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London, Saturday, May 22, 1907.

THE CASE OF MANITOBA.

An anonymous writer in the Globe of the 8th inst., who is asserted to be a "competent authority," and who says that he is a Catholic, undertakes to lecture Mgr. Merry del Val on the course he should pursue in dealing with the questions he has been commissioned, or is believed to have been commissioned, by the Holy Father, Pope Leo XIII., to settle.

The writer speaks in the first place of the part taken by Bishops and priests of the Province of Quebec in regard to the Dominion elections, and next of the so-called settlement of the School Question by Messrs. Laurier and Greenway.

In reference to the School settlement the writer says:

"The Manitoba School Question is closed in the sense that the Laurier-Greenway settlement cannot be reopened without the consent of the Manitoba Legislature. All that Mgr. Merry del Val can do is to counsel the Catholics up there to see if something more cannot be got from the Legislature. I for one do not believe that the Protestant majority in Manitoba or Ontario means to be unjust. No British community in modern times at least has ever failed to respond to the appeal of a minority for British fair play."

As the whole matter dealt with by the writer in the Globe turns upon the Manitoba School Question, we shall first consider the stand he takes upon this subject.

We have no desire to harp on circumstances which might lessen public confidence in the justice of Protestant majorities in any of our Provinces, but the position taken by the writer of the article in the Globe obliges us to say that from the beginning of the Manitoba trouble there has been no disposition manifested by the Government or Legislature of that Province to do justice, and the presumption is that the people of Manitoba are disposed similarly to their representatives.

The writer continues: "There is a wide difference, however, between appealing to a man's sense of justice and brow-beating him. Those who pretend that there is still hope for the remedial legislation at Ottawa are trying to mislead or are themselves misled."

While it is true that no one desires to be browbeaten, we deny that there is any browbeating in asking that the law should be carried out, and this is exactly our position in regard to the Manitoba school question. The Manitoba Act is the law which the Legislature did not respect, and no attention was paid by the Government of the province to representations made to it on behalf of the minority. The minority had no recourse but to apply to the law, and finally the law was declared by the Privy Council to be in favor of the Catholic demand.

If the Manitoba Legislature had not violated the law there would have been no right of appeal to the Governor General in Council, so the Privy Council by deciding that Catholics have the right of appeal decided that they had the right to ask from the Dominion Government a redress which Manitoba persisted in refusing.

This is not a mere matter of sentiment, nor is it an imaginary grievance of which we have to complain. It is a matter which concerns the proper education of present and future generations. Of such importance is it that during the six years of persecution the Catholic schools have been kept up, even though the Manitoba Legislature declared their maintenance, and unjustly imposed a second tax upon their supporters, and refused them all participation in the school appropriation made by Government. By what right or justice does this Montreal Catholic ask that Catholics should endure without complaint this crying iniquity? It is a disgrace to our religion that there should be even nominal Catholics who advocate such a course, and we all know that it is only the self-interest which ties some men to a particular political party which could induce them to recommend it.

The writer in the Globe tells us that "Mr. Greenway promises to administer the settlement in a generous spirit, and if the Catholics can from time to time suggest any way by which we can meet their views to a further extent, we shall always be prepared to consider it." The settlement is not the thing Catholics want, and no blotching of it can make it satisfactory.

If Mr. Greenway is serious in the above declaration, and will only open his eyes, he will see how the views of Catholics are to be met. We want the Constitutional guarantees to be observed as well for Catholic as for Protestant minorities. There are at this moment Catholic schools in operation in Manitoba, and we have the guarantee of the supreme law that the supporters of these schools shall not be harassed with vexatious conditions obliging them to maintain another set of schools for which they have no use, and we want this to be carried out, and that the same Government aid be given to Catholic as to any Public schools which have been or may be established. With less than this the Protestants of Quebec would not be satisfied. We know from past experience that the Protestants of Quebec have been always ready to complain whenever there was the slightest appearance of a wrong inflicted on them, and their co-religionists throughout the Dominion have shown a readiness to sustain their demands, the most forward of those who maintained Protestant rights being the very men who have opposed the concession of their guaranteed rights to the Catholics of Manitoba.

