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THE POPE.

The Visible Representative of the Divine Personality of the Church.

THE DUTY OWED BY TRUE CATHOLICS TO THE SOVEREIGN PONTIFF.

The question of the liberty and independence of the Sovereign Pontiff is one of moment to the Catholics of every nation...

The Church has a personality of her own which, in an interior sense, is the august personality of her Divine Founder and Master...

THE GREAT AMERICAN CATHOLIC PHILOSOPHER, has well said: "Being external as well as in terms, visible as well as invisible, body as well as soul, without the Pope the Church would and could have no visible centre of unity..."

AS DR. BROWSON HAS DECLARED, and here let us say that we deliberately select for quotation the words of one who was not a priest, one who was only a learned and Catholic layman...

GLADSTONE ON WASHINGTON. The following is an extract from a letter of the Right Hon. W. E. Gladstone, M.P.: "When I first read in detail the life of Washington, I was profoundly impressed with the moral elevation and greatness of his character..."

BOYS, LOOK UPWARD. We wish to see more of Catholic young men get into the sphere of useful life. There has always been a kind of timidity about our young men and a kind of modest humility or rather humbleness about their parents that have kept them in prosaic drudgery and made them "hewers of wood and drawers of water" for those more "shrewd and less deserving"...

SEPARATE SCHOOLS. Are the Amendments to the Separate Schools Law Unjust to Protestants? (From the Hamilton Ont., Times.) For reason best known to itself the Hamilton Spectator is republishing the articles on the Separate Schools question by which it vainly endeavored to secure the defeat of Col. Gibson at the last Ontario election...

apparent success which is of usually short duration, dazzles the superficial and some of them attribute his success to his religious indifference. Here we see how he misleads many and occasions their eternal ruin. Let our young men avoid such deceiving guides, but let them not be content to stand idly by in the background in free America, where pluck, talent and energy must ever win richest rewards.

A PATRIOT PRIEST FROM FAR DONEGAL.

An Interview with Father McFadden.

Father McFadden, the priest of Gweedore, is now on his way back to Ireland, after a very successful series of meetings in and about London and in Lancashire. Father McFadden is a typical Celt, and he has been welcomed with enthusiasm by typical English audiences wherever he has spoken.

ALL ABOUT CONGESTED GWEEDORE. "So you want to know," said Father McFadden, "all about the parish of Gweedore, of which I am the priest? In the far north-western corner of Ireland imagine seventy-four square miles of bog, and mountain land, rising in the highest points 2,400 ft. above the sea level, and dipping down to the sea..."

THE LANDLORDS' IMPROVEMENTS. "This is your flock, Father McFadden. What about the landlords who shear your sheep?" "That is a long story, which dates back from the year 1838, when the Irish were driven from their lands by the landlords, and set about their so-called improvements. The first and most important improvement, from the landlord's point of view, was appropriation of 12,000 acres of mountain land over which the peasants had had grazing rights from time immemorial..."

HOW THE LAND ACT HAS WORKED. "What reductions have there been since you went to Gweedore?" "That was in 1873. In 1871 I succeeded in getting 12 1/2 per cent. for two years; in 1884 we went into the Land Court, and the first Commission reduced the rent 38 per cent., but there was such an outcry against this on the part of the landlords that the Commission was reconstituted in other words, packed in the landlords' interest and the second batch of tenants only received 28 per cent. reduction. We succeeded, however, in getting back grazing rights over 9,000 acres of mountain which had been taken from us thirty years before, but landlord Hill lodged 194 appeals out of 272 cases; that discouraged the tenants, and frightened them from going into the Court. Other landlords did very much the same."

NEW YEAR'S RESOLUTIONS. This is the season for good resolutions, when men and women, too—turn over a new leaf with the new year. It is the custom, and a good custom it is, even though few keep the resolutions in all their integrity. The mere fact that a person resolves to do better and live better for the coming year shows that "the small, still voice of conscience" has not lost its power and eloquence. The death of the old year and the birth of the new afford food for wholesome thought, and give a good basis on which to build the best of good resolutions.

