

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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MR. BLAKE'S REPLY.

Says an Election is Imminent and Asks Continual Support.

ARCHBISHOP CLEARY'S APPEAL SECONDED.

In our issue the last but one details were given of the collections made by Archbishop Cleary in his diocese during 1894 and the letter of His Grace to the Honorable Edward Blake. Mr. Blake has sent the following reply:



HOUSE OF COMMONS,
February 12th, 1895.

DEAR ARCHBISHOP CLEARY—I have to thank you most sincerely on behalf of my colleagues as well as on my own account, for the very handsome draft I have received representing the balance of the collection in your Grace's diocese in aid of the Irish Parliamentary Fund, and I hope you will convey our best thanks to those who have by their efforts and sacrifices aided you in accomplishing this result.

I have transmitted your draft with the covering letter to the proper quarters, with the request that they should be published and acknowledged.

It is my most earnest desire that we should, each and all of us, take to heart your Grace's counsel and wise advice; and you may rest assured that to the utmost extent of my feeble powers I will continue to strive for this result.

I am glad to know that our friends in your Grace's diocese have seen this truth, not fully apprehended everywhere, that the existence of the unhappy difficulties to which you allude furnishes us ground for refusing to assist the party, and that any such refusals are in truth encouragements to the pursuit of the course you deplore.

I was obliged by public business to leave for this country in October last, and I know not when I can return. Thus I have been prevented from making any personal effort to renew

the interest of our Canadian friends in the cause.

Will your Grace permit me to avail myself of this auspicious occasion to say for their information that our needs are urgent, that the election cannot possibly be long delayed, and that I hope (notwithstanding the difficulties, financial and other, which I regretfully acknowledge) that the Irish Canadians, who did so much in '93 and '94, may act in a spirit worthy of themselves in '95.

With very grateful acknowledgments of your Grace's kind allusions to myself, believe me, dear Archbishop Cleary,

Faithfully yours,

EDWARD BLAKE.

The criticisms alluded to by Mr. Blake are contained in the following extracts from the Archbishop's letter. The enemies of Ireland are doing their level best, as you are aware, to dissuade the people of Canada and the United States from aiding her financially by their persistent publication of exaggerated accounts of fratricidal discord and sectional warfare within her Parliamentary Party. Their picture in lively rhetorical form the alienation and disgust of sober minded Englishmen as the natural result of those unhappy feuds, and the consequent impossibility of securing the votes of England, without

which it is hardly to be expected that the Home Rule Bill will receive the sanction of the Crown.

Thanks to God and to the sound common sense of my people, those bitter criticisms have wrought no evil influence amongst us in Eastern Ontario. Nevertheless those unseemly and apparently causeless dissensions among Irishmen, the elected representatives of the nation and trustees of her hopes—men of ability, all of them, and of undoubted integrity, most of them—are certainly to be deplored by Irishmen at home and abroad, and by all good men. They look, too, like personal jealousies overruling the supreme considerations of patriotism in a most trying crisis through impatience of party discipline and too ready resentment of slighted pride. They supply a pretext for reviving and emphasizing the obsolete theory of radical defectiveness in the character of our race, unfitting us for self-government.

We hear it in both ears, we see it with painful distinctness. But history is witness that every national struggle for popular liberties has had to contend against similar obstruction, and that final victory has been attained solely by patient endurance of manifold wrong and wrongful misrepresentation, and by perseverance in the disciplined and united action of the popular leaders.

There are a good many people who want to do good, but they are going to wait until to-morrow to begin.

THE FIRST CANDIDATE.

To Come out Fairly as an Advocate of the Manitoba Separate Schools.

CATHOLICS NOT REPRESENTED.

Mr. J. A. Macdonell of Greenfield, Glengarry, has issued an address to the electors in which he announces his intention of becoming a candidate unless the regular nominees of the parties pronounce themselves as determined to see justice done by the Catholics of Manitoba.

