

ALLEGED PROTESTANT FEAR OF A CATHOLIC MAJORITY.

One of the objections to Home Rule for Ireland which some Protestants entertain, or profess to entertain, is that an Irish Parliament would be Catholic by a large majority, and that if would persecute Protestants or impose disabilities upon them because of their religion. This argument, if so it can be called, was noticed by Mr. John Redmond in his recent speech in Belfast, in which he recalled a resolution on the subject passed at a Home Rule conference held in Dublin in 1873 and presided over by Isaac Butt, the first leader of the first Home Rule party. The resolution referred to was proposed by Mr. Redmond's father, Mr. William A. Redmond, then M.P. for Wexford, and was in the following terms:

"That, while we believe in an Irish Parliament, in which the rights and liberties of all classes of our countrymen would find their best and surest protection, we are willing that there should be incorporated in the Federal Constitution articles supplying the amplest guarantees that no legislation shall be adopted (in the Irish Parliament) to establish any religious ascendancy in Ireland or to subject any person to disabilities on account of his religious persuasion."

Commenting on this resolution, proposed over thirty years ago by his father, at an Irish National Conference, and passed unanimously, Mr. John E. Redmond, speaking in the name of the Irish Nationalists of today, reaffirmed and endorsed as follows the principle of it:

"That is still the spirit of the Nationalists of Ireland, and as we are now once again at the commencement of what I may call a rediscussion of the Home Rule question, I desire to use the opportunity given me to-night to respectfully appeal from this platform to our Protestant fellow-countrymen to dismiss from their minds that unworthy suspicion, and I say to them in the name of Ireland that there is no safeguard which they may demand on this point which we would not willingly accept, even though we know in our hearts that such safeguards are unnecessary, and even though we feel with some bitterness that such safeguards are unjust and humiliating to us."

Now, we think that in using the word "unjust" here Mr. Redmond put it very moderately indeed. He might, with entire propriety have used language very much stronger in protest against the idea of safeguards being demanded or expected or considered necessary for the protection of Protestants in Ireland against persecution by Catholics. He would have been fully warranted in characterizing such idea or proposal as impudent and audacious, in view of the fact on record in the pages of history that all the persecution on account of religion that has ever been in Ireland since Protestantism began has been persecution of Catholics by Protestants, and that nowhere in Irish history can a single example be pointed to of persecution of Protestants by Catholics.

To undertake to prove the truth of this statement would be embarrassing because, and only because, of the overwhelming abundance of the proof that could be cited. One hardly knows at what point to begin to catalogue the proofs, they are so plentiful at every point. They are to be found in every chapter and on every page of the history of Ireland from the "Reformation" down to the present day, and they are still plentiful at the present day for all to see who wish to open their eyes and see. Take, for instance, the office of Lord Lieutenant of Ireland. By British law, still on the statute book and still in force, a person who is a Catholic cannot hold that office. This is a disability imposed on Catholics by Protestants. We say by Protestants, for the law was made by Protestants and a few years ago, when Mr. Gladstone introduced a bill into Parliament to make Catholics eligible for that office of Governor of Catholic Ireland, the opposition offered by Protestants in Ireland and their fellow bigots in England was so fierce that the great statesman withdrew the bill, seeing that there was no prospect or hope of getting it passed. There was a new Lord Lieutenant sent to Ireland the other day by the new Prime Minister of England. Of course he is a Protestant. Neither Prime Minister nor King could appoint a Catholic, because it would be against the law to do so. Though certainly the Prime Minister, and probably the King, would be very glad if the law were otherwise. But Protestant ascendancy in Ireland won't have the law otherwise. They still insist on excluding Catholics

from the post of chief executive of the Government of Ireland. Yet they have the gall to talk about persecution of Protestants by Catholics in an Irish Parliament.

