

THE CATHOLIC RECORD.

Published Weekly at 484 and 486 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

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Publisher and Proprietor, THOMAS COFFEY,
Messrs. LUKK, KING, JOHN NICHOL,
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Rates of Advertising—Ten cents per line each
insertion, space measurement.
Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of London, Hamilton
and Peterboro, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.
Arrears must be paid in full before the paper
can be stopped.

London, Saturday, August, 19, 1893.

OBTRUSIVE EVANGELISTS.

The Presbyterian Board of French Evangelization having its head quarters in Montreal has issued a strong appeal to the Church at large through the Dominion for help in the work of French Evangelization. The ground of the appeal is that the General Assembly recommended this work and ordered an annual collection to be taken up to promote it.

In recommending this work to its readers a recent issue of the *Presbyterian Review* says that there is a better way to fuse the diverse races of our country "into national homogeneity" than by "passing through the alembic of war" or by "a baptism of blood," which some believe to be the only way. Its recommendation is this:

"The gospel of peace is a mightier factor in civilization than the power of armed hosts. . . . To win Quebec to the gospel would be to dispel the clouds that hover on the national horizon of Canada. And it can be won. Already there are hopeful signs of an awakening. The heaven is working slowly as it should work."

We have been accustomed to see in the columns of our contemporary a great deal of rant on the charity with which one Christian Church should regard another; and on this principle Anglicans have frequently been severely lectured for not taking Presbyterianism to its bosom on an equal footing with itself. We have read in its columns essays on the means of bringing about Christian union, the method usually proposed being that the sects should ignore each other's differences of doctrine, and leave to each other a free field without rivalry in the propagation of the gospel. This mode of conduct has been represented as a true Christian charity and union which Christ prayed might exist in His Church. Why then are Catholics excluded from this charity? Why are French-Canadians to be pestered with missionaries who only wish to deprive them of their faith, and have nothing to substitute for it?

Are there not hoodlums in Toronto who spend their surplus energy in crying out "to hell with the Pope," breaking the windows of Catholic charitable institutions, and throwing stones at Bishops and other Catholics who have given no provocation whatsoever? Would not these rowdies need evangelization more than the French-Canadians, who are proverbially a peaceable, sober and industrious people?

The appeal of the Board of French Evangelization states that \$10,000 are needed at the end of August for the payment of salaries. This is undoubtedly the secret of the zeal which is expended on French Canadian evangelization. There are a few French Canadians who have for some reason or other abandoned the faith of their fathers, and some of these having just enough learning to make them presumptuous and impertinent, undertake the role of evangelists because it affords them an easy means of living.

They know well that the "converts" will be few and far between, but they rely on the gentle disposition and tolerance of Jean Baptiste to obtain an entrance to their homes, and they tell the gullible people of Ontario that they are making great headway; and from their reports one would imagine that Quebec is all on the verge of becoming Protestant! But the census tells a very different tale.

We before now called attention to the fact that while the Catholic population of Quebec shows a rate of increase considerably above that of the province, the Protestant denominations fall greatly below it. The total increase was 8.7 per cent. in ten years; the Catholic, 9.4, the non-Catholic, 4.2. The Presbyterian increase was 4.4 per cent. with all the pretended success of French Evangelization; while the Church of England alone which has no evangelization society, is the only important sect which almost

kept pace with the increase of population, its ratio being 8.1 per cent.

These figures prove that the loud boasting about the conversion of French-Canadians to Protestantism, and especially to Presbyterianism, is a fable.

The proofs of Protestant success as stated in the last report of the Evangelization Board to the General Assembly are a curiosity. The first and second are rather vague, and can scarcely be said to be susceptible of confirmation by statistics, for there are no statistics on the subject. They are, "A growing intelligence and appreciation of evangelical truth," and the desire to break away from ecclesiastical authority and domination." It is possible to think that the spread of education is favorable to Catholic progress more than to that of Presbyterianism. At all events Catholicism has not only kept its own but has increased slightly its percentage of population in the entire progressive Dominion during the last ten years, having risen from 41.43 to 41.46 per cent.

The third proof is that many Catholics "read proscribed literature." We hope this is not the case, for proscribed literature includes both heretical and immoral writings. But as where figures are attainable, the report is clearly fabulous, we may fairly presume that it is fabulous in this matter also. We have the same thing to say of the statement that 12,000 French-Canadians in Canada, and 25,000 in the United States are Protestants, all converts within the last fifty-five years. We do not believe it.

