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London, Saturday, March 21, 1896.

SIR DONALD A SMITH.

HONOR CUI HONOR.

We take the liberty of publishing, from a private letter, the following paragraph relative to Sir Donald Smith:

We have not in Canada a more deserving man. It is now many years ago since Father Lacombe made me acquainted with his character and worth. I will give you an instance in which I was myself concerned. Some years since the ladies taking part in a bazaar here (Ottawa) for the St. Patrick's Orphan Asylum requested me to ask contributions from some of my Protestant friends. Among others, I wrote to Sir Donald. My letter reached him at Montreal the day he set out for Europe. He sent me his cheque for \$150. This was beyond my most sanguine expectations. I wrote to him again to ask his sanction to the part of the amount to another charity. I received his reply from Nice, covering another draft for \$50, in order that I might give a portion to each institution. I have known him, on several occasions since, to contribute to our charities.

The name of this gentleman has been of late very prominently before the public. That such has been the case, we feel well convinced has not been in accord with his own feelings or desire, for there are few men in public life in any country so unobtrusive and retiring in character and disposition as the member for Montreal West. This modesty—so rare a trait among politicians especially—is all the more to be appreciated when his marked ability, his varied experience, his recognized qualifications and his exalted position eminently fit him to take a leading part in the political affairs of the country.

It is well known to our readers that as a munificent and large hearted benefactor, in the cause of charity, education and suffering humanity, Sir Donald stands *facile princeps* among the wealthy men of the Dominion. His princely endowment of McGill University and of the Victoria Hospital, and his generous contributions to the charitable institutions not alone of Montreal, but wherever else his aid is sought, are known throughout the length and breadth of the land. And this benevolence, particularly where the poor and afflicted are concerned, is exercised without regard to country or creed. We know, from many and reliable sources, that Sir Donald, in the exercise of his liberality, does not forget or overlook the needs and interests of our co-religionists. Some of the old missionaries among the Oblate Fathers, in Manitoba and the North-West, could recount numerous instances, in years long past, in which Sir Donald rendered them substantial relief, voluntarily, when it was much needed and when he was not yet a millionaire.

We venture the liberty of stating that the widely known and esteemed Father Lacombe—the venerable and zealous Indian missionary *par excellence*, the Father de Smet of the North-West—would be able to bear evidence regarding the solid but unostentatious proofs of Sir Donald's charity towards the missions, while Governor of the Hudson Bay Territory. In this connection we would remark that, what challenges admiration most in the character of Sir Donald Smith, as a philanthropist and public benefactor, is the fact of his making such good use of his riches while yet in the flesh. He does not cling on to them, as the vast majority of wealthy men do, with the tenacious grasp of the miser, until "pallid death knocks at their door" and summons them to leave the treasures they hoarded, but which they failed, in life, to turn to good account. Sir Donald acts wisely and well in regarding himself as a steward whose duty it is to distribute, in a conscientious and meritorious way, the goods with which Providence has blessed him.

As resident, governor and chief commissioner of the Hudson Bay Company, Sir Donald Smith rendered most important service to the Dominion, by lending his great influence and support to the Government in their negotiations for the acquisition of the vast territories in the possession and under the jurisdiction and control of that time-honored and powerful corporation. We can only form, now, a very inadequate estimate of the

value and advantage to Canada of Manitoba and the North-West Territories. The coming generation will be better able to appreciate the good which Sir Donald assisted in accomplishing by securing an inheritance extensive enough to form an empire.

But little advantage, comparatively, would have accrued from the ownership of this immense domain, in its isolated position. That we have, to-day, the Canadian Pacific Railway—one of the most remarkable and stupendous undertakings of modern times—connecting the former possessions of the Hudson Bay Company, and the remote Pacific province with the other portions of Canada, is largely due to the indomitable energy, public spirit and indefatigable exertions of Sir Donald Smith. He was the life and soul of the enterprise. He not only embarked his own money in it, to a very large extent, but he was also the means of encouraging and influencing other capitalists to follow his example. And this was all done quietly and without any display or parade, on the part of the chief actor, who was quite content to allow others to take the credit which was justly his due.