And, needless to say, other examples are numerous—not "ancient history," but present-day disabilities imposed on Catholics in Ireland by Protestants controlling the ruling power. They may not be disabilities by statute law, as before Emancipation, but they are in practice the same—Catholics excluded from high offices just as they were a hundred years ago. There is no law now excluding Catholics from the office of Chief Secretary, yet that office is now occupied by a Protestant, and has always been occupied by Protestants. There has never been since the Union a Catholic Chief Secretary for Ireland. Protestants have to-day, and always have had, a monopoly of that post, with a salary of \$20,000 a year Irish money, yet they have the audacity to suggest as an objection to Home Rule persecution or disabilities for Protestants by Catholics in an Irish Parliament. And the same Protestant monopoly prevails through almost all the highly paid Government offices in Ireland. Here is testimony given little more than a year ago by Mr. Thomas W. Russell, himself a Protestant:

"Look at the position at present (October, 1904). Of the six great offices of State at the Castle, five are Protestants and only one, Roman Catholic. There are sixteen Superior Court judges and thirteen of them are Protestants. Of the host of highly paid officials in the Local Government Board, Land Commission and Agricultural Department, not one-fourth are Catholics. The three Commissioners of Public Works are all Protestants. The Resident Magistrates and police officers (of high rank and pay) are largely Protestant. In fact, through the whole official hierarchy the story is the same. Leaving salaried offices and coming to positions of trust (honor) what do we find? The Privy Councilors and Lords Lieutenant of counties and cities are almost exclusively Protestants. The predominance in the magistracy of Protestants is enormous."

And all that in a country in which three-fourths of the total population are Catholics. Try to imagine the colossal impudence of those Protestant monopolists opposing Home Rule on the ground of being afraid that disabilities would be imposed on them by Catholics. Of course, this is nothing but a hypocritical pretense. It is not disabilities imposed by Catholics they are afraid of at all, but it is EQUALITY. They are afraid that in an Irish Parliament representing the whole Irish people there would be equal rights for all of every creed, and favors or privileges for none. They are afraid that under an Irish National Parliament (the Protestant minority) would not have a monopoly of nine-tenths of the well-paid Government offices of the country. That's what they are afraid of. That is their objection to Home Rule. They know that under Home Rule there would be fair play, a "square deal" for Irishmen of all religions. They don't want that. They want ascendancy, and some of them are not in the least ashamed to say so. They said so openly and publicly when in 1869 Mr. Gladstone proposed his "Irish Church" disestablishment to stop the outrage that had gone on for two centuries of taxing the Catholic majority in Ireland for the maintenance of the church of the Protestant minority. At that time the ascendancy men raised a fierce agitation against the Gladstone policy. At a meeting in Saintfield, County Down, on July 12, 1869, Rev. Henry Henderson proclaimed the doctrine of Protestant ascendancy in the following very plain utterance:

"It is right we should tell our English brethren the truth. It is right we should tell them as long as there is Protestantism in the land and a Protestant sovereign occupying the throne, so long must there be Protestant ascendancy, and we are determined never to surrender that Protestantism."

In the same year, on March 21, Rev. Henry Burdett, at a Protestant meeting in Newbliss, County Monaghan, declared the same doctrine as follows:

"We see people telling us that we should not be aspiring to ascendancy. Now, I, as long as ever the Lord shall leave me breath, will never be content with anything but Protestant ascendancy."

But it may be said that this is somewhat ancient history, being so ancient as thirty-six years ago, and that the Protestant ascendancy spirit has considerably moderated since then. Has it, indeed. Look at the Protestant ascendancy attitude towards the claim of the Catholic people of Ireland for justice in the mat-

ter of university education. All the statesmen of England, Tory and Liberal, have declared repeatedly that the claim is a just claim, and ought to be conceded. Mr. Balfour, lately Tory Prime Minister, has said so scores of times in the House of Commons and on public platforms. The claim of the Catholics is for nothing but equality. They ask only for university facilities equal to those provided at State expense for Protestants. There is only one university in Ireland except the Royal University, which is merely an examining board and gives no teaching. The only teaching university is that known as Trinity College, Dublin. This institution, while richly endowed from State funds, is a purely Protestant establishment, controlled and managed exclusively by Protestants, and having Protestant divinity instruction and Protestant church daily religious services as part of its official curriculum. Manifestly, that is no place for Catholics, a point well emphasized by Mr. Balfour when he declared that if he, a Protestant, had a son to educate, he certainly would not send him to an institution as Catholic in its constitution and belongings as Trinity College is Protestant.

But Mr. Balfour, while recognizing and admitting the justice of the Irish Catholic claim as to university education, would make no move towards conceding it. Why? Because the Protestant ascendancy party in Ireland objected, and he was afraid of that party and its British allies, or, as Cardinal Logue well expressed it, he was frightened by "the tap of the Orange drum." Protestant ascendancy would not, and will not, so far as it can prevent it, permit justice to be given to the Catholic majority in the matter of education. They (the Protestants) impose on Catholics educational disabilities of the most grievous and injurious character, and at the same time they have the sublime assurance to argue against Home Rule that it would mean disabilities imposed on them by the Catholics.