HOW THE GOOD FAIRIES FEED HIS PEOPLE. "I suppose great sums of money must be distributed by the Poor Law in order to keep your people alive?" "Great sums of money, sir?" said Father McFadden. "Would you believe it that for the last eight years in the Union of Donegal, which includes three thousand families of the poorest description, in Gweedore, its poorest part, there has not been 25 per annum distributed in Poor Law relief?"

"But who distributes that relief?" "I do," said Father McFadden. "And where do you get the money from?" "I get the money from all parts of the civilized world; I appeal for the distressed cottagers of Gweedore, and the money comes rolling in from Ireland, and England, and Scotland, and France, and America, and Australia, and in fact from all parts of the world."

"And how much have you raised for them within the last eight years?" "Not a penny less than £8,000, all of which has gone in order to keep these people alive for the benefit of the landlords. The simple fact is that if it had not been for the charity of the sympathizers, the landlords would not have been able to get their rents; and so far from regarding me as their enemy, they ought to regard me as the very man who stood between them and destruction. £1,000 a year have I distributed to these people. That is an average of a pound a head for each of the families in my parish, and as they had to pay 30s. each, it is 75 per cent. of the rent that has been paid them—paid away to keep body and soul together."

"It is no other thing that they do," said he, "and the money is taken out of the people by threats of evictions and ejections, and terrorism—terrorism which intimidated in sending me to go, merely for a speech which I made, urging the people to combine together to resist the evictions of a rent which could only be paid by contributions from abroad. The net result of it all is that the law has been brought into contempt, for the injustice of the law has been aggravated by the unfairness of its administration, the high-handed manner in which the law, bad as it is, has been strained in order to crush the people."

"Now," said our representative, "what about the future?" "The immediate future," said Father McFadden, "is very dark; the crop of potatoes this year has not been one-quarter of what it was last year, and last year the people were in such dire straits that the money which I paid in discharge of the arrears has not yet been fully paid back to me; 150 families have not been able to repay me for the money I handed over to the landlord. No law, no coercive administration, could bring greater pressure to bear upon these people than that which is exercised by my influence, but 150 families can pay nothing even to me. The partial failure of the potato crop has brought my flock once more within measurable distance of starvation. The Poor Law, which Mr. Balfour says will suffice for their relief, is particularly a dead letter, and what is to be done? As for the Ashbourne Act, the prospect of its extension tends to keep rent up; landlords think that they will be able to sell on the old rack rental, so they refuse to reduce their rents even when they admit they are too high; tenants unable to pay the reduced rent fall into arrears; twelve months' arrears enable them to be proceeded, and then they are at the mercy of the landlord, and can be compelled to purchase almost on the landlord's terms. Bargains thus made under duress will not be regarded as binding, nor would it be possible for the tenants to pay the instalments of purchase money calculated on a rack-rent basis."

"I should mention," said Father McFadden in departing, "that the situation is aggravated by the denial of tithing rights on the Island of Inishboe. The court decided that tenants were to have their rights of tithing restored; the landlord contends that their rights cease when they fall into arrears with their rent; the tenants contend that without tithing they cannot live, and at the present moment their tithing is denied them. Pockets of police take the names and threaten with prosecution every man who utters a word of tithing. The situation, therefore, is strained, and I am afraid we shall have trouble."

to ascertain that all who had given the notice were supporting the Separate Schools; and after ascertaining these facts he had to make upon the roll the necessary entries with reference to all entitled to exemption. The clerk's duty was thus a tedious one, and probably was never performed without mistakes. He might by mistake enter Protestants as supporters of Separate Schools; he might leave some Separate School supporters to be treated as supporting Public Schools; and some of the notices he received might on various grounds be wrong. But the law made no provision for correcting errors, whether of the clerk or in the notices. This was contrary to the analogy of all other cases; and the defect was corrected as far as seemed practicable by two Acts—one passed in 1877 and the other in 1879, under the advice of the late Minister of Education, the Honorable Mr. Crooks. These Acts substituted the Assessor for the Clerk, and gave the right of appeal to the Court of Revision and County Judge."

