

The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

ROME

A GREAT CATHOLIC JOURNALIST.

It may be said that the entire press of Italy has rendered a tribute of striking sincerity to the great Catholic journalist, who has so prematurely fallen. Journalists officially Masonic, while mingling inevitable animosity with their praise, devoted leading articles to the Catholic champion, Don Davide Albertario...

Right Rev. Dr. Spalding, the well-known Bishop of Peoria, has been promoted to the See of Chicago, vacant by the death of Archbishop Feehan. Bishop Spalding is a man of great vigor. Last year, the twenty-fifth of his episcopate in Peoria, was of all his years one of the most fruitful.

His Holiness Leo XIII is much concerned at the death of M. Zola. Although he always condemned his writings, and refused to receive the poet, when he heard of his death the Holy Father exclaimed, "If he was an enemy of the Church, he was a frank one, God rest his soul!"

FRANCE

The words used by Major Le Roy-Ladurie before the court martial judges at Nantes, in order to justify his disobedience of the orders directing him to march against nuns, will stand on record as a permanent condemnation and branding of the politicians who have brought shame on the French Republic. Protestants as well as Catholics, believers as well as sceptics and materialists, have been moved by the Major's remarkable and straightforward explanation of the motives of his action. He said: "During the twenty-eight years which I have spent in the army, I never thought for one moment that I should receive the order, as a French soldier, to lead an attack on convents; hence to hunt the holy women whose only crime was that they educated children and practised charity. I must say that to require my active cooperation in such a work seemed to me to go beyond the measure of sacrifices which I had honestly undertaken to make when entering the army."

Further on the Major in reply to the President of the court martial said that there could be no misapprehension on his part as to the specific nature of the work which he was ordered to do. He knew from what had happened before the order reached him that soldiers at the command of an officer struck women with the butts of their rifles. The officer's words of command were: "Enlevez-moi ces femmes-la," a paraphrase on Challengel-Labour's phrase long ago connection with the Lyons Communists, "Fustigez-moi ces gens-la." Further more, the soldiers were ordered to take with them spears, shotguns and crowbars for the attacks on the convents. These warriors of France formed, in fact, a splendidly equipped and highly efficient "crowing brigade." It is a pity that Major Le Roy-Ladurie has not communicated to the public the name of the officer who tried out "Enlevez-moi ces femmes-la" and showed such readiness to do an abominable work. He will probably be decorated and promoted by M. Combes for distinguished conduct in the field. With such leaders France has, assuredly, nothing to fear from the sold battalions which are being drilled energetically every day in the country where the Rhine flows with a view to any complications that may arise in Europe. It is, on the other hand, consoling to friends of France to find that there are many officers in the French Army who have felt like Major Le Roy-Ladurie and his predecessor in protestation against disgraceful orders, Colonel de Saint Remy. Generals have also been taken to task by the Government in connection with the events in Brittany, and it is even stated that the War Minister himself is annoyed at the presence of these battalions for operations on the frontiers of politicians who had themselves so often engaged in similar work.

ENGLAND

CARDINAL MORAN.

Before leaving London for Rome His Eminence Cardinal Moran granted an interview to a representative of The Pall Mall Gazette, in which he gave an interesting survey of his recent visit to Ireland, and the impressions which he formed of the present condition of the country. In the course of the interview His Eminence said: "As you are possibly aware, before I went to Australia in 1884, the greater part of my life was spent in Ireland. I last visited that country nine years ago. My tour upon the present occasion occupied three months, and I have seen a large part of the four Provinces, from Donegal in the North to Queenstown, in the South. The first thing which strikes a visitor after being away for several years," continued the Cardinal, "is the wonderful absence of crime, as reported both in the official announcements and declared by the judges and magistrates from the Bench. I do not think there is any country in the world that presents so striking a record of complete exemption from serious crime. Another feature that cannot fail to impress a pilgrim from Australia is the present Administration, as compared with the late Administration of the country under the Grand Jury laws. The present Administration is in the hands of the Urban and County Councils, and they have shown great wisdom and prudence, and, in my opinion, have fully justified the departure of the Government in placing the Administration in the hands of the people. A third feature which struck me," said His Eminence, "is the remarkable development of industries throughout the country under the Technical Board, and also in connection with the National Schools. New schools seem to have arisen on every side, and the people appear more anxious than ever to avail themselves of the educational advantages presented in some branches of technical education. Ireland seems to have outstripped all competitors, as for instance, in connection with the lace-making industry, and also in the matter of illumination. I do not believe that the Irish schools in these are surpassed by any in the world. The autonomy granted to the Urban and County Councils may be, I earnestly hope, a preparation for the full and complete autonomy which alone will restore harmony and satisfy the just aspirations of the people."