What warrant have the Protestants of Ireland for any such argument as this? What ground have they for any fear of persecution by Catholics in an Irish National Parliament? None whatever. As we have already said, no instance of persecution of Protestants by Catholics can be found in Irish history. On the contrary, Irish Catholics have always been more than tolerant and generous towards their Protestant countrymen in political affairs, a present illustration of which we have in the membership of the Irish Parliamentary Party, which includes nearly a dozen Protestants, every one of them elected in districts almost exclusively Catholic. And it has been the same since the first formation of the party a quarter of a century ago. It has always had several Protestant members, all of them the elected representatives of towns or divisions of counties in which Catholics were and are more than nine-tenths of the electorate and of the population. When was a Catholic ever elected to any office or distinction in any district in Ireland having a majority of Protestants. Not in a single instance.

But it is not in Parliamentary politics alone that Catholics in Ireland have shown tolerance and generosity to their Protestant fellow countrymen. It has been the same in municipal politics everywhere throughout the country. In Catholic Dublin, "there have been (says a pamphlet issued a few years ago by the Home Rule Union) sixteen Protestant Mayors since 1850; in Catholic Limerick thirteen Protestant Mayors since 1841; in Catholic Waterford the same number since 1845; and in Catholic Cork one Protestant Mayor has been elected three times." The same pamphlet truly observes that: "Neither oppression nor exclusion is practiced against Protestants where Catholics predominate. Persecution is not an Irish instinct. It goes against the grain (among Irishmen)." Noteworthy testimony to this effect was given by the present Earl Spencer during Mr. Gladstone's Home Rule campaign. The Earl had been twice Lord Lieutenant of Ireland, and here is some of what he said as to the character of the Irish people in the matter of religious tolerance:

"We have been told that Mr. Gladstone's scheme would lead to religious intolerance, that there would be oppression of minorities (meaning the Protestant minorities) in Ireland. Now, I have had some experience in Ireland, I have been there for over eight years, and yet I don't know

of any instance where there has been religious intolerance on the part of Roman Catholics against their Protestant fellow countrymen. I have known, and I deeply regret it, that there have been signs of bitter religious animosity, but where has the animosity been shown? Has it been shown in the Provinces where the Roman Catholics greatly predominate? No. It has been shown in Ulster, where more than half the population belongs to the Protestant faith. I believe that the Protestants have been the chief cause of nurturing and keeping up this religious animosity."

Such is the testimony of a man who for eight years was chief ruler of Ireland as Lord Lieutenant, and, of course, a Protestant, for, as we have already said, no Catholic could or can hold that office. Much more testimony of the same kind could be cited from many sources and authorities, all demonstrating the good feeling of Catholics towards Protestants in Ireland, and showing, moreover, that in offering such guarantees and safeguards as Mr. Redmond speaks of Irish Catholics are manifesting an excess of those sentiments of religious tolerance which has always characterized them and which have been so little reciprocated by the other side.—N. Y. Freeman's Journal.

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A SAD LITTLE STORY.

Fifteen years the bachelor lawyer and Sam, his Chinese servant, had lived together in that peace which passes the understanding of all save those favored mortals who are their own servants. Sam was cook, valet, housemaid, watchman, friend—and perfect in each relation. He never took a vacation; he seemed not to eat or sleep. He was always near when needed; he disappeared when he should. He knew nothing, yet he knew everything. For weeks scarcely a word might pass between these two men, they understood each other so well.

But one morning, so the story runs in the San Francisco Examiner, as Sam poured his master's coffee, without a shade of emotion in his yellow face, he said quietly, "Next week I leave you."

The lawyer smiled. "Next week I leave you," repeated the Chinaman. "I hire for you better man."

The lawyer set down his cup of coffee. He looked at the white-robed servant: he felt the man was in earnest.

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China," said the servant, impassively. "Oh, I see; you are going back for a wife. Very well, bring her here. There is work for two to keep this place in order; the place is lonely, anyway. I'll see the collector of the port myself and arrange your passage papers."

"I go to China next week; I need no papers. I never come back," said the man, with exasperating calmness and persistence.

