

IRISH-CANADIAN CATHOLIC JOURNALS ON PUBLIC AFFAIRS.

The Old Fear of Politics

The "Freeman," of St. John, N.B., skirishes around the string line regarding the issue from a Catholic standpoint of the elections now in course of progress. Under the caption of "Non-Partisan Advice," it says:—

We shall soon be in the throes of a general election. All over Canada the spirit of party will be excited—and the spirit of party is an unclean spirit. Every effort will be made, every muscle strained by the two great political factions to ensure the triumph and dominance of the political creeds which they each follow.

The electors are after all the court of last resort, and every means must be employed to match a partisan victory from their decision. That is politics as our party journals understand it, and mean employment indeed it is, and suitable to venal pens.

There is thus induced at election times such a vitiation of the moral atmosphere of the community as must disgust every self-respecting man. In fact the evils attendant on party system are now so obvious and weigh so strongly on the public conscience that the issue that politics will be left to the men who make a living by them, while the reputable portion of the community will, as in the United States, withdraw entirely from active participation in them.

All this is commonplace truth, we admit, but it is surprising how apt some people are to lose sight even of the commonplace under stress of unusual excitement. It follows, therefore, that a deliberate respect for the political opinions of our fellow-men should be entertained by all. If these opinions agree with yours, so much the better for you and the more encouraging to both; if they are opposed to yours, you must bring yourself to realize that they are not on that account necessarily immoral or unpatriotic, or even ill-founded. You have not the monopoly of political infallibility. Your neighbor may be brighter, shrewder, better informed than you, with a wider insight into issues and a calmer judgment to decide upon them. He is simply exercising his right of private judgment as to what is best for the country, and this is one of the sacred prerogatives of Canadian citizenship. He is protected in the enjoyment of the privilege of thinking for himself by the fundamental law of the country. Restrain, then, the bumptiousness which might lead you to believe that in matters political you are the law and the prophets, and your opinion the only one deserving of consideration.

Catholic Candidates

The "Catholic Register," of Toronto, casts aside the skirishing tactics and indulges in a little fusillade of philosophy peculiar to the new surroundings in its sanctum. It is opposed to the idea of Catholic candidates, except those who are prepared to swallow the dose prepared by one or other of the two political parties.

Queer reasoning this, in the light of some of its utterances. In Toronto "World" lately claimed to have seen a letter marked private in which the writer urged that Catholics should be very quiet—that their nomination as candidates for Parliamentary distinction would injure the Liberal party. It is very easy to mark a letter

private. It is difficult, however, to base an argument upon its contents. The fact that it is to be considered private by the receiver should make him unready to show it. That others are made aware of it is evidence that either the writer or the receiver was not very anxious to keep the matter secret, perhaps both. We have not seen a copy of the letter. We are not so much in the confidence of the Toronto "World" that we can get a glimpse of letters which should never have been written, or if written should have been treated with the greatest confidence. Nor are we prepared to relate to others—our general readers—all that we have heard and seen. It is not the first time that the Toronto "World" has treated private correspondence in this manner. What was gained by the receiver showing the letter doth not appear; nor can we see that the "World" will coax our people over by such a trumped up case as seems to be contained in the letter.

What is wrong about a Catholic candidate? We know no Catholic Liberal or Conservative, entering the field simply because he is a Catholic. A man who would try that experiment had better keep out of politics—he is not in his right place. He is posing for a martyr, and he had better go off to China. Our Catholic politicians have some sense—as much sense as the writer and receiver of the letter referred to. Let us take an example. In Central Toronto our esteemed townsmen, J. J. Coyne, Esq., M.P.P., was offered the nomination by the Conservatives. No one supposes that he was selected merely because he was a Catholic. Nor was he told that his candidature would be an injury because of his religion.

Mr. Coyne, however, has declined, preferring to remain in the Provincial Legislature. There is another case in point in the same riding, Mr. L. V. McBrady, a young and rising Catholic lawyer, is a candidate for the Liberal Convention. He does not seek it because he is a Catholic. He seeks it because he is a Liberal, and has worked well and successfully in the cause ever since he came to man's estate. He is of the right age to enter politics. His thirty odd years are many more in his favor than against him. He is about the same age as the candidate for a neighboring constituency. He is a ready, forcible speaker; and in this capacity he has won ringing praise from nearly every portion of the province. He is going to be elected. Who shall we go against him? He is about the same age as the candidate for a neighboring constituency. He is a ready, forcible speaker; and in this capacity he has won ringing praise from nearly every portion of the province. He is going to be elected. Who shall we go against him?

