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London, Saturday, March 14, 1896.

A. P. A. VANDALISM.

The United States A. P. A. are once more in a state of indignant commotion because by a vote of both Houses of Congress the statue of Father Marquette has been erected in the statutory hall of the capital at Washington.

Preparations were made to celebrate the unveiling of the statue with a special and imposing ceremony in which Cardinal Satolli and many other Church dignitaries were expected to assist, but as an effort is now being made by the Apaisists to have the statue excluded from the hall entirely, the Speaker, who was compelled by the Constitution to act upon the joint resolution of both houses of Congress, thought it better, on account of this indignation movement, to hold the unveiling without special ceremony, in presence of the representatives of the State of Wisconsin, which is the donor of the statue, and of such other persons as thought proper to be present, and it has been so done.

Father Marquette was the zealous Jesuit missionary who penetrated the wilds of the West in company with the explorer Louis Joliette, and discovered the Mississippi river at Portage, Wis., in 1673. The chief purpose of the missionary was, of course, to bring the knowledge of the gospel of Christ to the aborigines, and to civilize them; but he assisted M. Joliette to explore the river, traversing two thousand five hundred miles on the main stream and its tributaries, and finding out that it empties into the Gulf of Mexico, affording great facilities for trade.

Louis Joliette, in reward for his work of exploration, was made Seigneur of Joliette, P. Q. Cardinal Taschereau and the late Archbishop Tache are among his descendants, many of whom still reside at Joliette.

Father Marquette also has always been regarded as one of the chief precursors of civilization and benefactors of the country, having been associated with Louis Joliette in the discovery of the great river. His topographical maps brought that vast region within reach of trade and commerce; and the Legislature of Wisconsin recognized the claim by its action in the presentation of his statue to Congress to be placed in the statutory hall, and the Congress itself acknowledged the claim by its acceptance of the gift.

The statue is a very fine specimen of the sculptor's art, and is larger than life, so as to be plainly visible to view from the elevated position it will occupy in the Capitol. It represents Father Marquette in his priestly robes, with his crucifix as worn by the Jesuits, and is mounted on a pedestal four feet high. It has also an inscription announcing his discovery of the Mississippi, on account of which this honor is paid to his memory.

Father Marquette's discoveries make the honor thus paid to him a matter of patriotism to all Americans, and especially to those of the West; but the Apaisists have no patriotic sentiments, and the preparations which were being made for the ceremony of the unveiling of the statue raised their ire to such an extent that they inaugurated a movement to force Congress to stultify itself by reversing its action already taken.

Mr. Linton, the A. P. A. representative for Michigan, has introduced a resolution to have the statue removed from the Capitol, the only objection which he can make against it being that Father Marquette was a Catholic priest, and that he is represented in his usual dress. The resolution says:

"Whereas for the first time in the history of the United States, there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest named Marquette who died in or about 1675, and who is referred to in the joint resolution as a reason for accepting the statue as the faithful missionary . . . and whereas the statue representing him is of ecclesiastical character alone, being dressed in Church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in statutory hall, thereby being contrary to the

intent of the joint resolution which provided for its acceptance; therefore be it

Resolved that the placing of said statue in the capitol is not only without authority, but is in direct violation of the law. And be it further resolved that said statue be removed from the capitol and returned to its donors."

So great is the agitation among Apaisists that threats have been made to disfigure the statue, and on the 29th ult. a well dressed man of fifty years of age, giving his name as Edward Jones of New York, was arrested for so threatening. In the guard-house he said he would like to be around at night with a broad-ax when he would make short work of the statue. He also expressed the wish that he could put a rope around the Columbus statue in New York and pull it down because Columbus was a Catholic. He finally cooled down, however, and after being an hour in the guard-house he apologized to the captain of the police, and was allowed to go free, being put off the Capitol grounds by the police.

As others have made threats of similar import, the police are exercising more than usual vigilance to see that no injury be done to the statue.