But the Catholics of Quebec never had any desire to treat the Protestant minority unfairly, and before the Protestant champions of Ontario had time to raise any agitation any real causes of complaint on the part of the Protestants were removed. Why does not Mr. Greenway deal similarly with the Catholics of Manitoba if he is as anxious, as he pretends, to treat them generously?

The Confederation of Canada is a very one-sided affair if, this condition of affairs is to be allowed, and for our part we say unhesitatingly we do not mean to endure patiently or silently for the sake of any party considerations, whether for Reformers or Conservatives.

We have confidence in the independent spirit of the Catholics of the Dominion that they also will not endure this injustice, thereby acknowledging that they will submit to be deprived of the protection of the Constitution, while Protestants are to enjoy it to the fullest extent. Partisans, like the writer in the Globe, may for a time throw dust into the eyes of some Catholics, but we have confidence that the protests of the independent Catholic press of the Dominion will help to enlighten the Catholic body as a whole, and to show up plainly the injustice which has been done, and will bring about a united Catholic demand that it be remedied in the only way possible, by the re-establishment of Catholic schools in Manitoba. Where the Government of a Province trespasses upon our rights we must stand firm in the demand for justice, and we feel assured that justice will be obtained in the end.

We have confidence even that the fair-minded Protestants of the Dominion will eventually see where injustice has been inflicted, and will assist in rectifying it; but we cannot expect them to take the lead in the matter. We must first show ourselves in earnest before we can expect their co-operation.

The Globe's correspondent holds up before our eyes as a bugaboo that 60 per cent of the population of the Dominion are Protestants, and that we shall discredit the Catholic Church in their eyes if we continue to agitate this matter. We have no such fears. The number of non-Catholics is not quite 60 per cent, being somewhat less than 58 per cent, and this includes unbelievers as well as Protestants; but, such as they are, we intend and propose no injustice to them. We only ask the liberty to teach our own children as our consciences tell us we should do, and we ask as a matter of justice that they concede the right. We have a right to expect that they will in the end support our demands if we remain true to ourselves.

In regard to the references of the Globe's correspondent to the part taken by the Bishops and clergy of Quebec in maintaining Catholic rights, we need only say that both in their capacity of citizens, and as guardians of the faith, it was and is their right and duty to insist upon Catholic education, and to

instruct their flocks to maintain it, and it is to be expected that they shall do so, without fear of the abuse which partisans like that correspondent will heap upon them. In regard to this abuse we shall only say that it is not by calling them ecclesiastical bullies and disturbers of the peace that he will terrify them from fulfilling their duty. He will thereby only show that he is influenced more by partisanship than by a desire to see justice done to the Catholics of Manitoba.

THAT STORY FROM MADAGASCAR.

We had occasion already, two weeks ago, to call attention to a very unlikely story related by one of the Protestant missionaries from Madagascar in reference to the French Jesuit missionaries on that island, and the means adopted by them for securing converts to the Catholic faith.

It was stated that they were securing converts by working on the fears of the native Protestant Hovas, representing that if they remained Protestants they would be regarded as rebels to the French Government, and would thus bring upon themselves the suspicions of the civil authorities, and that, besides, with the aid of the authorities, they had possessed themselves of a number of Protestant churches, which are now used for Catholic worship.

We stated that such a story was entirely incredible, even though it was impossible to arrive at once at the particular facts which have been thus misrepresented. There has been, however, some recent news from Madagascar which throws additional light on the matter, though the circumstances in detail have not all been explained.

A couple of weeks ago the question of the treatment of the Queen of Madagascar was brought up in the French Senate by M. Trarieux, who stated that he had received information to the effect that she had been banished because she had declined to become a Catholic. This was another of the charges emanating from the Protestant missionaries, but M. Lebon, who has the charge of the French Colonial office, declared that there is no foundation for such a statement.

