which it was generally believed the success of the Liberals would have hastened. To all these causes of defeat must be added the loss of prestige to the Liberals by the retirement of Mr. Gladstone from politics, and a want of confidence in the force of Lord Rosebery as the head of a Liberal administration. It is not generally admitted that a peer can successfully carry out a programme, in the head and front of which stands the policy of a radical reform of the House of Lords. The internal dissensions of the Irish party also contributed very much toward the result, both by weakening the enthusiasm of the Irish all over the country, and by creating a disgust against Irish demands among the electors. The time will come, however, when the claims of Ireland will be again respectfully taken into consideration, but it would be too much to expect that such will be the case until Ireland shows once more a united front against the enemy.

## MANITOBA'S PROBLEM.

A number of our Ontario journals, particularly those which are opposed to the Dominion Government, are pressing the Government very vigorously to withdraw the remedial order by which the Manitoba Government is required to remedy the grievances inflicted by the latter on the Catholic minority, by the school legislation of 1890. Thus we are told by a recent issue of the *Canada Presbyterian*:

"The suggestion has been made that the Dominion Government should withdraw the remedial order and that the minority in Manitoba should lay their case before their own Government and trust to their fairness and honor to redress in a reasonable way any real grievance that may exist."

In regard to this we have to say that the Catholic minority long ago exhausted themselves in the effort to obtain redress from the Manitoba Government, which treated with scorn and contempt all their representations made with due respect to provincial authority. They resisted the Catholic representations so far as to bring the matter before the highest judicial authority in the British Empire, and it is now too late to ask or to expect that the Catholics will throw themselves back upon their tender mercy.

The Manitoba Government all along claimed to have the law on its side. Might constituted right, and Catholics must suffer. It is now discovered that the Government went beyond their right, and that the law and equity are against them. Why do they not, like good subjects, submit to repair with a good grace the evil they have done?

We have certainly no desire to humiliate the Government of Manitoba or to see it humiliated, but they have forced the matter to its present position, and if they consider obedience to the supreme law a humiliation, they must accept the position to which they have brought themselves.

This talk about the coercion of Manitoba and the humiliation of its submission to the law of the realm is an absurdity. We are all under a certain coercion to obey the law; and Manitoba, with its population of less than that of the city of Toronto, cannot expect to dominate the whole Dominion, and over-ride the law. There is no humiliation in submission to the legal authority, and the Catholics, having been compelled to fight their battle up to the highest courts, have a perfect right now to a redress of their grievances.

The Dominion Government could not reasonably do less than it has done in the issuing of the remedial order. It was bound to make officially known to Manitoba the terms of the Privy Council's decision, and if Manitoba will not act thereon, the blame must lie upon the intolerance of its Government and Legislature. The Catholic minority, having won its case before the court, cannot now be expected to tell the Provincial Government that they are ready to accept a modicum of justice in lieu of what has been awarded to them by the courts.

In our estimation the Dominion Government has treated that of Manitoba with great consideration. The Catholics have been made to suffer grievously by having to pay a double tax during the last five years, and it would be an additional grievance if the matter were indefinitely postponed. Nevertheless the remedy has been put off to the year 1896, for the sake of allowing the Manitoba Government to maintain its dignity by stating how far its honor will be satisfied to go in obedience to British law! If there is any one who has a right to complain it is the Catholic

people of the Province, and not the Government—the oppressed, and not the oppressor—for by the decision the injustice complained of is to be continued for another year. Yet our contemporaries think, or profess to think, that the Catholic minority should throw themselves entirely upon the generosity of the majority. If they were to do this, they might wait for justice till the Greek calends.

The Dominion Government cannot with honor or justice depart from the position it has taken. It has rightly declared that justice should be done. Let the Manitoba Legislature do that act of justice, if it will; but if it will not, it is the duty of the Dominion Government and Parliament to intervene for the preservation of those guarantees which have been made part of the constitution of the Dominion, for the protection of minorities. These guarantees are not, and never were, intended for Catholics alone. They concern the Protestant minority in Quebec, equally with the Catholics of Manitoba; and we know enough of the spirit of our Protestant friends who are advising us to throw ourselves upon the honor and magnanimity of the Manitoba majority, to know that this is not the course they would follow in regard to the people of Quebec, if the grievance had been inflicted upon the Quebec minority. We should, perhaps, except the *Toronto Globe* when we say that the journals which entertain so high an opinion of the magnanimity of the Manitoban majority, are those which rejoiced when Manitoba with a high hand inflicted the injustice complained of. For the Catholic minority to appeal to that generosity would be as the beating of the lamb under the knife of the butcher, or as the petition of the villagers around the base of Mount Vesuvius to the stream of lava which threatens to overwhelm them.