As the joint resolution by both houses of Congress cannot be easily over-ruled it is most likely Mr. Linton's resolution will be abortive, and the A. P. A. will have the mortification of seeing the celebrated Jesuit Father's work of inaugurating the spread of civilization Westward duly recognized by his statue remaining permanently in the Capitol.

If the erection of the statue were really in violation of the law, as the A. P. A. resolution asserts, it would be a much simpler process to obtain an injunction through the courts than to reverse a joint resolution of Congress, but Mr. Linton is undoubtedly aware that his resolution contains this falsehood which he wishes Congress to assert, thereby stultifying itself all the more. It is not at all likely to perpetrate this complex folly.

It is not the first time that the vandalism of Apaisism and Know-Nothingism against Catholics has been similarly exhibited. More than forty years ago a fine marble slab sent by the Pope to Washington to be placed in Washington's Monument was carried away by a mob at night and thrown into the Potomac, where it was accidentally discovered about five years ago by some workmen, and was recognized by the inscription on it "Rome to America." The authorities then determined to put it into its proper position, but it was once more stolen away by night, and its whereabouts is still unknown. Notwithstanding such deeds of darkness, these associations would have us believe that they entertain and cultivate the best of feelings towards Catholics, entertaining no hatred against them whatsoever on account of their creed.

DANGEROUS MISREPRESENTATIONS.

The statesmen who brought about the Confederation of Canada were convinced that they were laying the foundation of a prosperous and lasting Canadian nationality, but the intolerance of a certain class of fanatics, from whose ranks the P. P. A., the Orange, and other anti-Catholic associations find their recruits, is a serious obstacle to the realization of the intention of the Fathers of Confederation, and may yet result in the undoing of the great work they accomplished in spite of the many difficulties which lay in the way.

There are diversities of interests and sentiments among the people of Canada, and some of these cannot be entirely removed. For example, the fact cannot be changed that the Provinces of Ontario and Quebec are under control of majorities which differ from each other in race and creed, and if the country is to prosper materially there must be mutual toleration on the part of both.

We need not repeat here what has been so often proved, that on the part of the French Canadian majority the spirit of toleration is predominant. This has been conceded by English-speaking Protestants of that Province of every political and religious creed. But the case is very different in Ontario, where it is well known that there is a powerful faction which can be always stirred up by appeals to their religious and national hates.

We do not say that this is the case with the majority of the people of this Province, but it is certainly the case with so large a proportion of them as to leave it uncertain at times whether they constitute a majority of the people or not; and though, as a rule, the Protestants of Quebec are liberal-

ized by the fact that they are brought into close contact with the Catholics of that Province, whom they find to be truly tolerant, there is always a certain percentage of the Quebec Protestants who are ready to join their forces with the most intolerant faction in Ontario, and to clamor with them for Protestant, or what they hold to be synonymous, British ascendancy.

As the Confederation of Canada is based upon a compromise of the divers interests existing on account of race and religion, and in other respects, it needs no further demonstration to prove that the course of the anti-Catholic press in pandering to the passions of fanaticism, and encouraging hatred, endangers the very existence of Confederation, by making it impossible for the people to cultivate harmony in their dealings with each other.

The discussion of the Manitoba school question has given much occasion to the writers to whom we refer to misrepresent the position of the Catholic hierarchy, and an article in the Montreal Witness of the 4th inst., under the title "The Clergy and Coercion," is only one specimen of what has been written on this subject. This article represents that, in their desire to gain Separate schools for Manitoba, the clergy have had recourse to every possible method of coercion and deception. It is scarcely necessary to say that there is no foundation for such a charge.

The late Archbishop Tache and Father Richot are charged with having forged a Bill of Rights in the name of the people of Manitoba, by "juggling" into it the clause providing for the establishment of Separate Schools in the Province. Father Richot was one of the delegates of Manitoba to arrange the terms on which the North-West should enter into the Confederation, and he has vindicated himself thoroughly from the charge of "juggling" with the Bill of Rights. There were other delegates beside himself, and one of them was a Protestant, and it would have been impossible for him to juggle so successfully with the Bill, even if he had so desired. But on the other hand the Bill of Rights which was before the Supreme Court, and before the Privy Council in England provided for Separate Schools, so that the Privy Council in its judgment expressly declared that their establishment was provided for in the compact by which Manitoba became part of Canada.