"You shall not go!" thundered the lawyer.

"I go," answered the Chinaman.

It was the first time in their experience together that the servant had used such a tone toward his master.

After an instant the lawyer said quietly, "Sam, you must forgive me. I spoke quickly. I do not own you; but tell me what have I done? Why do you leave me in this way? You know I need you."

"I will not tell you why I go—you laugh."

"No, I shall not laugh."

"Very well; I go to China to die."

"Nonsense! You can die here. Haven't I agreed to send your body back?"

"I die in four weeks, two days."

"What do you mean?"

"My brother he in prison. He twenty-six; I fifty. He have wife and baby. In China they take any man of same family instead to die. I go to China, give my money to my brother—he live, I die."

The next day a new Chinaman appeared as servant in the lawyer's household. In a week this new servant knew everything, and nothing just like Sam.

NOTICE.

During November and December I offer very special reductions in all lines of religious goods as follows:

Colored Statues—Sacred Heart and Blessed Virgin, regular \$5.00 each for \$4.00, and **St. Anthony,** regular \$4.00 for \$3.00.

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PROVINCE OF QUEBEC. DISTRICT OF MONTREAL. In the Superior Court, No. 1537. The Molsons Bank, a Bank Corporation constituted according to law, having its principal place of business in the city and district of Montreal. Plaintiff, vs. D. L. Baumgarten, heretofore of the city and district of Montreal, and presently of parts unknown. Defendant.

The Defendant is ordered to appear within one month.

Montreal, January 16th, 1906.

J. A. GIRARD,
Dep. Prothonotary.

Sam disappeared without saying good-bye. He went to China and was benighted, four weeks and two days from the day he broke the news of his intent to go.

His brother was set free. The lawyer's household goes along about as usual, save when the master calls for "Sam," when he should say "Charlie." Then there comes a kind of clutch at his heart, but he says nothing.

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A LETTER FROM

Father Charlebois, O.M., Lake, Sask., N.W.T., writes other day we had a great some boxes arrived. The I enjoyed opening them out the garments. "Oh, fine!" they would say, just suit this boy or girl. I wish the benefactors seen our excitement as was taken out; how we payed for the givers! Take out their share, and make over to fit the boys under their charge. The clothing we save for the woods. One day it is very cold; snow on the a sharp wind blowing; in I met an old Indian and they were shivering and sawahata Note," said he to me: Look here, Father! said me that he had no shirts on, only an old shirt. His wife was badly off for "Come with me," said I, will get you something out box."

Dear friends, I wish you see their joy and the great all others when they get to cover their poor bodies. prayer they sent up to the who has touched the heart kind people who sent me ing. Be assured that He war their prayers for you, doing a corporal work of clothing the naked. Any garments for men, women, rem are very acceptable to

I want to see a poor Indian dying of consumption. He on a bare dirt floor, in his tepee, only a thin blanket him. I gave him the S and when I went back to I sent him a little comfort box of clothing.

Last week I visited my Batoche Reserve. I brought a lot of old clothing to family there. There is an over 80 years old, an old 90 years old, another old girl and one little boy, especially the girl. She has a ragged calico dress, no fact nothing else. She was outside the cabin, cutting carrying water. I do not she could stand the terrible rest of them were none I gave them enough clothing them warm. How pleased I told them to pray for the people who sent the clothing tainly, we will," they said. God of mercy will remember charity to my poor Cree.

I get up at three or four morning to keep the fire burning to heat the school be fireman because I cannot pay a man to do this work is a debt of \$20,000 on it and I have a hard time to pay off the interest alone easier for me to sleep out snow, travelling from one camp, than to be worried this debt. I have charge, different reserves, many miles I have to visit these, to a and to bring my Indians' demands. Our school children good dispositions. They Holy Communion the first of each month. They wish the Sacraments two or three monthly. The little girls have devotion to Our Lady of the Heart. It is wonderful what they can obtain from her. want a nice day for a picnic it; if they want rain for they also get it. That is a kind of soft water we can The children are well instructed the good Sisters of the Ord. Presentation. Besides the lessons, the girls learn how to cook to make soap and laundry work. The boys are taught how to use farm machinery. We wish to teach the self-supporting, to earn their like the whites.

Lately I had a great consolation. I baptized an old Indian, two daughters, and her grand is the mother of a good little Napoleon, 15 years old.