The *Canada Presbyterian* continues its article thus:

"If the hierarchy will only be satisfied with reasonable concessions they can be made to the minority if a real grievance is shown to exist without going back to the system that existed before 1890, or in any serious way interfering with the national system as it now exists. We never believed, and do not now believe, that the Manitoba Government ever intended to deal unjustly or even ungenerously with the minority."

We have less confidence than our contemporary in the good-will of the Manitoba Government; but if we have misjudged it, there is now an opportunity for it to tell the concessions it would be willing to make. When these are announced it will be time enough to consider whether or not they will be satisfactory. We imagine that the members of the Government were of the opinion that the Catholics of Canada would tamely submit to any indignity, and that this thought led them to have their school Acts passed by the Legislature. It seems to have been the case with Messrs. Greenway and Martin, as was said of Cesar:

"Poor man! I know he would not be a wolf. But that he sees the Romans are but sheep; He were no lion, were not the Romans his."

In this the Premier of the Western Province finds that he miscalculated, both in regard to Catholic endurance, and to the loftiness of his own authority. It is for him now to find a way out of the difficulty he has himself created, but the Catholic minority cannot be expected to adopt all the suggestions which may be offered from unfriendly, or even from friendly, sources where we have good reason to believe the advice tendered not to be the most promising for success. The grievance is not a matter of mere sentiment, but is of practical importance, and it must be settled in a practical manner; neither can the Catholic body be put off the track by being told that it must be settled in such a way as to tickle the vanity of a majority which desires to make it appear that it is above the law of the land.

## WANTED: A PROTESTANT POPE.

The New York *Witness* publishes in a recent issue an article under the title "Wanted: a Protestant Pope." A correspondent wished to know the proper interpretation of a certain text of Scripture and the editor replied:

"It would be a great comfort to many Protestants to have a Pope who could settle such questions authoritatively. Suppose we should offer a detailed interpretation of this parable what would R. do with it? Would he pack it away in salt along with the 'great many' others that he has got already, and then look out for somebody else from whom he can obtain still another interpretation? Is he engaged in making a collection of opinions as others collect postage stamps or autographs for the purpose of being able to say, by and by, that

he has a complete set? If that is the object it is not a bad idea. A set of honest opinions concerning the meaning of any of our Lord's words should surely be worth more than a set of cancelled postage stamps. But if R.'s object is, as we suppose, simply to get at the truth, we really cannot see how he is going to attain that object by getting a great many different opinions on the same subject. How is he to find out in the end which is the correct opinion, or whether any of them is correct or not?"

It appears that, after trial of three and a half centuries, the insufficiency of private judgment as the supreme arbiter of religious belief is acknowledged by many Protestants. Should they not recognize, then, the authority which Christ established, against which the gates of hell shall not prevail? That authority is to be found only in the Catholic Church.

## THE BULLETIN.

The *Catholic University Bulletin* takes easily a front place in the array of high grade publications. Its aim is to keep the public *au courant* with the doings of the University. So it stated in its initial number, but a hurried glance over its pages is more than enough to convince one that it will exercise a powerful influence upon the thought of the country. The University of Washington will, we are confident, be the rallying-ground of the best and brightest of the continent. It will be the nursery of specialists—men who will meet the enemies of the Church on their own ground. Its growth is necessarily slow. But, whatever the difficulties may be, they cannot stop the progress of the University. Equipped with proficient and learned professors, and sustained by the earnest support of Leo XIII., it is destined to become, in God's time, the well-spring of education in its truest and highest sense. It will send us thoughtful men and, consequently, energetic men.

The chiefs of the University know the age and its needs. Action, strenuous action, and not visionary theories, is what we crave for. Leave the skeletons of past systems untouched and strike the ones that stand knocking at our doors. Too often we turn our guns against theories that have been raked through and through by the dialectic shot of past generations, and the novelties of the hour steal into our hearts and minds. But the striking, we imagine, will be indirect. Expositions of doctrine, a departure into new fields, the opening up of new regions of intellectual activity will be the work of the University.