"Surely the amendment, which provided means for the correction of errors, was necessary. Mr. Crooks said in the House, in explaining the purpose of the enactment: "There has been no change in the principle on which Separate Schools are based, namely, the permission or option which each Roman Catholic has to become a supporter of a Separate School or not. His being a Catholic is merely prima facie evidence on which the assessor could place his name among the supporters of the S. Schools, but he cannot do so if the Roman Catholic taxpayer instructs him to the contrary; and in that case, not being a supporter of a Separate School, he would be liable to Public School rates and entitled to send his children to the Public School. The law permits each Roman Catholic taxpayer his individual option in supporting the Separate School, and provides the machinery for having this settled that he must pay a school rate for one or the other."

"These extracts make it clear that the amendments to the Separate School law, of which the Spectator makes daily complaint, involve no injustice to Protestants, but rather provide a cure for injustice possible under the law of 1863. But our contemporary is wont to complain that Roman Catholics, who prefer to support the Public Schools, are put under a disability. Mr. Mowat said on this point: "One pretended objection which the no-Popery journals make is that the change is against the interest and wishes of the Roman Catholic laity, and particularly of Roman Catholic parents. If this is so some of these Roman Catholics might be expected to tell us so by private communication, if not by a public memorial. I have occasionally heard of a Roman Catholic expressing his regret that there were Separate Schools; but from what I have heard from Roman Catholic parents and other laymen, I should say that, where these schools are established, their wish is to have them as efficient as possible, and to have whatever legislation is needed to make them so."

"In concluding his remarks on this branch of the subject Mr. Mowat said: "It appears that mistakes are sometimes made by an assessor by marking a Protestant as a supporter of Separate Schools, but it is a fact to be noted that all assessors whose mistakes of this kind have come to light were Protestants. Assessors make other mistakes, but all their mistakes can be corrected; while the clerk, in whose hands the matter lay before our amendments, was liable to make like mistakes, and when he made them there was no provision for their correction. We must apologize to readers of the Times for thrusting out so much old straw, but the evident determination of the Spectator to keep the Separate School question before the public, and its apparent adoption of the motto that 'a lie will stick to it as good as the truth,' make our reference to the subject necessary. The Tory organ, either independently or under somebody's instruction, is bent upon mischief, and is willing to have some of its political friends counted among the victims of its incendiary policy."

RELATION OF RELIGION TO HEALTH. No man or people can excel, or even be normal, without the thought of his or its Maker. The more constantly we have Him sufficiently before us to shape our actions and desires by His standards, the higher will be the quality of our humanity. Knowledge of and adherence to this standard can in no way be attained, except by frequent recourse, so to speak, to headquarters. The family that, in truth and sincerity, daily kneel about their hearthstone before the Supreme, and study His words, will not be likely to go far astray from His commands. They, however, who habitually before Him, without pretences, turn their thoughts above, are simply performing a beneficial, as well as the most appropriate and natural, action. Our food and drink sustains our lives, and give us the energy to be and to do what ever we may. For which, then, is it more natural for us to give thanks to the Giver of all than for them?

There exists a feeling among many that too strict an adherence to the forms of religion tends to make us stiff, solemn and prigish. These people, if the truth is told, are not over friendly to those whom they spitefully call "the religious." Surely this feeling must be a mistake. If there whose lives are in accordance with the higher law are not free, happy and fearless men and women, who can be? A happiness and a manner of living and thinking that shrinks from being habitually laid before the Almighty, we may rest assured, are not in the best sense health. True religion is not a killjoy, but make for us to give thanks to the Giver of all than for them?"

"Why, Mrs. Hushmore, you surprise me; I never saw wine on your table before." "Is it a regular attribute of your dinner service?" "Well, really, Mr. Slowly, I can hardly promise you that. You see, I have a little idea that wine, if chosen to be an emergency, may stimulate in a special direction." "Ah yes, I believe you are right. I was communicating I very thoughtful of you, indeed. And this wine you have chosen for us—'a Bordeaux.' 'Precisely, boardward, Mr. Slowly. Do you observe?"

Mr. Mowat says the practical working of this section in the Act of 1863 was this: "After the assessment rolls had been revised and corrected for all other purposes, the clerk, in order, to make out the roll for the collector, had to examine each notice. If the notice, received from Roman Catholics, was in the name of Toronto, might include many thousand names; he had then to compare these with the trustees' list in order to