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THE MANITOBA DIFFICULTY.

The Rochester "Post Express" does not seem to understand the history and significance of what is popularly called "the Manitoba School Question." Conditions are vastly different in Canada and in the United States. Here the widest possible separation of church and state is not only sought but practiced by the Catholic hierarchy. In Canada politicians of both parties have so manipulated matters that Catholic prelates have been forced into politics. The same is true in England and Ireland of clergymen of all denominations. It is not for us to criticize this policy, however much we may oppose its adoption in the United States. We are sure, however, that the "Express" does not fully comprehend the peculiar conditions involved in the Manitoba question, and we will try to enlighten it.

When the old Red River settlement in Rupertsland was created into the province of Manitoba in 1870, there were 12,000 Christians in the province, 6,000 of them Roman Catholics, 5,000 Protestant Episcopalians, and the remainder chiefly Presbyterians. The "Manitoba Act" established a legislature for the province and section 22 of that act provided that the legislature "may exclusively make laws in relation to education," subject to certain conditions, among which was "Nothing in any law shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law or practice established in the province at the union." It was also provided by the same section that appeals should be to the governor-general of Canada or to the Dominion parliament "from any act or decision of the legislature affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." These sections are perfectly plain and easy of comprehension. Now let us see what right in respect to denominational schools existed by "law or practice at the time of the union."

In the old days of the Red River settlement in Rupertsland there was no law touching the subject of schools or of education. There were, however, a number of denominational schools established and maintained by the Roman Catholic church, the church of England and the Presbyterian church respectively. These certainly "existed by practice at the time of the union." Under section 22 of the Manitoba act, the provincial legislature passed a law that created a dual system of denominational schools. There were Protestant and Catholic sections in the boards of education and a superintendent for each section, while the grant for education was divided equally between the two sections. Each had control of the management and discipline of its schools and prescribed the books to be used therein. In the Catholic section the choice of books referring to religion and morals was subject to the approval of the religious authorities. From 1877 to 1890 no ratepayer of any faith was obliged to pay towards a

school of the other. From 1871 to 1890 a denominational system of education was maintained in full force, being the first system established by law in Manitoba.

In 1890 the Protestant Protective association, akin to the American Protective association, sprang up in Canada. By this time the Catholics in Manitoba were no longer equal in numbers to the non-Catholics. The former numbered about 4,500, the latter 19,000. No injustice was worked against the non-Catholics by reason of the Catholic schools, the latter being self supporting. But the P. P. A. insisted that if the Catholics wanted their own schools they should support them themselves. That was just what they were doing, but the bigots insisted that in addition they should support the Protestant schools. The bigots were abetted in their unjust demands by Premier Greenway, and March 31, 1890, the provincial legislature passed a new educational law whereby a system of "non-sectarian schools" was substituted for the denominational schools. In reality they were sectarian Protestant schools. The regulations provided that the teachers must read selections from the Bible, must recite certain prayers, Protestant of course, and impart "moral instruction" to the pupils. If that be not Protestant sectarianism we know not what is. There was no provision for Catholic prayers and Catholic instruction for Catholic pupils. By no means. All must have the Protestant prayers rammed down their throats, Catholics, Jews, infidels alike, whether they wished or no. And that was the Protestant liberality, on the theory that "might makes right," which the "Express" praises so highly. The Catholics kept within the limits of the Manitoba act. They appealed to the Manitoba courts and were defeated. October 18, 1891, they appealed to the Supreme court of Canada, which decided that the Manitoba school act was unconstitutional in so far as taxing Catholics for the support of other than their own denominational schools, under section 22 of the "Manitoba act of 1870." There were several other steps taken in the matter, but finally the case reached the judicial committee of the privy council of Great Britain, and on January 29, 1895, Lord Herschell decided that the rights of the Catholics of Manitoba were affected by the school law of 1890, and directed the governor-general of Canada to frame remedial school legislation to be enacted by the legislature of Manitoba. The governor-general directed the legislature to either allow the Roman Catholics their proportionate share of the school funds, or exempt such Catholics as contributed toward the support of Catholic schools. This the Manitoba legislature flatly refused to do and, like the Confederate states, threatened to secede from the Dominion if the bigots could not have their own way. Inasmuch as the general election was near at hand the Dominion government hesitated to take a stand in the matter, and it dragged along until the Liberals were returned to power last summer. Wilfrid Laurier, the new premier and himself a Catholic, patched up a "compromise" which practically gave the Catholics back but little of the privileges they had under the law of 1870. This was unacceptable to the Quebec bishops, and they protested.