It is but natural, owing to his long residence in Winnipeg, his old associations and the great interest he takes in the province, that Sir Donald felt it to be an almost incumbent duty to try and do something in the direction of an amicable and satisfactory settlement of that most unpleasant and embarrassing issue, the school question. His sense of justice and fair-dealing to the Catholic minority—so cruelly and wantonly robbed of the rights and privileges which he had taken no small part in securing for them—induced him to visit Winnipeg, a few weeks ago, in the hope of being able to effect some arrangement with Mr. Greenway that would be acceptable to all concerned. But that broad-minded and enlightened statesman could not be moved: argument, persuasion and appeals to justice and fair play were of no avail. The Manitoba premier displayed, in full force, the characteristics of the two quadrupeds which are typical of him, and Sir Donald's laudable intentions were not, then, realized. They may yet bear good fruit. Of one thing he may rest satisfied, namely, that the Catholics, not alone of Manitoba, but of the whole Dominion, will properly appreciate the motives which prompted him and the efforts he made to right a grievous wrong, the outcome of blind and rampant bigotry.

It has been said that Sir Donald's mission to Winnipeg was undertaken at the behest of the Government or of some member of the Cabinet. This has been denied by the Premier, by Sir Charles Tupper, by other ministers, and most emphatically by himself. Hence, there can be no doubt it was undertaken *proprio motu*, and, therefore, all the more credit and thanks are due to him, from those most interested—because most aggrieved—for his disinterestedness, so far as party considerations are concerned, and for his goodness of heart.

Were it to become the Imperial policy to allow the people of Canada, irrespective of party, to elect a Governor-General, the general consensus would be, we doubt not, in favor of the subject of this article. Among our public men we do not know of any one who would prove a successful rival for that honor and distinction.

THE SCHOOL QUESTION IN THE UNITED STATES.

While Catholics maintain and support their own schools at their own expense, as is the case throughout the United States, the parsons are foremost in declaring that they are enemies to American institutions, and in order to excite the public they raise the cry that the Catholics are endeavoring to destroy the Public school system.

Notwithstanding all this, it is evident that they are not themselves satisfied with the godless system of education which they have succeeded in establishing, and they take every opportunity to introduce religious teaching into the schools, according to their own notions of what such teaching should be, and to denounce the school authorities when the latter do not fall fully into their views.

An instance illustrative of this has just occurred at East Liverpool, Ohio, where a young lady teacher, Miss Florence Jessup, insisted on using the Bible as a reading book in her school, in disobedience to the orders of the School Board, who maintain that the school should be conducted on purely secular lines. Miss Jessup was dismissed on account of her persistent disobedience, and Evan-

gelist Schiverea, who is conducting a revival meeting in the city, denounced the School Board before an audience of three thousand people, as atheistic and irreligious, for not allowing Miss Jessup to teach Christianity in the school. He read the correspondence between the teacher and the Board, and declared that the action of the Board showed how much revival services are needed in the locality. He said also that the Board's conduct should not be allowed to pass unpunished. It should be punished both by God and man.

It remains to be seen whether the A. P. A. will denounce Evangelist Schiverea as an enemy to the "little red school house" and to America and its institutions. As a matter of course they will do nothing of the kind, for though what religion they have is infinitesimally small, their only objection to religious teaching is against Catholic teaching. It is the same way in Canada.

In the State of Illinois the ministers have also inaugurated a campaign to introduce the Bible into the schools in some form, but they have been somewhat more moderate than Evangelist Schiverea, as they have arranged such a book of biblical selections that it is supposed it will not be used as a means of propagating the doctrines of any denomination in particular. This book contains only selections from the moral and historical parts of Scripture, to the exclusion of those passages which bear upon controverted doctrines.

It is almost needless to say that a book of such selections cannot supply the place of a satisfactory Christian education, which must be based upon the teaching of Christian truth; and, besides, the selections are taken as a matter of course from a version of the Bible which Catholics cannot accept, namely, the Protestant Bible, which has been in many places wilfully corrupted for the purpose of weakening passages which prove Catholic doctrines, or of misrepresenting those doctrines.

DR. BARNARDO'S IMMIGRANTS.