A University, says Rev. Dr. O'Gorman, is the home of knowledge of every kind. It exists not only to teach but to promote and advance knowledge. It is our relation to the concrete life of humanity that gives not merely substance and stability, but also stimulus and inspiration to all thought of much value. It is that which breathes into abstract pursuits a living soul and animates the student to reach out for new things, not satisfied or surfeited by the old; that animates him, despite the storm and avalanche and oncoming night to climb ever *Excelsior*.

The *University Bulletin* contains very instructive articles on the University of Paris by Dr. Bouquillon, and on the German Schools of the sixteenth century by Dr. Shahan.

The most interesting study, perhaps, is from the pen of Dr. O'Gorman, on The Medieval American Church. He bases his paper on a book called the *Flatey Book*, given to the University by the Duke de Lauat. It was written between 1380 and 1400, remained for a time in the possession of John Finsson of Flatey in Iceland, and in 1662 came to the Royal Library of Copenhagen. It is the most perfect of all Icelandic manuscripts.

The tenth and eleventh centuries were periods of great activity among the Northmen. Westward as well as eastward they pushed their way, establishing colonies and destroying all that opposed them. But it was in Iceland that they struck their roots deep and strong, and in 874 there were fifty thousand Norsemen inhabiting that bleak and inhospitable territory. "Commerce," says Dr. O'Gorman, "grew apace and a rich literature existed before England, France, Italy and Spain came into possession of their present languages. History, especially, was cultivated. The *Landnama Bok*, or genealogical account of the island and the *Heimskringla*, written in 1215, are unequalled by anything contemporaneous elsewhere and hardly surpassed by anything done in modern times."

In 983 Eric the Red discovered

Greenland, and in 1000 Lief Ericsson found his way to Labrador and to land which he called Markland, now commonly supposed to be Nova Scotia. Holding his course in south-westerly direction he touched land somewhere between Point Judith and Cape Breton.

The professor discusses the foundations of the belief and its connection with the Catholic Church.

## THE TABLES TURNED.

In these days of rampant bigotry, when the A. P. A. sheets are reviving the time-honored myth about Catholic convents being used as prison houses, it may be well to call attention to a recent incident which would seem to prove that one Protestant institution at least deserves the very stigma which the bigots have unsuccessfully sought to fasten upon the Catholic establishments. Florence Fairfield is a New York girl, fifteen years of age, who has been brought up as a Catholic. Her father, who is living with his second wife, a Protestant, placed the girl in the custody of an aunt, who turned her over to the Protestant Episcopal Society of St. Martha. When the girl's relatives heard of her incarceration in a Protestant institution they were indignant and sought her release, but were obliged to call in the law before the convent authorities would give up the girl. The family's lawyer said in court:

"The case is a peculiar one in many respects. The girl was taken to the house of the society by an aunt, who got her away from her home on the pretence of taking her out for a walk. For several weeks her father and brother did not know where she was. Florence finally managed to slip a note out to her father, telling him where she was confined. The father, brother and myself called at the society's house and demanded the girl's release. The reverend mother in charge told us we would have to see the Gerry Society officers, and refused to surrender the girl. At the Gerry Society's headquarters we were told they knew nothing about the case, and they disclaimed responsibility for the girl's detention. We then obtained the writ of habeas corpus."

The case of this girl seems to have been given but little notice in the daily papers, while the Protestant religious press has, as far as we know, made no reference whatever to it. How different, indeed, would the result have been had the institution been a Catholic one and the girl a Protestant, or even a Catholic, for that matter. There would have been an instant demand for a rigid examination of all Catholic convents. Perhaps even the cells under the cathedral would again be graphically described by writers who know all about them and an investigation of them called for.—Boston Republic.

One of our leading Canadian dailies—the *Toronto Mail and Empire*—published a full account of the cruelties inflicted on girls in St. Martha's home. The report was written in such a way as to lead the public to suppose that the institution is a Catholic one, the head of the home having been referred to as "the Mother Superior," and no intimation whatever was given that it is conducted under the auspices of the Protestant Episcopal Church. Indeed, we should not be surprised were the orators of the P. P. A. to refer to this circumstance as another crime to be laid at the doors of Catholic institutions. Possibly the *Mail and Empire* clipped the article as it appeared from some other paper, but we have a strong suspicion that the old leaven of bigotry is still at work in that office.

## TEMPERANCE AND THE CATHOLIC CHURCH.

The convention of the Catholic Total Abstinence Union of the United States, in celebration of the Silver Jubilee of its organization, has attracted much comment from the secular and both Catholic and Protestant religious press.