The supposition of the Witness that so important a clause could be juggled into the Bill of Rights so as to induce the Canadian Government to frame the Manitoba Act thereon is farcical and absurd. However, even if this could be proved to have occurred, the passing of that Act, and its confirmation by a unanimous vote of the first Manitoba Legislature, are sufficient to show that there was a compact on this point; and we say, further, that the concession of Separate Schools to Catholics is no coercion to the Protestants. It is the liberty extended to Catholics to educate their own children in accordance with their own convictions, without any injury whatsoever being inflicted on Protestants. It is a concession to which no really liberal Protestant would offer the slightest objection.

A CRISIS IN ITALY.

The anti-Papal Government of Signor Crispi has at length collapsed under the sudden and terrific blow arising out of a complete defeat of the Italian forces in Africa. The defeat took place on Sunday, the 1st inst., when Gen. Baratieri, the Governor of the Italian Colony at Massowah, and commander of the forces, resolved to strike a decisive blow at the power of the Abyssinian King Menelek, and thus to extend the Italian influence over all Abyssinia.

The general had received information to the effect that the principal Abyssinian chiefs would be absent from their military posts in order to attend the solemn coronation of King Menelek, but the information turned out to be merely a ruse to entrap the general and his army, and it succeeded beyond the most sanguine hopes of the Abyssinians.

The general thought the opportunity most favorable for a forward movement of the Italians, and he led on his whole available force at Massowah, which is stated to have consisted of 17,000 men, 9,000 Italians and 8,000 native allies, to crush the Abyssinians.

He was allowed to go through the apparently unguarded passes with his army, until they were completely surrounded by the Abyssinians, who had posted themselves in good positions to command the passes, and then unex-

pectedly the attack began with a terrible onslaught from every side.

The battle was desperate, but the Italians were completely outnumbered, as it is estimated that the Abyssinians amounted to eighty thousand well trained and well armed men.

The Government admits that on the Italian side five thousand were killed. As the wounded, who must have been at least as many, are not mentioned, it may be said that the Italian army was almost annihilated. Those who escaped made their way to Asmara, where the main body of the Italian army is concentrated, but it is now said that King Menelek is preparing to follow up his advantage by attacking Asmara at once.

General Baratieri has been deprived of his command on account of the disaster, and he will be court-martialed on a charge of cowardice, it being stated that he made his escape from the field of battle, deserting his troops while they were fighting gallantly against overwhelming numbers, and fleeing to a place 100 kilometers (61 miles) from the scene of the massacre, apparently not caring what became of the generals whom he left on the field of battle. General Baldissera has been appointed to succeed him in the command.

The Government at first concealed from the public the extent of the disaster, announcing that there was a loss of 500 Italian troops, but when the details became known the excitement throughout Italy became intense, and crowds collected on the public squares, and in front of the Government buildings denouncing the Government for its mismanagement, and calling for vengeance on all who are responsible for the Government's African policy.

It is believed that even yet the whole truth has not been told, and that the losses have been even greater than has been revealed.

President Lincoln uttered the truism that it is not prudent to exchange horses while crossing a stream, and it would seem that the Government of Signor Crispi should have faced the situation, and have brought Italy out of its present trouble, but it could not stand the general indignation which has been aroused against it, and he has resigned, and the king has accepted his resignation. The extent of the unpopularity to which Crispi has attained, especially on account of this latest proof of his mismanagement, may be judged from the fact that the announcement of his resignation at so critical a moment was received in the Chamber of Deputies with prolonged cheering.

This is the second great disaster to the Italians in Africa within three months. On the former occasion five companies of Italians were surrounded by 25,000 Abyssinians and almost all were killed, the survivors taking refuge in Makalle, which was then besieged and captured, with all the arms and stores of the stronghold.