Replying to a question as to his views on Mr. T. W. Russell's scheme, His Eminence said: "Compulsory sale, so far as small holdings are concerned, would be the greatest possible boon to the tenants and the landlords themselves. I have seen in several parts of the country side by side the small holdings of which the tenants are proprietors under the various land acts, and the holdings of those whose tenancies are precarious. There could not be a stronger contrast. The contentment and prosperity of the small tenants who had become proprietors cannot fail to impress the most careless, as compared with the discontent and insecurity of their fellows, and which discontent and insecurity lead to discomfort and dissension in many ways."

Asked whether, in his opinion, there was any danger if Home Rule were granted it would lead to separation, Cardinal Moran became emphatic. "Most certainly not," he said. "No sensible man in the whole country would dream of separation. In the first place, it is impossible, and, in the second place, even if it were possible, the interest of Ireland would be entirely opposed to separation. Just as in the case of the Colonies at the present time, the whole world has recognized that the Colonies do not desire separation, and that the whole world has witnessed the earnestness shown by the Colonies, in the late South African war. The same would be the result in Ireland if the Government were administered in accordance with the wishes and aspirations of the Irish people. It is only Home Rule that will meet these wishes and realize these aspirations."

UNITED STATES

DENOUNCED TRUSTS.

Right Rev. Mgr. Patrick Cahill denounced the trusts of the coal operators in particular. In announcing the collection for the parish annual coal fund he said in part: "Most people nowadays in the mad race for wealth have lost sight of true principles of popular government. It is all very well to shout about liberty on the Fourth of July, but the people of this country have little more to do with the actual government of themselves than have the people of China. The volunteers blindly follow their political leaders. They will awake some day to a sense of their peril, but then it will be too late, when they are in the jaws of great monopolies which are working out their industrial life. The trusts are a danger to our country. They are a danger to our country."

AUSTRALIA

The proposed translation of Father O'Growney's remains from Los Angeles, California, to the family burying ground at Athboy, reminds a correspondent that a similar honor (thanks to The Catholic Press, Sydney), is to be done to the remains of the late Father Timoney, who during the Boer War was army chaplain to an Australian regiment at the front. Father Timoney, son of Mr. Denis Timoney, was born at Tullynagranah, Derrygonnel, County Fermanagh, in the early fifties. He was educated successively at Portora School, Enniskillen, St. MacCarren's, Monaghan, Maynooth College, and finally in the Irish College, Paris, where he was ordained priest. He was for some time C.C. near Sligo, but was soon recalled to Five-mile-town, in his native diocese of Clogher, and subsequently appointed Senior Professor in the Diocesan College, Monaghan. About sixteen years ago, on the occasion of a recruiting visit of His Eminence Cardinal Moran to Ireland, he left for the Australian Mission with his two countrymen, Dean O'Haran and Father McGilone, whose tragic death in duty's call was recorded two years ago.

After fourteen years of missionary life under the Southern Cross Father Timoney volunteered as army chaplain in South Africa, where his courage and self-sacrifice in carrying the last Sacraments to the wounded and dying on the veldt was the subject of universal admiration. The avowed friend of the Boers, his war correspondence was the most brilliant published during that troubled time, and now as a tribute to his genuine worth his parishioners have erected to his memory at a cost of £300 a Sacred Heart altar in his old church, St. Benedict's, Sydney. Father Timoney returned in a fever ship about eighteen months ago to London, where he succumbed to a necessary operation, and now his remains are to be forthwith translated to the family burying ground, where a memorial will be erected.

THE ENGLISH EDUCATION BILL.

Letter From Cardinal Vaughan to Mr. Redmond and Replies by Mr. Redmond and Mr. Davitt.

His Eminence Cardinal Vaughan has sent to The Dublin Freeman's Journal for publication the following letter, which he has addressed to Mr. John Redmond, M.P.