The convention was held in New York city, over 1,200 delegates being present from all parts of the country; and the interest which Catholics generally take in the society was manifested by the large crowd which assembled in St. Patrick's cathedral to assist at the High Mass with which the Jubilee was opened, no fewer than 5,000 persons assisting thereat.

The occasion was the more impressive as Mgr. Satelli, the Pope's delegate, manifested his approval of the cause of temperance to which the Union has devoted itself, by celebrating the Pontifical High Mass; and the Archbishops of New York and Philadelphia were also present.

An admirable sermon was preached by Archbishop Ryan of Philadelphia, which we print on the first page.

In view of the fact that Protestants have been accustomed to blame the Catholic Church for being in some undescribed manner responsible for the liquor traffic, Archbishop Ryan explained that the Church has always

taught that Temperance is a cardinal virtue, though she has not always fallen in with or adopted the methods which some of the Temperance advocates of the present day have urged. This fact does not arise, as has been pretended, from any unworthy motives or from want of zeal in the Temperance cause; but it should be remembered that the Catholic Church legislates for all time and for all nations, and in her legislation on a matter of modern origin, such as is the question of total abstinence, she must necessarily move more slowly than some individuals who are moved by impulse, rather than by regard to the great principles of morality which should guide all our actions. He added that the Catholic Church is guided, above all things, by principles which alone are immortal; but when she gives her sanction to a movement, she makes it her own, and if uses into it her own divine life.

His Grace exhorted the delegates to make religion the foundation of their movement in advancing the cause of temperance, yet not to neglect the human means suitable to forward and perpetuate it. He asked heaven's benediction on their noble efforts at healing and consoling so many hearts broken by intemperance, and at making happy so many homes desolated through the same medium.

The convention represented a membership of 60,000 persons, and among its resolutions it was determined to give the weight of its influence to every legitimate movement to abolish the sale of intoxicants on the Lord's day, and to completely close saloons on that day, and on Saturday night at as early an hour as is possible. It was resolved also to co-operate with their non-Catholic fellow citizens in every legitimate effort to restrict the evils of intemperance.

We are gratified to see that the Protestant press generally regard the Temperance movement of the Catholic Church with pleasure, and are not disposed to misrepresent the motives of Catholics regarding it, as they have usually done in reference to every movement undertaken by Catholics. Yet some journals have not hesitated to make sneering remarks on the past supposed alliance between "Rum and Romanism."

There is no truth in such an allegation, and it is not because a political preacher like the originator of the alliteration which coupled together "Rum, Romanism and Rebellion" made such an assertion, that it should be accepted as truth; and though Catholics have been slow to assert that all use of intoxicants is unlawful, or that dealers in liquor who do not violate the laws of morality are to be absolutely condemned, we fully recognize that there is danger in the traffic, and for this reason maintain that it should be restricted and discontinued; but no principle of morality can be adduced to show that moderation in the use, or discretion in the sale, of intoxicating drink is absolutely unlawful.

We fully sympathize with the Total Abstinence movement, and we hope to see the principles enunciated by the Catholic Total Abstinence Union prevail, not only through the United States but through Canada likewise.

## EDITORIAL NOTES.

THERE is at least one man in Toronto who is willing to defend the "Rev." Mr. Cobourn in the statements he made regarding Catholic institutions, before a meeting of Orange True Blues in a Methodist church in that city. This person's name is Mr. Wm. Mills. Mr. Wm. Mills believes that "Rev." Mr. Cobourn is a truthful person, because the works of Father Chiquiquy and Maria Monk corroborate his assertions. We pity Mr. Wm. Mills. He has been feasting on the "Penny Dreadfuls" and "Dime Novels" of bigotry, and as a consequence he resembles somewhat the small boy who would steal money from his father wherewith to purchase a revolver for the purpose of going out West to shoot Indians. It would be a waste of printer's ink to demonstrate to Mr. Wm. Mills that the works of Chiquiquy and Maria Monk were written solely for purposes of revenge and revenue. Both these persons were bundles of rubbish thrown over the Pope's garden wall; and any one who would believe what they write concerning the Catholic Church must have been from his very earliest years nurtured in bigotry and ignorance. The statements made by Mr. Wm. Mills prove beyond question that his home training was at fault. In too many homes, unfortunately, ignorant Protestant parents