

"LA PRESSE" AND IRISH CATHOLICS.

One of the Catholic exchanges in another province recently made reference to a rumor in circulation that an effort would be made to appoint a French-Canadian as successor to the late Senator O'Brien. This aroused the ire of our Catholic contemporary and it indulged in some vigorous language in condemnation of such a proposal.

"La Presse" in its issue of Wednesday referred to the matter in an article entitled "Gratuitous Insults to French-Canadians," in our opinion, an extravagant use of strong words for the caption under the circumstances. The outburst of indignation of "La Presse" is not justified by events that have occurred within our memory.

French-Canadians, as we state elsewhere in this issue, have no reason to complain of the attitude of our people in the Province of Quebec. All those who have been qualified to speak on behalf of our section of the community in this province, and who have represented us in public affairs, have, whenever the occasion occurred, nobly defended every principle dear to the heart of French-Canadians.

What are the facts? Let our contemporary pause a moment and reflect upon the following. In religious life have not our section shown loyalty and devotion under French-Canadian superiors, in the ranks of the regular and secular clergy, in religious communities of both men and women.

Can "La Presse" point to any incident in any French-Canadian parish in this province where an Irish priest has been made the object of such real affection as that displayed by Irish Catholics towards French-Canadian priests, Fathers Singer, Campion, Toupin, Ouellete and Leclair, the latter now holding the high and responsible office of director of affairs, spiritual and temporal, of the leading Irish Catholic charitable institution of Montreal, the St. Patrick's Orphan Asylum. Can they point to any incident illustrating such a spirit of true Christian charity as that of the golden jubilee celebration, held in the mother Irish parish in 1887, when the idol of the Irish race in Montreal, Father Dowd, took the venerable Father Toupin by the hand and insisted that that distinguished and saintly French-Canadian priest should share the honors and congratulations of the Irish laity on that memorable occasion.

In political life, when their language was menaced with the threat of extinction, in so far as the public business of the country was concerned, did not our Irish Catholic public men and the "True Witness," regardless of all considerations express their condemnation of such a policy of coercion.

In social life have not Irish Catholics, who have been afforded the opportunity of enjoying the society of French-Canadians, shown their appreciation in various ways.

In the cause of charity where French-Canadians' interests were in question have not those of our race by their confidence, energy and financial contributions aided those undertakings.

In commercial life have not Irish Catholics at all times, whenever and wherever the proper Christian spirit prevailed, shown a disposition to join hands and allow no sentiment of race to intervene. So on in various ways.

What is there to justify the question of "La Presse?"

"Why do Irish Catholics who should be the natural allies of French-Canadians always display such antipathy? It is for us inexplicable. We will be happy to behold a change in this condition of affairs, because we are ready to manifest a spirit of reciprocity with them as a section of our community, for whom we cherish feelings of good-will?"

This is not the first time in which "La Presse" has given expression to such views. Our people have always shown a desire to be on the most friendly terms with their French-Canadian fellow-citizens, despite the fact that in municipal provincial and Federal affairs, our representation has been, we say unfairly and unpatriotically, restricted to one district of the city. Let our contemporary look nearer home for subjects of illustration instead of making a comparison such as it has done in the following paragraph:

"With a population of 114,842 souls in the Province of Quebec Irish Catholics have two representatives in the Senate, while French-Canadians in the Province of Ontario number 158,671, have but one representative in that body." This view is unjust for obvious reasons.

French-Canadians have a magnificent opportunity of perpetuating their name on this continent. They are the majority in the premier city of Canada, a city the future development of which not even the veriest optimist can outline. Let that majority show our people some practical proofs of the reciprocity to which "La Presse" refers. Surely there is ample scope for it.

Since the above was written we have received a partial list of the bequests of the late Senator O'Brien, which we publish in another column. "La Presse" will, no doubt, be glad to notice that Notre Dame Hospital and another French-Canadian charitable institution have not been forgotten.

contact of even thinking about them; and not a few are suggestive of smiles and pity. We read the other day of one of these last mentioned; and were it not that it touches upon the serious question of education and of the unfair position that Catholic children, and Catholic parents, find themselves in, on this continent, we would not bother with the incident.

The story is this: As the 21st May was Ascension Thursday, a large number of Catholic children attending school 49, New York city, failed to appear when the school opened in the morning. They had gone to attend Mass; it being a Holyday of obligation. The rest of the story we give in the language of the report that we have read:—

When the school bell sounded assembly at 9 o'clock the principal, the teachers, matrons and janitors were all in their places. So was everybody, in fact, but the pupils. There were few of these present, and James R. Pettigrew, the principal, assembled his large corps of assistants and the shrunken attendance of his pupils in the main hall and expressed his mind freely on the subject of religious enthusiasm. A large number of the teachers are Catholics, but they had attended the early service and were at their posts as usual. They were very angry at Mr. Pettigrew's remarks, which they say included:

"The children would be better off here than in church."

"Why don't the priest tell them to take a bath? Those are the children who have dirty hands and finger nails."

"These are the children who spell 'whose' h-o-s-e and h-o-e-s, and the personal pronoun t-h-e-r-e."

To a reporter Mr. Pettigrew said it was a tempest in a tea-pot; that he had for years allowed all the children to attend religious services on the days when their creed required it, but in this case he had been imposed upon by a large number of Protestant children absenting themselves on the same pretext, and that he understood that some of the Catholic mothers did not want their children to be away from school.