Dr. A. B. Owen, the Toronto agent of Dr. Barnardo's Home for Waifs and Strays, has written a long letter to the Minister of the Interior complaining of the attitude of the Toronto Trades and Labor Council in regard to the importation of waifs to Canada from the Barnardo Home in London.

The Dominion Government has been paying a bonus of \$2 per head for each one of these children imported into Canada, and it is against this encouragement to the importation of a very undesirable class of immigrants that the Trades and Labor Council very properly protests.

Our readers will remember that in November last one of these boys, Geo. E. Green, died at the house of Helen E. Findlay, of the township of Keppel, in the county of Grey. Miss Findlay was committed for trial on a charge of manslaughter, for having caused or at least hastened the boy's death by ill-treatment. It would be unfair for us to prejudice the case against Miss Findlay, as the evidence given at the preliminary investigation was very conflicting, and the truth will, no doubt, be elicited at the trial which will soon take place. But it was clearly shown during the inquiry that the boy was one who should not have been imported into Canada at all. Much less should there have been any bonus paid by Government for such an importation.

He was certainly not a desirable acquisition to the country, as the evidence showed that he was unfit to make his way anywhere, and, sooner or later, he would have been thrown upon the charity of the public. One witness stated that he was lame, humpbacked, and almost blind. Others stated that, on account of his poor eyesight, he often fell and injured himself, and that he was of weak intellect and poor bodily health, being covered with scrofula.

Mr. Allen himself, the Canadian agent of the Home, testified that the boy had lost one eye, and was weak in intellect, though he said he had passed a medical examination before two doctors in London before being sent to Canada. He also admitted that on account of his defective eyesight, a farmer who had employed him in a township of Brant or Norfolk, had sent him back after four weeks' trial.

The boy's defects were such that he should have been kept in a charitable institution instead of being sent to Canada to shift for himself; and, further, Canada has enough to do to take care of its own poor, and it should not be made a dumping-ground for English pauper boys who are not fit to take care of themselves. It is dis-

graceful to the managers of the Barnardo home, and to Dr. Barnardo himself, that such subjects should be sent by them to Canada, when they ought to be cared for in their own country, and we trust that the Canadian Government will not only withdraw the bonus it has been giving to Dr. Barnardo for his importations, but will also prohibit such importations for the future. This is what the Trades and Labor Council desires, and it has petitioned the Government to that effect.

Canada provides liberally for its own destitute and orphan children, both by private donations and through the government grant which is given each year to charitable institutions, but the country cannot afford to support, in addition, the destitute children of England. The case of the boy Green is not an isolated one, as there have been many instances wherein children with inherited diseases have been shipped to Canada and placed with farmers with whom they have grown up and have married into the families of farmers, thus helping to introduce their diseases into a healthy and pure-blooded community. If boys are to be sent from England to find places in Canada, only those who are healthy and able to take care of themselves should be allowed to come; but in the case of the boy Green, and in the many instances to which we have referred, it is evident that the medical examinations which are said to have taken place before they were sent were but a sham.

It is, of course, to the interest of the people of England to get rid of these undesirable waifs and strays, who are infected with disease, and it has been the case that rewards have been given by the Government to those who have shipped them away. We have not positive information whether or not these rewards have been given to Dr. Barnardo, but it is highly probable that such has been the case.

Dr. Barnardo has written a letter which was published in some English newspapers, stating that the boy Green was healthy and physically sound, but this is evidently not the truth. There are too many witnesses to his physical and mental defects that the doctor's statement should be credited.

We are pleased to notice that the Canadian press and people are of one mind on this subject, as the press have spoken with no uncertain sound in favor of legislation to prohibit the immigration of pauper children of the criminal classes and of those who are physically and mentally incapable of becoming useful and intelligent citizens. No time should be lost in passing a law to this effect, for from all parts of the country complaints are made that there is a systematic importation of this kind, as may be seen in the reports of the Ontario Department of Agriculture.

As a sample of what the farmers say, we may quote the following from a letter sent from a farmer in Mara township, in answer to Departmental inquiries on the subject: "The good-for-nothing pauper and criminal classes seem to be on the increase in Ontario, and we cannot expect anything else so long as the Government imports this class from the slums of the large cities of Europe. We would be far better without this class of immigrants. They are already becoming a burden to the country, and they have a contaminating influence upon the native-born Canadians."