But we have something tangible in the number of children who are said to be attending the "Mission schools," which is stated at 1,500. We may safely assume that the population represented by these children is at least as great in proportion as the population represented by the children attending elementary, superior and independent schools in the Province. Now the Dominion year book tells us that the number of children attending these three kinds of school in 1889 was 261,535, for a total population of 1,488,551. This would give for the 1,500 French pupils attending mission schools, a population of at least 8,597 French-Canadians who must be chiefly converts within the last decade. But the mission schools are either Presbyterian, Methodist or Baptist, and the total increase of these three sects in ten years was about 2,750, so that the French-Canadian converts must have been about double the whole increase of these three sects during the last decade!

A WORD OF ADVICE.

It was our hope that Satolli's pronouncement on the school question would have settled all controversy and guided the turbulent waters of acrid personalities and bitter discussion into the channel of right reason and moderation. Our hope, however, has not been realized, for the war still goes on. We may well ask the question, For what good? What beneficial effect is produced by the insinuations, the rumors and reports of things ecclesiastical with which Catholic editors are at present accustomed to regale their readers? What is effected save the engendering of rancor and hatred and a sharp and oftentimes virulent manner of dealing with ecclesiastical superiors. Whether right or wrong, a Catholic must fall into line with his religious chief. Speculatively he may have different views, but practically he should agree with his superiors.

What is true of the Catholic layman is, *a fortiori*, true of the priest. We may well wonder at any priest who presumes to ventilate his grievances through the public press. It may do for a politician, whose advancement depends upon the credulity or patronage of the public, but for a priest—invested with the highest dignity, consecrated for higher things, set apart from men to live a life of perfection and to labor unto the end in obedience, humility and self-denial—it will be ever a thing unlawful. He is the sentinel on the watch-tower to guide aright the toiling multitudes. He is the noble, single-hearted man who is intent upon sowing the seeds of peace and goodwill in the hearts of men and who should prefer suffering of any kind to the risk of endangering the salvation of the soul of the meanest individual. Better far to live in disgrace and humiliation than to tarnish the beauty of anyone's faith.

Not that the man who appeals to the public for justification means

any harm. He may imagine that his action is rendered legitimate by a multiplicity of reasons, but he does not think of the ultimate consequences. His appeal may be couched in language as elegant as it is respectful, but it is sure to be twisted and misquoted, to arouse a spirit of partisanship in the bosom of his friends, to awaken the demon of criticism and of taunt and jibe: and from this to a direct and positive denial of ecclesiastical authority is but a short step. Vain it is for them to teach their fellows lessons of humility and obedience if these virtues do not abide within their own souls.

The controversy that is occupying the attention of certain individuals may have a far-reaching influence, leaving its impress not only upon this generation but upon the minds of the future.

A priest assumes a tremendous responsibility when he undertakes to use the press for the furtherance of personal aims or the exposure of his grievances.

A TERRIBLE OUTLOOK.

Dr. De Costa, of New York, has written an article which has given rise to much thought and discussion. There is, he says, something appalling in the revelations of the census. The condition of the marriage relations alone would preclude happiness. Think of from fifty to sixty thousand immoral women in New York patronized by five times that number of men! Think of 328,716 divorces in twenty years!

We have no hesitation in attaching credence to this sad statement, for permit divorce and you legalize adultery.

Permit divorce, and home, with all its cherished and tender memories, with husband and wife linked together by a love that death alone can sever, is a myth. What pretenses may not be given for the purpose of separation! Every day the most trivial causes are assigned, and, strange to say, justice deems them strong enough to sanction the severing of the marriage bond. Peruse the accounts of divorce court proceedings, and you must admit that lust in this age of culture and progress is of shameful and brazen effrontery. And yet, back in the sixties the tide of immorality was sweeping over American homes.

"The absence of moral restraint," says the New York *Express* of the 6th of February 1869, "has produced the same effect on morality as the same cause produced one thousand eight hundred years ago on the decrepit Rome of the Caesars. In the older States of Maine and Massachusetts the number of children is incomparably less than it was: the proportion is so enormous that we dare not publish it."