It was at first reported by the Roman correspondents of the press that the Holy Father was somewhat gratified at the intelligence of the disaster, and the uprisings of the people against the Government, because he entertained some hope that the event might turn to his advantage by bringing again to the front the question of the restoration of his temporal power. This report was evidently concocted purely for a sensational purpose, and it is an evidence of the unreliability of the Roman correspondents when they deal with matters affecting the Pope or the Church, that they have more recently been obliged to admit that the Holy Father is greatly disturbed by the news of both events; and he has on account of them deferred the Te Deum and the diplomatic banquet which were to have taken place in celebration of the anniversary of his coronation.

There does not appear any necessary connection between the defeat of the Crispi ministry under the present circumstances, and the restoration of the Pope's temporal power; nevertheless if the indignation of the people should culminate in a revolution, which is far from being an impossibility in the present temper of the people, there is a possibility of the restoration of the temporal power of the Pope coming up for consideration again. In any event, true Catholics will not regret the fall of Crispi, who had acquired a notoriety not only for his lack of religion and morals, but also for his duplicity, and now he has come to be regarded as incompetent also to lead his country safely through a critical situation.

A "people's voice" may be the proof and echo of all human fame, but the voice of the undying Church is the echo of everlasting glory. — Father Burke.

THE REMEDIAL BILL.

The discussion on the Remedial Bill introduced into the House of Commons by Mr. Dickey was deferred until the 3rd inst., when the second reading was moved by Sir Charles Tupper on behalf of the Government. Sir Charles made an explanation of the position in which the Provinces of Ontario, Quebec and Manitoba stand on the question of education, showing that "it would be impossible to find in the English language terms that would more completely and more easily establish the position that the exclusive right of these Provinces to legislate in reference to education is confined to the case in which they have not taken away any of the rights enjoyed by Protestants or Catholics when the Provinces entered Confederation."

He showed that this provision was made in the first instance on the proposal of Sir Alexander Galt, not in the interest of Catholics, but on behalf of the Protestants of Quebec, and that Confederation would never have been accomplished if this proposal had not been acceded to. He appealed, therefore, to the people of Canada, of all creeds and parties, not to reopen a war of races and of creeds, "refusing to a small and helpless Roman Catholic minority in Manitoba the rights which the Imperial statute and the laws under which Manitoba came into the union guaranteed to them."

The Ottawa Government has certainly shown a desire to do justice to the Catholic minority, and for this it deserves praise, but we cannot bestow unstinted praise on their entire following, and we fear that even on the part of some members of the Government there has been an underhand working against the bill. The Parliament has been in session since the beginning of January, and as it was called together for the ostensible purpose of passing a remedial measure, if there had been a real desire on the part of all the members of the Government to do justice, it would have passed the crucial stage of its second reading long before the present late date, when the Parliament cannot by any possibility live more than a few weeks. The delay has endangered the bill, as it is now perhaps within the power of its opponents, whether Conservative or Reform, to obstruct it so that it may not be passed at all during the session.

We do not desire to criticize sharply the stand taken by certain members who have hitherto posed as virulent enemies of all Separate schools, but who now "so love justice" that they loudly advocate the passage of the remedial law. We are glad that they are ready now to see justice done, and if they prove their sincerity to the end we shall thank them unhesitatingly, but we may be pardoned for not putting over much confidence in their present professions, when it is still possible that they may be only endeavoring to throw dust into the eyes of the public, in the possible consciousness that the bill may be burked by some of the tricks with which politicians are so familiar.

The Catholics of Canada have been so long deluded by the politicians in regard to the Constitutional guarantees that we cannot assure ourselves that we are even yet to be fairly dealt with. We hope we may be agreeably disappointed.

Mr. Laurier moved the six months' hoist as an amendment to the bill. He took the ground that a commission of investigation should be appointed and a strong effort made to bring about a solution of the difficulty in a friendly manner, which, he contended, would be the only workable method of dealing with the question.

The latest phase of the question was the appearance in the papers on Monday morning of the following telegram from Mr. Greenway to Sir Donald Smith:

"Winnipeg, March 2, 1896. "Your telegram has received most careful consideration of myself and colleagues. While fully appreciating all you say, it is quite clear to us that we can only proceed to Ottawa for the purpose of holding a conference upon the official invitation of the Dominion Government. I fully appreciate your very kind offices in this matter. (Signed) Greenway.