Catholic Appointments

The London "Catholic Record" discusses some features of the bigotry manifested by Protestants in opposing Catholic appointments. It fails to recognize the fact that much of the ostracism thus exercised is due in no small measure to the lack of unity amongst our people and their indifference in regard to public matters generally. There is also a kind of Provincial rivalry in regard to national representation in Ottawa, Ontario against Quebec, and the Province down by the sea against both—which has contributed in no small degree to help on the shrewd non-Catholic party men to continue their trade of exclusion. We, however, give our readers the views of the "Record" on the subject, in order that they may form their own conclusions.

We publish in another column a communication from an "Ontario Catholic" on the subject, which forms the heading to this article. Our design in pointing out the shortcomings of the Government in regard to Catholic appointments was to make it aware that it was pursuing a course which, if persisted in, would ultimately alienate its Catholic supporters. This, if heeded, instead of weakening the Government, would add materially to its strength.

It was the want of this independent action on the part of the Catholic press which in former times enabled Sir John Macdonald and the Tory party to utterly ignore the Irish Catholic element in Ontario in the distribution of the patronage, although the vast majority of the Catholics had for several decades fought shoulder to shoulder with his Protestant supporters, and thus achieved many notable victories for the Conservative cause. He was able to retain the adherence of the Irish Catholics to his party by pointing to the fanatical and intolerant utterances of George Brown and his followers against the Catholic Church. By this means the Catholics were for many years prevented from seeking any new alliance. So that when they were following in the one beaten track of what was then the Orange ascendancy party, Sir John when an election was over, and he was safe for five years, treated his Catholic supporters with indifference.

Such a condition can never again exist. The Catholics of Ontario will treat the parties seeking their support on their merits. And where a party, or individual representing any party, is considered unworthy the confidence of the Catholic electorate, support need not be expected from that source. The subsidized press of any party will have no influence on the Catholic electors in this day of

widespread newspaper literature. The journal that is independent and fearless in its denunciation of wrong-doing will never be the upholder of, nor the apologist for, "Liberalism," no matter under what guise it may appear. And he who, as a member of a government, forgets to apply true Liberal principles in his conduct to any portion of the electorate will soon find that a portion of the electorate in undivided antagonism to him.

We could not point out individual cases where injustice has been done, as suggested by our correspondent. No one desires to be as one who is disappointed before the public as he is disappointed in his ambitions. It would make him a target for gibes and jeers as a disappointed office-seeker.

In the case of Catholics the office seldom seeks the man. It is with the greatest reluctance, apparently, that the office is bestowed upon him. With the professors of any other creed, or even he who is without creed, or Christian faith, it is different. If such a case a vacancy occurs, and it is filled at once. But when Catholics are an applicant there is fear and trembling because Protestant prejudice must be considered; and, if the appointment is bestowed upon a Catholic, it is grudgingly given that all merit of the gift is lost in the manner of its bestowal.

That is not the way in which the Protestant minority in Quebec is treated. What is given there is given in a grudging spirit. When a Catholic is asked for an office let the Government recognize his merit by cheerfully making the appointment. But, if Protestant prejudice is such a sensitive plant that it must be considered whenever a Catholic is thought of, and the manner of coping with it had better be considered before Catholic speakers are requested to appear on a platform, and before Catholic electors are asked to support the party.

In England the question of a man's creed is a very hardly thought of. When Lord Gormanston—a Catholic—was some years ago sent as Governor-General to New South Wales the question of his creed was not considered by a Tory Government; why should it be now? Lord Morley and Sir Peter O'Brien, the Chief Justice of Ireland, were raised to the Peerage, the Government did not pause to consider whether there was any Protestant prejudice which should be conferred. So, when the Hon. Mr. Plunkett the other day was sent as Her Majesty's Ambassador to Vienna there was no delay in attaching the Great Seal of the United Kingdom to his commission because he is a Catholic or because of any prejudice (if any existed) required to be allayed before the Government conferred the distinguished honor. We refer in former issues to the appointments of the late Lord Russell and Kilmartin to the Chief Justiceship of England and of Sir Charles J. Fitzgibbon and Sir J. D. Day as Judges of the Court of Queen's Bench. And although the Catholics formed only one thirtieth of the population of England, and they filled one-tenth of the highest judicial offices, there was no complaint because of their great preponderance in office.