It is to be supposed that the good gentlemen who are busying themselves to bring about the introduction of a "Bible Reader" in the public schools of Rochester think that they will thereby improve the morals of the pupils. They should know that unless the school teacher be a Christian according to the committee's type mere reading the Bible will not make any appreciable difference in the walk of life of the children. And do they suppose that the American people will permit any proselyting in the public schools? If Catholic Sisters may not wear their garb when teaching in a school rented by the state, then Presbyterian teachers should not be allowed instruction to Catholic or Jewish children from a Presbyterian standpoint.

The board of education of Chicago has been compelled to take steps to check the growth of the cigarette habit among the school children of that city.

A DELICATE QUESTION

When the resolutions offered by Senator Cameron to recognize the Republic of Cuba come up in the senate, it is likely that Cuba will be lost sight of in the discussion of the weightier question as to whether congress or the president has the power to recognize a foreign government, and also whether, if the senate pass the Cameron resolutions, President Cleveland has the right to ignore the resolutions. The question has never been authoritatively settled; in fact, it has never come up before in such a decisive form. What precedents there are, differ. The constitutional lawyers are at odds.

According to the New York Sun, Andrew Jackson, in 1836, was inclined to the opinion that the independence of Texas should not be recognized, but on December 21, 1836, sent to congress a message in which he declared that the decision was with it and not with the executive. On March 1, 1837, the senate adopted a resolution recognizing the independence of Texas, and Jackson signed it.

Justice Story, in his "Commentaries on the Constitution," held the opinion that if the president recognizes the sovereignty of a nation such action is binding upon the nation unless repudiated by congress. Should the executive, however, refuse recognition, congress may acknowledge such sovereignty, according to Justice Story. In 1849 President Taylor took this view of the Hungarian insurrection. Secretary Seward, on the other hand, in 1864, held that the question of foreign revolutionary governments is one exclusively for the executive.

Congressman and ex-Judge Charles Daniels holds that Secretary Olney is right and that the president alone has the power to recognize or ignore a foreign government under Article II, section 3 of the United States constitution that gives the president the power to receive ambassadors and other public ministers. Ex-Senator George F. Edmunds of Vermont holds that the Cuban republic is a myth which no self-respecting government can afford to recognize. Senator Edmunds, however, takes the position that should President Cleveland veto the Cameron resolutions—if they pass—and should congress pass them he should be impeached if he failed to carry them out.

Senator Chandler and Congressman Bailey hold that congress alone has the power to recognize foreign governments. It can readily be seen from the opinions referred to that this is an exceedingly delicate question.

The New York "Herald" is nothing if not bigoted. It supports the Turk in his Armenian massacres. It assails Gladstone because he denounced the Turk. And a few days ago it assailed Ireland as follows: "Whether Ireland is overtaxed or not in proportion to her resources is a question the answer to which depends on calculations of a complicated kind. That she is overrepresented in Parliament is, however, a fact proved by the simplest arithmetic. She has about twenty more members than, on the basis of population, she is entitled to, and twenty members in the often closely divided House of Commons are a substantial power."

An A. P. A. correspondent writing from New York, recently, warned the brethren of the wrath to come to the order in that state. There are two disappointments in store for the "A. P. A. in this state," he says. "They might as well know these things now as to have them dawn upon them later, and thus by surprise make the disappointment more poignant. The disappointments are the election of J. M. E. O'Grady of Rochester as speaker of the Assembly, and George W. Aldridge of Rochester to be superintendent of public works of the State of New York." We join the depressed correspondent in breaking it gently to the "patriots," remarks the Boston "Republic."

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A MISTAKEN NEWSPAPER

THE CATHOLIC JOURNAL is an admirer of the Rochester "Post-Express." It is a paper partisan without descending to many of the personalities usually resorted to by party organs; on questions of public policy it is American and public-spirited without descending to many of the petty personalities usually resorted to by party organs; on questions of public policy it is American and public-spirited without being jingoistic; in short, in our opinion, its proprietors and editors aim to make it a model journal of high standard and motive. It is, therefore, with sincere regret, that we feel called upon to criticize its position on the Manitoba school difficulty. The "Express" has studiously opposed any effort to secure to the Catholics of Manitoba their rights in respect to Catholic schools that were guaranteed to them by the "Dominion Confederation act," and when the Archbishop of Quebec and his suffragan bishops issued a pastoral letter interdicting "L'Electeur," a Liberal paper that upheld Premier Laurier in his attempt to betray the Manitoba Catholics, the "Express" denounces the bishops, as follows:

Such a manifesto as this is as the shadow of mediaevalism eclipsing the sunlight of the nineteenth century. It is singularly out of place and impertinent to the last degree, a direct challenge to the state, which its citizens cannot ignore. Of course, such a document issued in the United States would be a thing for derision and laughter, as ineffectual as a pope's bull against the comet, but it is to be remembered that the province of Quebec is largely under ecclesiastical influence, although to its credit, be it said, that influence was unable to control its vote as against the magnificent leadership of Laurier in the recent contest for the autonomy of Manitoba. The manifesto must have more or less effect upon the fortunes of the newspaper against which it is directed. There will be timorous subscribers who will withdraw their patronage at the command of the hierarchy. It is to be hoped that there will be more than enough liberal minded men who will hasten to subscribe for the proscribed sheet, in resentment at ecclesiastical interference, to make good the losses it will suffer.

If the "Express" will consult its own files on about May 8, 1891, it will find a document somewhat similar to that issued by the Quebec bishops, which was issued in Rochester and that the former editor of the "Express" can bear evidence that it bore fruit, that it was not laughed at, and that the people it was directed against were glad to give up the fight. The annuals of the diocese of Cleveland will show that a similar document issued by the late Bishop Gilmore was not derided or laughed at. We'll also venture the assertion that if the archbishop of New York and his suffragan bishops should interdict the Post-Express the latter would neither deride it or laugh at it.

While we know but little of "L'Electeur" or its recent course, we presume the bishops had good and sufficient reasons for interdicting it.

Ex-Congressman Bellamy Storer, who has recently been converted to Catholicism, gives the reasons therefor in the following modest statement: "I am a Catholic. There is no secret about my conversion, but I never advertised the matter, as I regarded it solely as an affair of my own. But I certainly do not shrink from the admission, as there is nothing of which I am ashamed. I reached the conclusion after long and mature thought and am now a member of Father O'Rourke's congregation of the church of The Holy Angels."

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A VISIT TO GOREY.

Our Irish Correspondent Spends Some Pleasant Time at the Bright Little Wexford Town.

Thomas Nevins, J. P., a Returned Irish-American.

VALE OF OVOCA, COUNTY WEXFORD, IRELAND.

Ferns, which is now an insignificant village, is one of the most ancient places in Leinster. It was once a city and the royal residence of Dermot McMurrough, King of Leinster. It had its origin in a church founded in the sixth century by St. Aidan, to whom Brandubh, King of Leinster, granted a site. In 1167 it is said to have been burned, in a war provoked by Dermot McMurrough, who died here in 1171 and was buried either at Ferns or Balinglass. Here, too, are the remains of an Augustinian monastery, rebuilt and endowed by the same McMurrough. The Protestant church of Ferns stands on the site of an ancient cathedral. A large, picturesque ruin of an ancient castle, built in 1178 by Maurice Fitzgerald, first cousin to Strongbow, standing on an eminence, is an attraction for the visitor. The castle was dismantled in 1649 by Sir Charles Coote, after passing through many vicissitudes. It was originally protected by three towers, one of which remains to a pretty good state of preservation, and contains a small chapel with a groined roof. Here, also, is a holy well called St. Aidan's Well. The dunes plundered the Abbey and burned the town in 1830. McMurrough never marshalled an army half as numerous as the crows I saw when I left Ferns in the evening. They were maneuvering over a wood, close to the railway station, which they evidently made their headquarters.

I made a stop at the bright, pleasantly situated town of Gorey. The principal object of interest here is a pretty Catholic church with remarkably beautiful stained windows. In front of the church is a very tall granite Celtic cross, on which are carved the Crucifixion and the Twelve Apostles. This cross was erected by the Esmonde family of which the present Sir Thomas Gratton Esmonde, M. P., is a member. The latter young nobleman, who is a converted Irish Nationalist, lives in a pretty palace about four miles from Gorey. Adjoining the church is a nice Loretto convent, having a boarding and day school, while just across the residence is a handsome Christian Brothers' school and residence. I made calls on a few nice, decent persons in Gorey. A battle was fought at Gorey during the insurrection of '98.