Dear Mr. Redmond—I hear that the Irish Party are about to decide whether they will help the Nonconformists in their opposition to the Education Bill, either by voting with them or by absenting themselves from Parliament during the autumn sitting, or whether they will give to the Bill their strenuous and determined support.

Were this a measure on which the opinion of the Catholic Bishops of England were divided, or were it a purely political question, I should have no right whatever to address you this letter. But as a matter of fact we are unanimous in our desire to see this Bill passed into law. It can be passed without the acceptance of any amendment destructive of the religious independence of our schools. We are convinced that we are not likely ever to get a more satisfactory settlement of the education problem, and we see in the triumph of the Government over the Nonconformist opposition as strong a guarantee as we can ever expect to get for liberty to educate in our elementary schools.

The Parliamentary contention, in its ultimate analysis, has resolved itself into this: Whether or no there shall be national liberty in any Public Elementary Schools in England to teach dogmatic Christianity, i.e. whether or no dogmatic Christianity shall be finally banished from all the Public Elementary Schools in this country. The Nonconformists succeeded early in the day in forcing the Government to surrender to their first demand, namely, that all Board of County Schools shall be placed under the narrow restriction of the Cowper-Temple clause, thus denying to the County Councils every vestige of discretion or liberty to permit a definite Christian Creed to be taught in any of their schools, under any circumstances whatsoever.

With their appetite whetted by this success they are now striving to compel the Government to complete the job, and to smother all other Public Elementary Schools with similar letters. There is an attack upon the liberty of all who desire to educate their children in the truths of dogmatic Christianity, while securing to them the advantages of good secular instruction.

For it is well known that English Nonconformists throughout India have for years built and maintained their schools out of the public rates and taxes, without suffering any qualms of conscience. How, then, can conscience condemn in one place what it sanctions in another? And how is it, if conscience forbids the application of public money to purely denominational schools, that we have never heard of any Nonconformist effort in England to disown and dismantle the Wesleyan denominational schools which have always been supported by public money, and which flourish all over the country to this day? When men attack the rights of Christian liberty, it is well known that they often plunge into the most absurd inconsistencies, refuse to be convinced, and hold themselves justified in appealing to the most unconstitutional methods.

But the battle being fought out in Parliament is not merely for liberty, it is for Christianity itself. Do not for a moment suppose that the truths of Christianity are to be handed down by teachers whose knowledge and fitness to teach religion may not be duly examined and tested; do not suppose that Christianity is a science that needs no training to teach it aright, but that any fustian, for any fool, if he likes, can teach the Christian religion to children. And as to undenominationalism, which has been already imposed upon so large a number of schools, it is the most insidious dissolver of dogmatic Christianity that has yet been invented, and is certain to end in universal doubt and indifference.

So far as definite Christianity is concerned, the Board or County Council schools are gone. Will the Irish members help to save what remains—the denominational or definitely Christian schools? Will they come to the rescue on behalf of their fellow Catholics in England? We Bishops feel that our schools are made up of a large proportion of children of Irish descent, whom we love and cherish as our own and there is no sacrifice that we are not prepared to make for the sake of their temporal and spiritual welfare. Will the Irish members acquit themselves on this vital occasion as Catholics and do their part? How can I doubt their answer? I am, dear Mr. Redmond, yours truly,

HERBERT CARDINAL VAUGHAN, Archbishop of Westminster.

LETTER FROM MR. JOHN REDMOND.

To the Editor of The Freeman:

Dear Sir—I have read with much surprise a letter published by you to-day, dated the 2nd of October, and purporting to be from Cardinal Vaughan.

I beg to say that I have received no such letter and no message of any kind whatever from Cardinal Vaughan.

Yours faithfully,
JOHN R. REDMOND.
Dublin, October 6th.

LETTER FROM MR. DAVITT

Mr. Davitt sent to The Freeman for publication the following letter, which he has addressed to Mr. John Redmond, M.P.

Dear Mr. Redmond—Will you permit me to offer one or two comments upon the appeal which His Eminence Cardinal Vaughan has addressed to you and to the Irish Party to save the Ministerial life of the Government?