We might multiply quotations, but it were to prove a truth too well known to even the superficial observer. Legislators may denounce this terrible scourge and enact laws to stay its progress, but they will find their efforts productive of little or no fruit. A power is needed that can lay hold of the conscience—and that power is held only by the Catholic Church.

Protestantism first desecrated the sanctity of the home by permitting bigamy. Its founders ridiculed the very idea of chastity, and set the example of unbridled self-gratification and licentiousness; and we may not wonder if their followers are guided by their lives and precepts.

The Catholic Church alone placed woman in her true sphere. Her rights and her purity have been always the object of her watchful and tender solicitude, and history has yet to record a decree emanating from the Vatican that permits a husband to repudiate his lawful wife. It is unlawful, has been her cry when the mighty ones of the world have endeavored to wrench from her the words that would prove her recreant to her dignity and duty. "If the Pope," says the Protestant Von Muller, "could hold up no other merit than that which they gained by protecting marriage against the brutal lusts of those in power—notwithstanding bribes, threats and persecutions—that alone would render them immortal for all future ages."

The absence of moral restraint may be indicated by the large patronage bestowed on the music halls of New York. Some may be exponents of legitimate art, but we must be strangely organized to say this of the places where the dancers of Paris disport themselves in a manner contrary to decency. The managers of such institutions are worthy of all condemnation, but they are of the class that believes in giving the public what it wants. They pander to the low

and vitiated taste that craves for such entertainments, but they do not create it. Its cause lies far deeper: and we say emphatically that it is the divorce system that despoils a woman of her purity and that makes her but a plaything to be discarded with impunity. This is the hideous fungus that is growing up at the root of our civilization and slowly corrupting it, and Catholicity alone can destroy it.

THE SITUATION IN ITALY.

It has always been our belief, even since the unification of Italy, that the country is at heart Catholic, and that if the opportunity were afforded for a fair vote to be taken, a very large majority would be found to be strongly attached to religion, in spite of the fact that they have endured and apparently supported freely an infidel Government.

The Jewish population and the Freemasons are enemies to religion—not to the Catholic religion alone, but to all Christianity—and the office holders vote with them when they go to the polls, because they are under obligation to support the Government. There is a certain proportion of the people also who are captivated by the cry for a united Italy, and who, placing what they believe to be patriotism above attachment to religion, give their votes similarly to those who support the present condition of things.

But taken altogether these classes form but a small proportion of the people. It may be reasonably asked, therefore, why it is that at the polls the supporters of united Italy as it now exists, or in other words the supporters of an irreligious Government, have always carried the elections since the Pope's dethronement. The answer to this is not to be sought far away. It is perfectly well known that for reasons satisfactory to the Holy Father it has been his wish that the Catholics of the country should not set themselves in useless opposition to the Government by defeating it at the polls, as he feared lest thereby only confusion and bloodshed would result.

The Italian question, comprising the question of the Pope's independence, is not solved yet, and the Holy Father does not desire it to be solved by violence. This is one of the reasons for his desire that Catholics should abstain from voting at the national elections; and they do abstain through respect for his wishes. Hence it has always been easy to see that but a small proportion of the qualified electors voted at all. Another reason for this is that it is the general conviction among Catholics that the mere exercise of the franchise would be a recognition of the existing state of things, and accordingly they do not exercise it.

There have been from time to time elections held for purposes other than national, and on these occasions the Catholics have sometimes shown their power in a manner not to be mistaken. Thus last year a popular vote was taken in Milan in reference to the re-introduction of religious teaching in the schools, and a similar vote was taken this year. On both occasions the vote was overwhelmingly in favor of the Mangé, the total number of votes on the last occasion being over 90,000, fourteen-fifteenths of which were in favor of religious education.

The municipal election which took place in Rome on the 18th of June indicates that the Catholic party are now about to take greater interest in the political situation than they have hitherto done. The Catholics could only nominate twelve candidates for the Council for the eighteen seats which were to be filled, and they succeeded in electing almost their entire ticket, *viz.*, eleven out of their twelve candidates, though they brought out but a small portion of their strength to the poll. Even as the matter stands, out of 45,483 voters on the register, only 14,150 came to the poll. The unsuccessful clerical candidate was defeated only by the treachery of false friends, whereby a second candidate was put into the field in opposition to the regular candidate of the party.