M. Lebon has certainly no special attachment to the Catholic Church, nor probably to any form of religion, but he explained that whatever Protestantism may be in other countries, in Madagascar it is chiefly a political organization, and is made a cover for conspiracies against French authority in the island, and M. Lebon added that those who are accusing the French Governor, M. Gallieni, of unduly favoring Catholics, are really political agents of England, working with the rebellious Hovas for the overthrow of French rule.

A letter was also produced from M. Grosclaude, an able French Protestant writer, who has been on a six months' visit to Madagascar, and who is quite disinterested in the local affairs of the colony. M. Grosclaude declares that there is not really a Protestant conspiracy, but he admits that the Protestant missionaries were blamable for having openly espoused the cause of the anti-French party on the island, and encouraged their rebellion, whereby it became necessary for the Governor to restrain them.

M. Grosclaude believes that the religion of the natives is not very profound in one direction or the other, but it has been usual for the Hovas to connect the Catholic religion with France, and Protestantism with English influence and sympathies, and it was on the ground of their Protestantism that the Hova rebels appealed to England against France. The British Government, however, left France to manage its own affairs on the island, but some of the Queen of Madagascar's officials openly proclaimed that the French Governor would not dare to punish the Queen or her Ministers for their rebellion, as Great Britain would not allow it.

General Gallieni appears to have been induced partly by such boasts to show once for all that France is an independent country, and that England has no control over French colonies, so as to make it be understood that he acts independently of all foreign influence. He, therefore, surprised his own Government by sending the Queen into banishment, and by putting to death two of her Ministers for treason, soon after his arrival on the island.

While it may be admitted that the banishment of the Queen was a high-handed measure, M. Grosclaude says that the Governor is an able and just administrator, and that he delivered the island from an intolerably oppress-

ive rule of the Queen and her court, and he adds that if French Protestantism unfortunately allied itself with France's enemies it must take the consequences.

M. Grosclaude declares that as a Protestant he knows of many instances when General Gallieni would not allow any advantage to Catholics which he would not allow to Protestants, and he denies that the General is at all partial to Catholics in his dealings. This sets at rest the assertion of the Protestant missionaries that the Jesuits had been backed by the French authorities in forcing the Hovas to become Catholics, or in taking possession of Protestant churches. The tale of religious persecution, told by the missionaries, bears upon its face the evidence of its falsehood, and this view of the case is confirmed by M. Grosclaude's narrative, which states that it would be a serious mistake for the Government to recall Governor Gallieni, and would compromise French authority in Madagascar.

The French Government has been persecuting the Catholic Church in France for the last twenty years, and it is not at all probable that its officials would uphold the Church in the colonies, for the sake of suppressing Protestantism as a religion; but it is easy to understand that they would be intolerant of a political Protestantism which aims at the subversion of French rule.

PALESTINE.

When the present condition of Palestine is compared with the description of it given in the Bible, it is difficult to believe that it is the same country which thirty-four centuries ago was described by Moses as a land flowing with milk and honey, and which to-day is a mere waste. If it was so rich and fertile as the Bible describes it to be, how does it come to pass that with the same climate, and being as favored as ever as far as the gifts of God conferred through the laws of nature are concerned, it is now such a barren waste that the Jewish colonists who have recently settled there through the colonization efforts of Baron Hirsch, the Rothschilds, and other wealthy Jews, have had but poor success in agriculture?

So difficult of comprehension is the fact that Infidels like Col. Ingersoll and others have seized upon it and paraded it as if it were proof positive that the Bible is merely a myth, and that the books of Moses were written hundreds of years after he was smouldering in dust.

An interesting article in a recent number of the Literary Digest gives a solid and simple explanation of the paradox. It is quite possible to-day to make Palestine what it is described to have been so early as in the time of Moses, and the means of making it the fertile tract it was then are easily within reach of any fairly enterprising settlers; but under the rule of the Turk it can never be anything but an arid and barren waste for there is so little encouragement to industry and serious cultivation of the soil that as soon as a resident becomes fairly well off in worldly goods he is made a prey to the hungry officials of the Government, and is soon robbed of all he possesses, unless he belongs to the favored minority of Turks who are the ruling race, and even then he will frequently not escape.