Of course, this is not the direct purpose of the letter. The declared object is to protect in England—England, mind—the national liberty to teach dogmatic Christianity. That is, you and the members of the Irish National Party are not only asked to interest yourselves in behalf of children of our own faith in English voluntary schools, which is a natural and necessary thing to do but you are also asked to take sides with the Established Protestant Church of England to force upon the Nonconformist children of England a dogmatic teaching which their parents and leaders object as strongly as our fathers objected to the kind of religious teaching which was sought to be forced upon the Catholic children of Ireland by the Irish branch of this same Established Protestant Church of England a generation ago.

Cardinal to declare that it is Christianity itself that is at stake. Think of the would-be survivors of Christianity! Mr. Palfour, Mr. Chamberlain, Lord George Hamilton, Mr. Brodrick, and Mr. George Wyndham, the authors of the hideous crime against two little Christian Republics in South Africa, the Ministers who compelled the King of England when being crowned to swear that you and I and our children were "superstitious idolaters!"

It is not Christianity that is at stake, but the clerical power of the Church of England—Protestant parsons. This is what His Eminence wants you and your colleagues to save or rather to extend over the thousands of schools in England in which Nonconformist children would be compelled to listen to religious teaching to which their parents conscientiously object.

It is not Christianity that is at stake. There is absolutely no interference with the teaching of the Catholic Catechism in English Catholic Schools to which grants of public money are made. The same religious liberty obtains in the Church of England Schools. Moreover, the Nonconformists of England are, at least, as true and as practical Christians as the Established Church Protestants. They have built their places of worship out of their own resources, just as the Catholics have done, while their rivals, being the State Church, have State revenues to rely upon in Cardinal Vaughan's opinion, Protestant Christianity is confined to Archbishops and Bishops drawing £10,000 a year from State endowments, while Nonconformist Ministers, who are paid by their congregations, as we support our priests, are, to use His Eminence's phrase, "Political Nonconformists."

The real underlying purposes of this English Education Bill are to extend the political influence of the Parson and the Squire, the chief props of Toryism in England, and to undermine the Board School system, which has done splendid work for popular education. This system, with all its faults, has secured healthy and sanitary school buildings for children, has raised the status of the teacher, and secured for him higher remuneration, while, better still, it has provided a more practical education for the children of the working classes. It is cruelly unfair to assert that Board School teaching has been anti-Christian. It is nothing of the kind; but that stigma has been cast upon it by the Church of England politicians because they could not utilize these Board Schools as they do the rural schools for proselytizing and political purposes.

I am confident that the Irish Party will not be influenced in its action to-morrow solely by the rascally conduct of the Government in placing this country under coercion upon false and infamous pretences that crime and outrage exist where it is notorious that nothing of the kind is found. Higher motives than one of mere party retaliation will, I feel sure, determine what course you and your colleagues are to pursue in the coming session. I would only ask you to remember that these English Catholic leaders are not our political enemies, but the deadly and malignant enemies of our National movement. When did any one of them ever write a letter to Mr. Balfour or to Mr. Chamberlain, asking them to consider the justice of granting Home Rule to Ireland, or the wisdom of finally settling the Land Question? Is there a single one of them who has uttered a word in protest against Coercion, or against the vandalism of the De Freyne evictions? Not a syllable.

But, on the contrary, those who ousted the Christian Brothers from a head school near Bath recently because they were Irish, and who then declared that "loyalty" would henceforth be taught within the walls of such school, these are the gentle advocates of Christianity, who now appeal to you and the Irish party to help the Protestant parsons and squires of England to trample upon the religious rights and scruples of the Nonconformist minority.

In a purely political sense the Nonconformist are receiving just the treatment which their support of the Unionist Government during a criminal war, deserves, as a chastisement for flagrant and conscious wrongdoing. But, on the other hand, we ought not to forget that it was with their sympathy and support Mr. Gladstone passed the Land Act of 1881, and subsequently registered on the records of the House of Commons a Constitution for Ireland which would, at least, have swept Dublin Castle and its corrupt gang into oblivion. I remain, yours very truly,

MICHAEL DAVITT.

"Why, Papa," she argued, "you know Arbutnot never drinks, chews, smokes, gambles, nor swears!" "Yes, I know," the rugged, unromantic old man answered, "but I don't want a chap for a son-in-law who merely doesn't do anything."

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