It was asserted, however, that the Catholic Board of Education will investigate the principal's reported remarks. The parents of the Catholic children are very angry about them.

We do not know whether the Board really intends to investigate or not; nor do we know what benefit would be derived from any investigation, as the satisfaction that would be given, in all probability, would be very slight. Nor have we much care whether this Pettigrew was serious in his excuses or not. All we know is that a man who, under any circumstance, could be so vulgar as to give the children whom he is teaching such a manifestation of lack of refinement, want of education, and absence of all the qualifications that a teacher should possess, is absolutely unfit to be the model for and instructor of youth. If such language, such coarseness, and such absence of consideration for the feelings of others were exhibited in a Catholic institution, towards some of the Protestant pupils, that frequent in such numbers our colleges, convents, and academies, what a howl would go up!

laboratory. Unless the revelations in Newark are such as tend to confound all previous researches for an antitoxin serum for tuberculosis the treatment of the disease is still where it has been for the last twenty years."

There is some sense in the comments. So many of these new-fangled, world-regenerating, life-securing, immortality-producing experiments have been made, that it is no wonder the human mind becomes suspicious of them. They are ushered in with a flourish of trumpets and the final result is that, after a few successful trials (we never hear of the countless failures) they die away in oblivion. And the great world goes on; human beings are born, grow up, suffer, catch diseases, and eventually die, generally inside the limits of the allotted span, while not one whit is the plan of the Creator altered. There is a feverish idea abroad today that impels every one taken with it to seek any or every means of prolonging life, of escaping suffering, of avoiding labor, of pushing back death. Better and more effectively would the time be spent in preparing for that death and for the life beyond; far more profitable to draw the sting from death and divest it of half its horrors by making ready to meet it. But this would be a sacrifice, a bending of the will, a submission to God; and man's heart is rebellious when God's grace is not within it. Yet the olden law stands good. It was spoken at the gate of Eden, and it is ordained that "man shall earn his bread with the sweat of his brow," and that "every man shall die," and "after death comes judgment." There is no serum in nature that can save us from that law; as well to submit.

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Topics of The Day.

A GOOD ANSWER. — Nothing pleases us more than a good and effective answer to those people who are ever seeking to build up difficulties and create troubles concerning Catholic affairs, when, in reality they know absolutely nothing about the Church, beyond what they have picked from most anti-Catholic sources. Recently a writer, signing "Alfred Porcelli" — an Italian name, to all appearance sent a letter to the London "Universe," in which he says:—

"Sir, I see you style the King of England's unfortunate and utterly mistaken move 'a complimentary visit to the Vatican.' As a fact, he saw nothing, practically, of the Vatican, confining himself to a private talk with the Bishop of Rome in his private room. 'The Vatican' is a building.

Nor was the visit 'complimentary.' In the true meaning of the word, it was politic perhaps, and intended to make things work more smoothly in Ireland, Canada, Malta, and Australia, where those British subjects who are co-religionists of the Bishop of Rome give no end of trouble by their bluster, their bounce, their

claims and demands, which are out of all proportion both to their numbers and to their deserts.

As to numbers the Romanists in the empire are in a very considerable minority, and only rank next to the Jews, from whom they differ in everything which constitutes a claim to consideration; for whereas the Jews are thrifty, hardworking, loyal, law-abiding—the Romanists are—as a rule—just the reverse."

We need not go on with this tirade. What we have given will suffice to show the caliber of the man. But the reply of the Editor is indeed deserving of attention. Here is his reply:—

"Colonel Porcelli stands condemned in his arguments even from his own pen. In language less true even than courteous he asserts that Catholics—or, as he would say, Romanists—are seeking more than their numbers warrant, from which, of course, we assume that he favors majority rule in religious matters. According to this plan the vast majority of Hindus should rule in religious matters and insult and penalize every other religious body in the Empire. If the Hindus were too civilized for that the duty would fall to the Mohammedans of India, who also might be more polite than the Anglican Church, and forbear from public insult of the oldest Christian body. After that would come the Buddhists, and then the Anglican Church, which, coming fourth, arrogates the rights which the pagan would deem wrong. No, numbers have little to do with justice. As for disloyalty of Catholics, we would remark it is a strange disloyalty

which, out of 11,000,000, finds 6,000 to lay down their lives in the late war, whilst out of the non-Catholic population nearly 400,000,000, the full number slain was 14,000. At the Catholic rate per head of the population the number of non-Catholics killed should have been equal to the whole British army. Why this non-Catholic disloyalty, to judge by deeds? The argument as to the visit to the Vatican is not worth much truly. Most non-Catholics called it 'complimentary.' We regret that Colonel Porcelli has so serious a difference with his friends. We regret, indeed, to find that His Majesty was so rude as to shut his eyes and object to see anything or anybody but the Pope and his private room. It is remarkable that even Colonel Porcelli should endeavor to split such a hair as divides a visit to the Pope and a visit to the Vatican. It is all over. We trust Colonel Porcelli will not deem us to have abused him. We have not mutilated his letter as we fairly might have done, nor garbled it. We have given it in its bare unloveliness. This being so we will take leave of our old opponent with a quotation from the Colonel's letter: 'It is a good thing to be told the truth,' for which reason, and for Colonel Porcelli's sake, we have troubled to rebuke him mildly.—Ed. Univ.)

BIGOTRY.—From time to time very queer instances of bigotry come to our attention. Some of them are actually too contemptible to deserve comment; others are so miserably vindictive that one hates the

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AL'S T. A. AND B. —
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