The despatch continued: "In view of the assurance that the Government of Manitoba are willing to have a conference, the Government proposed, as soon as the second reading of the Remedial Bill is carried, to have a conference with Mr. Greenway's Government, with a view to arrive at a settlement of this question on terms that will be satisfactory to his Government and the minority of Manitoba, but in the meantime to proceed with the question before the House, *de die in diem*, as previously arranged."

EDITORIAL NOTES.

MR. JAMES L. HUGHES, Orangeman and educationist, of Toronto, has given us a compendium of Orangeism. In the course of his speech, delivered at a reception given the Grand Lodge, which lately assembled in London, he said "he thought the Roman Catholic should be treated as the Protestant." The report goes on to say that the Grand Master stopped for a moment, and then added: "You ought to applaud that, and you did not do it." This is Orangeism in a nutshell, and Mr. Hughes deserves thanks for having given us such a splendid illustration of its inwardness.

ON HIS return to Toronto Mr. Hughes said he was perfectly satisfied before we went to London that the members would not approve of what he had to say. "All I recommended," he said, "was that Roman Catholics should be treated as Protestants would like to be treated, under similar circumstances; but it was no use talking to men under the influence of excitement."

At the Grand Lodge meeting there were present many who were prominently connected with the P. P. A. movement—Bro. Gurd, of Lambton, Bro. Coe and Bro. Essery, of London, and Rev. Bro. Madill. Bro. Essery is a peculiar combination. In nearly every phase of life he enjoys a "splendid isolation," but he is always an Auer light at an Orange meeting.

THE whole proceedings of the Grand Lodge have provoked much laughter. There were observable the contortions of the Orange conscience, the sweets of office pulling them in one direction, and hatred of the faith of their Catholic neighbors drawing them in another. At the close of the proceedings the average Orangeman will doubtless take thought and declare "Where am I?" He will make up his mind, however, when the time comes, to march manfully and gleefully, with his open bible, and his flag of King William, and his drum and his life, wherever "exigency" points the way.

REV. W. T. NOBLE, of Quebec, rises to remark in the *Morning Chronicle*, of that city, that the Manitoba schools are all right, and that the English bible and the "Romish" bible may be taught respectively to Protestants and "Romanists." In the province of Quebec, however, he says, the schools are essentially "Romish;" and the "Romish" religion is fully taught there, with all the accessories of the "Romish" religion. He does not want the Protestant schools of Quebec abolished, because, he says, the Protestant school children would then become converted to "Romanism." The Rev. W. T. Noble belongs to the "Methodish" persuasion. We know a great many "Methodishes" who are a liberal, kindly and fair-minded people, but Rev. W. Noble represents a large number of "Methodishes" who are quite the reverse. If Rev. W. T. Noble, "Methodish," would observe the Golden Rule, it would be a great deal better for "Methodishes" and everybody else. We cannot enter into argument with Rev. W. T. Noble until he learns better manners.

THERE are well authenticated rumors of a widespread and serious conspiracy in Turkey against the present Sultan, and the conspirators are not Armenians but Turks who are tired of the exactions and tyranny of the Government. The young Turkish party is growing more powerful every day, and is desirous of securing popular government, and their only hope of securing this is by over-throwing the official party. The conspirators hate the Armenians as much as do the official Turks, so that the present danger to the Government does not arise out of the Armenian atrocities. The young Turks demand a constitution, a parliament, and free institutions.

AT THE expressed desire of many Protestant ministers, the Educational authorities of Illinois have come to the conclusion to introduce into the schools a book of scriptural sections which it is supposed will be acceptable to all denominations. Throughout the discussion on this subject it has been taken for granted that the selections must be from the Protestant Bible. It is impossible to have a book of Bible selections without doing an injustice either to Catholics or Protestants if such a book be intended for use in the Public schools, since one or the other version must be chosen from which to make the selections, yet the Protestant ministers are clamoring for the Bible