THE REMEDIAL BILL DEBATE.

The discussion on the second reading of the Manitoba School Bill is still proceeding as we go to press, but it is thought that a vote will be reached before this issue of the RECORD will reach our readers.

It is expected that notwithstanding Mr. Laurier's motion for the six months' hoist, the bill will pass the second reading by a small majority. The Government has very firmly adhered to its promise to push the bill to a vote, though a considerable number of the Government supporters refuse to follow them in this. Most of the Conservatives, however, will adhere to the Government on this question, and it is expected that a sufficient number of Quebec Liberals will also support the measure, thus to ensure its second reading. Messrs. Devlin, Beausoleil and a few other Liberals have declared themselves to this effect. Other French-Canadian Liberals declare that the bill is inadequate and will vote for Mr. Laurier's amendment.

It is believed that the conference which is to be held by the Dominion and Provincial Governments will end in a promise by the Manitoba Government to make some concessions so that the

Province will not be subjected to the humiliation of forcing the Parliament to interfere in its educational legislation, for the reason of Provincial obstinacy to grant that justice to the Catholic minority which is guaranteed under the constitution. We shall be rejoiced if the Manitoba Government should do what is undoubtedly its duty in this regard, for we have no desire to see legislation forced upon the Province against its will, but we are firmly of the conviction that it is the duty of Parliament to insist on the adherence of the Province to the constitutional guarantees under which Manitoba became a Province of the Dominion, and if Manitoba persists in its refusal to observe them, the legislation of Parliament on the subject becomes a necessity demanded by all the principles of honor and good faith.

The Canadian Government has declared that it will insist upon the passage of the bill to a second reading before the conference takes place, so as to affirm the principle laid down in the constitution. Then if Mr. Greenway is willing to assure the passage of a satisfactory Provincial law, the Dominion Bill will not be pushed to a third reading.

ST. PATRICK'S DAY.

We have this week celebrated once more the festival so dear to every Irish heart, St. Patrick's Day. Other nations celebrate as their great annual festival days some political events in their history, such as Independence Day in the United States, Dominion Day in Canada, the Queen's birthday, in all parts of the British Empire, or the anniversary of some great victory, as in many other countries, but in Ireland the great national festival is a religious one, in commemoration of the conversion of the nation to Christianity. This marks the peculiarly religious character of the Irish people and their attachment to the faith of their fathers—an attachment which has also been proved by their firm adherence to the Faith, through centuries of persecution as heartless as that waged by Nero, Diocletian and other Roman Emperors during the first three centuries of the existence of Christianity. Religion and nationality are bound together in the minds of the Irish people by a chain which cannot be severed, and it is to be remarked that those Irishmen who are most earnest in loving their country, love also their religion with the greatest devotedness.

Religion inculcates patriotism and is its surest prop, and we have confidence that the loyalty of Ireland to the Catholic faith will in the end be rewarded by a benign Providence with that political liberty and autonomy which we believe to be necessary for the peace and prosperity of the country.

Ireland has been severely tried in the past by the ordeal of persecution, but of late years her condition has been somewhat ameliorated through the medium of better laws, though she has not gained all that is needful for her prosperity.

We had last year a hope which we thought was well founded that even by this St. Patrick's Day a satisfactory Home Rule Bill would have been passed for Ireland's benefit. We were disappointed at the result of the general elections of last July which confirmed in power a Government hostile to Ireland, so that the justice which the country demands cannot well be expected from the present British Parliament, but this disappointment is largely owing to dissensions of Irishmen themselves which weakened the cause of the Liberal Party, from which we had strong hopes of a good Home Rule measure; but we still entertain the hope that the Irish dissensions may be healed, and that the demands of the country for satisfactory Home Rule legislation will at length be conceded, if not by next St. Patrick's Day, at least before many more years shall have passed away.