In England the office seeks the man. In Ontario it is far otherwise, and in some of the States of the American Union the ostracism of Catholics has become so marked that in New York a federation of all the Catholic societies is being advocated so as to put an end, if possible, to the discrimination now existing. It is deplorable necessity for such a course should exist. But as it does exist a remedy must be sought if Catholics are not to be debared from the political, official and social life of the country.

Catholic Representation

Under this heading "The Irish Canadian," of Toronto, makes no attempt to disguise the fact that if Catholics speaking the English language do not enjoy their share of representation in the public affairs of this country they have only themselves to blame. This is honest, manly and patriotic. There is no diplomacy or beating around the bush in the article which is very instructive in many ways. It runs thus:—

Reference has already been made in these columns to the question of Catholic representation. Whether we shall have many more or any more candidates of that class offering for Parliamentary honors than there are at present will depend mainly upon the action of the Catholics themselves. If they are indifferent in the matter of their political standing in this province, it is certain that neither of the political parties will disturb their calm serenity; and they will remain as they are—almost a cipher in the body politic. If, on the other hand, they resolve on a more manly and vigorous policy, the parties quite possibly may regard it as very necessary and profitable to nominate Catholics and help their election to Parliament.

Taking thus a lively interest in our own affairs, it will surely follow that others concerned—prospective beneficiaries of our anticipated success—will be but too eager to aid us in the accomplishment of our object. What Catholics have done in the past, when there was much need (as there is now) for improvement in their political conditions, they may

with profit do again. Take for example, the convention of Catholics which was held in 1867. That important gathering took place in this city and was headed by Sir Frank Smith. (Would that Sir Frank was to-day on his feet to lead a similar gathering of our people in assertion of the rights to which they are justly entitled, but which are so persistently denied them by the tricksters of both camps). Prior to the meeting in 1867 the Catholics, in large numbers, had for many years been supporting Sir John Macdonald. Naturally Catholics are in politics Reformers—and such they were, almost wholly, when Robert Baldwin, of venerable memory, presided over the destinies of Canada. But George Brown was then heard from in his newspaper, the "Globe," determining the principles enunciated by the Fathers of Responsible Government in this country. Mr. Brown finally succeeded in driving Mr. Baldwin from power, and erecting upon the ruins which he had created the standard of the Grits.

In addition to the overthrow of their honored leader, the Catholics had cause for bitter complaint against Mr. Brown, who attacked them and all they held most dear in every issue of his paper. Things became so serious as to this respect that the Catholics rather than submit any longer to such foul and unmerited abuse, transferred their allegiance to the Conservative party—a fusion which effectively operated even a minority of the Grit faction from power for many years afterwards.

Meanwhile Sir John Macdonald had played fast and loose with his new allies, the Catholics. Sir John had made promises to them which he did not keep, and this barbed faith, particularly in their representation in Parliament, which Sir John had guaranteed, so disgusted them that they resolved once more to free themselves from the trammels of party—the exclusions of a third party in 1867, when the Catholics of Ontario irrespective of party, solemnly pledged themselves to a policy of independence, and firmly determined to cast their ballots against any party which was not prepared to do them simple justice in all matters concerning the public life of the country.

The Catholic League was the outcome of the convention of 1867, and increased Catholic representation in the local Legislature and in the House of Commons was the result of the establishment of the Catholic League.

The moral is obvious, and the conclusion is inevitable, that with combined effort and unity of purpose, even a minority may confidently aspire to something more exalted than a condition of servitude with its beggary account of broom-sticks and coal scuttles, and all the other paraphernalia of the menial band. Why should the Catholics of this province—who are so numerous, influential—play second or third fiddle to those whose only qualification is an inordinate amount of cheek? 'Tis high time to shake off the incubus that has fastened upon us and crush it out as the miser would his straighten our backs and stand erect. Let us demand a fair share in the administration of public affairs, not by virtue of our creed, but by virtue of our merits. We ask the fair-minded majority of this province to deal with us as the majority in Quebec has been dealt with. We do not, as we have said, ask preference on the score of our religion; but we ask that we be not crowded out of public life because we happen to kneel at a different altar.