There is evidence, too, that in former years it was well cultivated. Before the Bedouins of Arabia took possession of the country, there were hundreds of villages and cities scattered through all its extent, and their ruins are still to be seen. There is evidence also that it was artificially irrigated, and it would be a most easy matter to irrigate it again, for nature itself supplies the means for so doing.

There are abundant rains during the winter months, and there are natural lake beds which become filled with water, and which with a little aid from industry would be sufficient to supply an immense population with a sufficiency of water for all their needs during the dry season. There are also numerous wells, and runs of aqueducts, all of which were formerly used for irrigation, so that the country must have been highly cultivated, and consequently fertile. Finer oranges, cotton, sugar cane, tobacco, oils, dyes, and grapes could be raised there than in any other country in the world, and all sorts of vegetables of the best quality can be grown there. But to bring back this state of affairs good government is required. Palestine could easily support millions of inhabitants, but it will not do this until the end comes to Turkish domination.

THE ENGLISH VOLUNTARY SCHOOLS.

The Voluntary Schools Bill introduced into the British Parliament by the Government has passed the ordeal of the House of Commons, and is now before the House of Lords, in which it is certain to pass, as the Lords are known to be in favor of giving to parents the power of deciding in what way their children shall be educated.

At the Voluntary schools about two-thirds of the children of England are educated, notwithstanding that the Board schools have been favored with larger Government patronage. The present bill, however, will increase the grants to the Voluntary schools, and, though the increase is small, this will undoubtedly enhance their efficiency.

The Voluntary schools for the most part are established under the control of Anglicans, Catholics and Methodists, and many of them will be much benefited by these small grants.

It is noteworthy that Mr. John Morley, though opposed to the principle of the bill, during the debate paid a high compliment to the Catholic Voluntary schools, which, he said, "owe their existence to the splendid self-sacrifice and devotion of the poorest among the population of England, who are for the most part the poor Irish."

The contrast between the course of British statesmen and that of statesmen of lesser calibre is very marked. The statesmen of Great Britain understand the rights of parents, and seek to give them every opportunity to educate their children in accordance with their conscientious convictions, but the small fry of Manitoba and Ontario deem it proper to interfere with parental rights and to harass parents in the performance of their duties to their children. But there is this difference between the two cases: The English denominational schools are for the most part Protestant, while in the case of Manitoba and Ontario only the Catholics want religious education. The motive of opposition to the Catholic demands is clearly an unwillingness to concede to Catholic parents even the right of doing what is their duty according to the natural law.

AN UNEXPECTED CONVERT TO HOME RULE PRINCIPLES.

The Reverend Dr. Kane, of Belfast, has created a sensation among the Ulster Unionists by a recent sermon which he preached on the death of the Anglican Primate of Ireland, Lord Plunkett. The doctor praised the Archbishop for his personal qualities, but still more for his patriotism in standing on the same platform with the Catholic Archbishop of Dublin to denounce the injustice with which England has treated Ireland in the matter of overtaxation.

Dr. Kane said that "many Irishmen speak as if it were criminal and treasonable to regard England as capable of treating Ireland unjustly, as if England could not be unjust to the weaker partner to the Union. But," he continued, "it is quite reasonable to suppose that England is dealing unjustly with Ireland, inasmuch as history is full of instances of the cruelest injustices to Ireland. The Archbishop was a patriotic Irishman and an honest man, and his speech on the question of overtaxation was as luminous and convincing as any that has been delivered on the subject in or out of Parliament."

The doctor's concluding words were especially strong, and if they were sincere they would seem to betoken a determination on his part to co-operate in future with the Nationalists in demanding justice for Ireland.