It is within the knowledge of you all that there has recently arisen, owing to the decision of the Judicial Committee of Her Majesty's Privy Council in England, the highest Court in the British Empire, an important issue in Canadian affairs which calls for prompt action or declaration of policy, if not immediate solution.

I refer to the vexed question of the Separate Schools in the Province of Manitoba. Shortly the position is as follows:

Previous to the entry of what now constitutes that province, which was then known as the Red River Settlement, with the Dominion of Canada in 1870, Separate Schools of both denominations, Catholic and Protestant, had for many years existed and were supported and controlled by those belonging to the respective denominations. It was then stipulated and expressly understood and agreed, as much in the interest of the Protestant portion of the community as of the French Canadian and Catholic—for it was then a matter of conjecture only whether that Province would in process of time have preponderating Protestant or Catholic population—that be the event of future settlement what it might the system of Separate Schools should continue to prevail, recognized by law and sanctioned and aided by Government under the new Constitution. It was on those terms only that Manitoba entered the Confederation.

The compact as to Separate Schools continue to be recognized and faithfully observed by the Government and Legislature of the Province until the year 1890, when the Legislature passed an Act abolishing the Separate Schools of the Catholics and declaring that in the future, a system of Common Schools only should prevail, to which Catholics and Protestants must send their children, and to which both alike must contribute their School rates, with the result that not only were the Catholic Schools confiscated without compensation to those who erected them, but the Catholic people are now compelled to pay two sets of school rates—the one to satisfy the law and the other to satisfy their consciences and afford their children education.

Mr. Macdonell then discusses at some length his life long political connections and his present intention of becoming a candidate unless assured that justice will be rendered. He then continues:

The existence of every wrong implies the right to remedy and redress; and in the case under consideration, should the Government upon whom

the duty is primarily thrown evade the issue by appealing to the country without action or a declared policy, no matter how excellent their intentions may be, they will then practically have abdicated their functions and have asked those in sympathy with the Manitoba minority to take a leap in the dark regardless of what lies before them or in what bog they may land and leave the people of Canada to decide the matter for themselves. It will then, I submit, behoove the electors of Glengarry to return to Parliament a man pledged to the principle I have endeavored to enunciate, and who will support it not only by his vote but by his voice, his energy, his time, influence and such ability, however humble it may be, with which his Creator has endowed him.

In conclusion Mr. Macdonell draws attention to a fact of a very astonishing character and one in which every Catholic in Ontario is interested.

In conclusion, let me call your attention to those facts. That from Ottawa, the Capital of Canada, westward through the Province of British Columbia to the Pacific Coast, a section of country containing a population of 332,519 people professing the Catholic religion, there is in the present Parliament but one solitary Catholic representative, Mr. Lariviere of Prov. Quebec, returned to champion the cause of the oppressed minority, while to show how fair-minded and just are the Catholics where they are in the majority, there are in the Province of Quebec, outside of Montreal, eleven Protestant gentlemen returned to a Protestant population of 148,273, to attend to the interests and just claims of their co-religionists and compatriots. In the Province of Ontario, with 358,300 of a Catholic population, but three gentlemen of that persuasion sit in Parliament (all of them from the east of the Capital, viz.: Messrs. Bergin of Cornwall, Proulx of Prescott and Robillard of Ottawa. In this very County of Glengarry, with a population of 9,988 Protestants and 12,464 Catholics, never once in the 25 years since Confederation has a Catholic been elected to the Provincial Legislature, and but two, Messrs. D. A. Macdonald and Purcell, to the Parliament of the Dominion, as against four, Messrs. McNabb, Joh. McLennan, McMaster and R. R. McLennan, who are of another creed.

With some degree of reason and propriety, therefore, might a co-religionist of the oppressed Manitoba minority seek your suffrages at the coming election to a Parliament whose first and paramount duty will be to mete out to them that measure of justice denied to them by the majority of their own Province, and if necessary to enforce it by the strong arm of the law."

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