But if Catholics must still wear the badge of political serfdom, they themselves will be to blame, for they have the power to right their wrongs—the power to put an end to the bossism who usurps the functions of the electorate and tamper with the most solemn obligations of the franchise.

A BOER LIBRARY

A trooper of the Dublin Hunt contingent of the Imperial Yeomanry, who was taken prisoner with many others at Lindley, writes a letter which is a most interesting and recently published in a Dublin newspaper. He writes:—"Well, here I am in a beautiful barbed wire 'cage' with some 1,500 other unfortunate. Our clothing is picturesque in the extreme. A man with a seat in his pants is at rare as a hawk's existence, and when met with is treated with the greatest deference. Our house is a little sty about two feet high, made of mud and roofed with a ragged blanket. Literature has its value in a Boer camp, and I have a library consisting of two copies of the Half-Penny Comic, a year old; three papers from an equally antiquated number of Sketch, and three pamphlets about Dr. Williams' Pink Pills for Pale People, partly printed in English and partly in Dutch. The fact that these well-thumbed pamphlets bear the appearance of having been read and re-read, makes me think Brother Boer knows a good thing when he sees it, and there are a lot of us who would feel all the better if we had some of the pills instead of the pill literature. However, we keep the 'literary' in circulation, and like Mark Tapley, endeavor to take as much enjoyment out of the situation as we can."

WON THE SCOTCHMEN.

On one occasion the late Lord Chief Justice Russell went to help the Liberals in a certain campaign. He began his speech with some very badly pronounced Scotch. After the confusion caused by his blunder had subsided Sir Charles Russell (as he was then said: "Gentlemen, I do not speak Scotch, but I vote Scotch." Tremendous applause followed. With this his hold on the audience was secured.

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30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m., 3 00 a.m., 3 30 a.m., 4 00 a.m., 4 30 a.m., 5 00 a.m., 5 30 a.m., 6 00 a.m., 6 30 a.m., 7 00 a.m., 7 30 a.m., 8 00 a.m., 8 30 a.m., 9 00 a.m., 9 30 a.m., 10 00 a.m., 10 30 a.m., 11 00 p.m., 11 30 p.m., 12 00 a.m., 12 30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m., 3 00 a.m., 3 30 a.m., 4 00 a.m., 4 30 a.m., 5 00 a.m., 5 30 a.m., 6 00 a.m., 6 30 a.m., 7 00 a.m., 7 30 a.m., 8 00 a.m., 8 30 a.m., 9 00 a.m., 9 30 a.m., 10 00 a.m., 10 30 a.m., 11 00 p.m., 11 30 p.m., 12 00 a.m., 12 30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m., 3 00 a.m., 3 30 a.m., 4 00 a.m., 4 30 a.m., 5 00 a.m., 5 30 a.m., 6 00 a.m., 6 30 a.m., 7 00 a.m., 7 30 a.m., 8 00 a.m., 8 30 a.m., 9 00 a.m., 9 30 a.m., 10 00 a.m., 10 30 a.m., 11 00 p.m., 11 30 p.m., 12 00 a.m., 12 30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m., 3 00 a.m., 3 30 a.m., 4 00 a.m., 4 30 a.m., 5 00 a.m., 5 30 a.m., 6 00 a.m., 6 30 a.m., 7 00 a.m., 7 30 a.m., 8 00 a.m., 8 30 a.m., 9 00 a.m., 9 30 a.m., 10 00 a.m., 10 30 a.m., 11 00 p.m., 11 30 p.m., 12 00 a.m., 12 30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m., 3 00 a.m., 3 30 a.m., 4 00 a.m., 4 30 a.m., 5 00 a.m., 5 30 a.m., 6 00 a.m., 6 30 a.m., 7 00 a.m., 7 30 a.m., 8 00 a.m., 8 30 a.m., 9 00 a.m., 9 30 a.m., 10 00 a.m., 10 30 a.m., 11 00 p.m., 11 30 p.m., 12 00 a.m., 12 30 a.m., 1 00 a.m., 1 30 a.m., 2 00 a.m., 2 30 a.m.,