He said: "We are living side by side with people who love Ireland dearly, though they differ from us in religion, and we cannot but lower our religion in their estimation if we are indifferent to Ireland's welfare, or if we prefer the welfare of another country to that of our native land."

What gives special significance to these utterances is the fact that Dr. Kane has hitherto been a power in Belfast and throughout Ulster, in keeping the Orangemen in opposition to Nationalist demands for justice to Ireland. He was, besides, the leading figure at all Orange demonstrations, and the most violent of anti-Catholic preachers. Every twelfth of July he preached and delivered most inflammatory and intolerable sermons, or addresses, and when Mr. Gladstone introduced his great Home Rule measure, Dr. Kane protested that the Orangemen of Ulster would be ready to die, the last man in the last ditch, rather than submit to such a law if passed. It is no wonder that his present attitude has created a

sensation, but his sincerity is very seriously doubted. His present kind words for Catholics have also caused surprise. If ever there was an Irishman who maintained all the injustices of England, Dr. Kane was the man.

THE ASCENSION.

On Thursday, the 27th inst., the feast of the Ascension of our Lord Jesus Christ into heaven is celebrated with great solemnity.

St. Mark's Gospel speaks of the Ascension briefly. After relating the many appearances of Christ to His Apostles after His Resurrection from the dead, and His instructions and the commission given them to go into the whole world and to preach the gospel to every creature, the Apostle says: "And the Lord Jesus, after he had spoken to them was taken up into heaven, and sitteth at the right hand of God."

St. Luke gives further particulars of the Ascension in the Acts of the Apostles. He tells us that during forty days after His Resurrection Christ remained on earth, showing himself alive, and speaking of the kingdom of God. It is thus indicated that He remained so long on earth to show the reality of His Resurrection, and to prepare the Apostles for their missionary work by instructing them in the way of salvation that they might be able to teach others, and it was while they were in the very act of receiving instruction and Apostolic authority that the moment of the Ascension arrived: "And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight."

And whilst they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, so shall He come as you have seen Him going into heaven." This occurred on Mount Olivet, and the spot from which He ascended is still pointed out.

The Apostles then returned to Jerusalem and remained in prayer and retirement in an upper room till Pentecost Sunday, when His promise was to be fulfilled that He would send the Holy Ghost, the Spirit of truth, to teach them all truth and to abide with them forever.

The Ascension of Jesus to heaven in this manner was foretold by the prophets. It is referred to by David in the 67th Psalm which thus speaks of Christ's triumph: "The chariot of God is attended by ten thousand thousands of them that rejoice: the Lord is among them in Sina in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men." By His Ascension heaven, shut against mankind by the sin of our first parents, is re-opened, for with Jesus the saints who died before Christ, and to whom He announced the glad tidings of redemption, ascend into heaven, being delivered from the Limbo where they had been detained, even as St. Peter tells us, from the time of the deluge. These are the rejoicing thousands of whom the prophet speaks.

The Ascension of Christ is therefore not only a triumph of Jesus Himself, but the occasion of man's liberation and triumph also.

The feast of the Ascension was celebrated by the Church from a very early date, for it is mentioned in the early regulations known as the Apostolical Constitutions. It is not certain that these laws come from the Apostles themselves, but they originated very nearly in Apostolic times. The feast was, however, universally kept at all events in the fourth century, as St. Augustine at that period declared that its universal celebration then was proof of its Apostolic institution, and he ranks it with Easter and Pentecost in importance, adding that "whatever is universally celebrated, being prescribed by tradition and not by written laws, must be held as coming from the Apostles or, ordained by general councils." A celebrated canonist reasoning on these words says: "But no general council ordained these festivals" (that is Easter, Pentecost, and the Ascension, which are enumerated by St. Augustine), therefore they come to us from the Apostles themselves." The devotion of early Christians to the mystery of the Ascension is further shown by the fact that when St. Helena, the mother of Constantine the Great, visited Jerusalem early in the same fourth century, she erected a church on Mount Olivet in remembrance thereof, and Venerable Bede states that in the East the celebration of the feast of the Ascension was

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