We are gratified with the recent declarations of the Liberal leaders in the British House of Commons to the effect that a Home Rule measure forms part of the programme which the Liberals will continue to advocate. We have no doubt of final success, the result of which will be the restoration of a period of happiness to the people of Ireland.

The Church makes its sacrifices, so, too, the saloon. Its votaries offer on the counter, behind which stands its high priest, the bar-keeper, the choicest tributes a man can give: his health, his reason, the happiness of his home, the honor of his daughter, his life in this world, his soul in the next.

EDITORIAL NOTES.

THE Buffalo Express of last week published a criticism concerning the opposition of the A. P. A. to the erection of a statue of Father Marquette in the Hall of Statuary in Washington. The editor closed his remarks with the following dainty piece of fun at the expense of the Know-nothings:

"It has been argued by the enemies of the statue that not one of the institutions of Wisconsin or the country owes anything to one of the missionaries or explorers who visited that region during the seventeenth and the early years of the eighteenth century, as much entitled to a statue in the Capitol rotunda as he is." This is very true, thing directly to our institutions. They did before we had any institutions. Columbus himself contributed nothing to our institutions—except indirectly, by discovering the continent. They were a sadly clumsy lot of men, those early explorers. They went around discovering before any one else was here. Moreover, most of them were foreigners. The A. P. A. would have done things better; it would have held back with its exploring until our institutions were the job to foreigners, either, but to good late now to do the work over on correct principles, and we must take the early explorers for what they were. In the circumstances, the A. P. A. thinks the proper thing to do is to ignore them."

A RESOLUTION of sympathy with the Armenian sufferers was introduced into the British House of Commons by a Liberal member and was passed unanimously. Some more positive action to save the poor sufferers would be more acceptable to the people of Armenia, but it was explained by Mr. Curzon, on behalf of the Government, that between any port at which Great Britain could land an armed force and the scene of the outrages, two hundred thousand Turkish troops would have to be encountered in case of British interference. In the face of Lord Salisbury's declaration that Great Britain could not secure the co-operation of any of the Great Powers in putting an end to the massacres, but would rather have met opposition from some of them, it does not appear that the British Government is to be blamed for confining itself to remonstrance with the Sultan. It is, nevertheless, disgraceful to the European powers in general that they permit the Turks to continue with impunity their ferocious conduct toward their Christian subjects.

One of the good results of the present agitation will be that a clergyman may express his opinions on political questions without abuse of the pulpit, and his slender amount of credit. They dared to express their opinions on public questions when it was considered unsafe and impolitic to do so. The clerical profession are the gainers.—Canada Presbyterian, Mar. 11.

Our esteemed contemporary, in common with most of the Protestant journals, has a very different standard whereby to determine what is right or wrong when Catholic Bishops and priests make any reference to matters which are mixedly political and religious. The Catholic clergy make it a rule not to meddle at all in politics, except to vote as private citizens, in which capacity they have the same rights as other citizens; but it has occurred that they have publicly made known their sentiments, or told their people their duties where Catholic interests were at stake in politico-religious questions. But the Protestant clergy are praised by our contemporary for their interference in mere politics, or on religious questions which concern Catholics alone directly, and their interference in the latter case is almost always for the purpose of inflicting injustice on Catholics.

MICHIGAN papers are horrified at the discovery that their State is becoming notorious for the number of murders committed in it. Not a week passes without several such murders being committed under most atrocious circumstances, and the Detroit Free Press of last Sunday says, "Human life was never before quoted so cheaply in this State as it is now." It would be well for the people of the State to consider whether there are not two strong causes for this condition of affairs: one is the absence of religious instruction in the schools, and the other the abolition of the death penalty for such crimes in the State. It is worthy of consideration, also, that the A. P. A. flourishes to a greater extent in Michigan than in any other State in the Union.

The *Voce della Verità*, of Rome, gives the gratifying intelligence that the movement among the Copts of Egypt for reunion with the Catholic Church is growing more and more widespread, and there is little, if any, doubt that its results will be lasting. Egyptian towns have signed their adherence to the Catholic Church, and implore encouragement and aid for the erection of Catholic churches. This movement

is the result of paternal attitudes, churches, and presses great for the re-Christendom very distant of Christians shepherd. His ing toward that his su work in the

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