But the prettiest place around Gorey, or perhaps in the whole county of Wexford, is Nevins Park—the residence of Thos. Nevins, Esq., J. P., a returned Irish American, and a man of remarkable energy and ability. Mr. Nevins built up an immense fortune as a railroad contractor in America, but his "intense love for Ireland," to use his own words, impelled him to buy out this beautiful place and come and live in it. Nor has Mr. Nevins given up entirely the land of his adoption, for a portion of his family still live at their old home in County, N. J. Nevins Park consists of a very beautiful mansion and 850 acres of a fine demesne, purchased from the executors of the late Mr. Kirk, for a large sum of money, while another pile has been spent in improving and beautifying the place, until now it is a lovely spot as one might come across. I met Mr. Nevins coming down the avenue, mounted on a fine grey hunter, with a friend, and, while his hair is turning white, Mr. Nevins impressed me as a man possessed of much energy and vigor. He there and then apologized to his friend, returned to the stables, put up his horse and escorted me himself through the grounds and the house. I was shown thirty or forty fine hunters and carriage horses, and a coach house filled with American carriages and buggies, and I was then lead through the grounds—a perfect fairy-land of a place. Here you see artificial lakes, waterfalls, islands, fountains, evergreens, spring wells, crystal brooks, grottos, miniature chapels, and other beauties too numerous to mention. In the grounds I was shown a couple of old rusty cannon, which have a history in connection with the rebellion of '98. At the time of the rebellion this place belonged to one Mr. Ram, who was a colonel of yeomen and who presented the cannon mentioned to the Meath Militia to aid in putting down the insurrection. But the insurgents captured the cannon, and the first

thing they did with them was to batter down Ram's own houses! The celebrated Dean Swift was in the habit of visiting the "Ram of Gorey," as he was popularly called. On one occasion the Dean and Ram went for a walk and, having perhaps "punched" it a little too heavy, they both fell into a ditch. The incident drew from the witty Dean the following couplet:—

Ireland's pride and England's glory,
Rolled in the ditch with the "Ram of Gorey."

It may be stated that Mr. Ram afterwards became a convert to the Catholic Church and had a beautiful chapel erected in his mansion and another in the grounds. The chapel, which was very beautiful, was removed by his successor, Mr. Kirk, who was not a Catholic. There was an order of monks here, too, the remains of whose monastery is seen today on a part of the demesne, comprising at present Mr. Nevins' farmyard. They too were expelled. But one of the monks predicted that the place would fall into Catholic hands again, which is verified in the person of Mr. Nevins.

I was pleased to see the Stars and Stripes displayed in a conspicuous place in the magnificent dwelling house, which it would need an article to describe, and I was further informed by Mr. Nevins that his beautiful Irish home is filled, winter and summer, with American visitors. Hunting is a favorite pastime with Mr. Nevins, in which sport he takes much interest, while he is a great favorite with the neighboring gentry who dine with him frequently. They admire him as a fine specimen of a self-made Irishman, who by his indomitable pluck and energy has won his way to fortune in a land where many of his countrymen have done the same. Even the present Lord Lieutenant (Earl Cadogan) has honored Mr. Nevins with the Commission of the Peace. His J. P. ship, however, is only honorary, as he could not consistently take the usual oath required, being an American citizen. And Mr. Nevins says he prefers the latter distinction to any that Britain can confer on him. Mr. Nevins seems to thoroughly enjoy life in Ireland, in the midst of a very lovely spot, in the society of his wife and daughters. There are lots of rich Irishmen in America who, perhaps, would like to find some way of enjoying their wealth, and here is a striking example for them. If many of them would only imitate Mr. Nevins they would have hit on a sure way of deriving all the happiness possible from their hard won gold, while at the same time performing a patriotic duty to their native land. But perhaps they are waiting till old Ireland be free. Well, as far as personal liberty is concerned in truth it must be said that Irishmen enjoy as much of that in their own country as they want. It may be said, too, that if he has wealth in Ireland there is no country in the world in which a man is more secure in its enjoyment. More than that a poor man has as much liberty to starve as a rich man has to ride in his carriage—and not a policeman to interfere with him. That the Irish have been well tried in the school of starvation—and that, too, in the midst of a most prolific land—goes without saying—while the followers of Cromwell fattened on their beautiful hills and valleys. But perhaps I am wandering away from my subject. I am dealing with beautiful Ireland, not with Irish politics. At all events, Mr. Nevins' beautiful home and the way he seems to enjoy life in it with his hard won American gold seems a subject deserving an article, which may be read with interest by even rich men—and especially rich Irishmen in America.

EDMUND D. WHELAN

On All Souls' Day the crowds of people who went to Comps to see the floods caused by the rise of the river Rhone were edified by an uncommon spectacle. They had an opportunity to hear Mass from a boat. Although the church was flooded the curate determined to say Mass and Vespers there, and there was nothing to do but to attend in boats. The water rose to the altar steps. The priest was rowed into the sanctuary, the faithful fastened their boats to the sanctuary railing, and standing they supported themselves by their oars and followed the services with the greatest fervor.

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