For the Provincial Council the Catholics also elected their candidates, who were Prince Antici-Mattei and Marquis Julius Sacchetti; and there is little doubt that if the Holy Father would only give encouragement to the Catholics to come forward in their full strength they would be able to carry the general elections. It is not thought, however, that Pope Leo XIII. is prepared at present to take the step of encouraging this movement.

We should add here that it is a mis-

take to suppose that patriotism and religion are hostile to each other, even in the circumstances in which Italy is placed. It is quite true that the Holy Father insists upon independence, and that the traditions of the Church, as well as the proper administration of ecclesiastical matters, require that his seat should be in Rome in fact as well as in theory; yet there is little or no doubt that if the Italian Government would show a disposition to make reasonable provisions for the Pope's independence in Rome, the Holy Father on his part would co-operate towards making Italy a powerful and prosperous nation.

MASSACHUSETTS SCHOOL LAW.

The efforts of Massachusetts fanatics to close the parochial schools, through the refusal of the school committees to authorize them, have been thwarted. The Supreme Court of the State has decided that the sending of a child to a parochial school is a sufficient compliance with the statutes, if the child be instructed in all the branches required by law, even when the school committee of the town or city refuses to approve of the school. This decision was made in the case of Frank Roberts of Fitchburg who was prosecuted by A. P. A. members for not sending his eleven-year-old daughter to a Public school. He successfully defended himself on the plea that he sent the child to a private (parochial) school where the education is good.

The Boston *Herald* in commenting upon this decision states that it is highly important, as it takes away from the school committees the right which many of them imagined they possessed, to taboo a parochial school as a means of education. The *Herald* continues:

"The only authority left the school committee here is that their certificate shall be sufficient affirmatively to show that the child has been properly instructed; but if they refuse to grant this, it is still left in the power of the parent to prove such proper instruction by the proficiency in studies of the child itself. This practically is a victory for those who have claimed the right to send their children where they desire without consulting school committees. It is an incentive to parochial schools to properly instruct scholars, for they are liable to be legally examined on this point."

It was by having his child examined that Mr. Roberts proved that its education was not being neglected, and she was found to be more than usually well advanced in her studies. The victory for the Catholic school was complete; and the fact that such a test was made will tend to a result which the fanatics neither expected nor desired. It will assist in preparing the way for a State recognition of the Catholic schools; and, indeed, there are evidences that public opinion is gradually but surely veering round to this direction. Thus though the *Herald* itself was formerly a determined opponent of the Catholic schools, it admits now that the change is taking place. It continues:

"Our impression is that the feeling against parochial schools is not so strong as it was. One of the most able and popular of the orthodox clergymen in this vicinity declared on Sunday that he respected the Catholics for their desire to superintend the religious education of their children."

People who hold such opinions cannot consistently, and surely will not, continue to oppose the parochial schools, as they have done in the past.

The case of the defendant Mr. Roberts, had already been decided against him by the Superior Court, and it was brought before the full bench of the Supreme Court, with the result that the verdict of guilty against the defendant has been set aside.

The judges decided that "If the school committee had not approved of a particular school, or has expressly refused to approve of it, then the person having the control of a child, if he sends the child to that school, must take the responsibility of being able to prove that he has been sufficiently and properly instructed there. He has no such responsibility if he sends the child to a private day-school approved by the school committee. The defendant in this case should have been allowed to prove that the child had been instructed in the branches of learning required by law, although the school committee had expressly refused to approve the school in question."

It is well known in Fitchburg that the only reason why the committee refused to approve the school was because it was a Catholic school taught by a religious order. But they have received a rebuff from the Supreme Court which they will not readily forget.

EDITORIAL NOTES.

It has been stated in some papers that "the people of Boston resolved in a public meeting" that Mgr. Satolli, the Pope's Ablegate, should leave the United States, as his presence is a menace to the Republic, and particularly to the Public schools. But it appears by the Boston *Transcript* that the "public meeting" took place on Sunday in the "People's Church," which at most would hold a few hundred persons. How the 375,000 inhabitants of Boston could hold a public meeting there without bursting the walls is a mystery; but the riddle is partly solved when we are made aware that the no-Popery lecturer, Prof. Sims, was the leading spirit there. Under such auspices the most impossible things become facts. The *Haverhill Gazette*, however, says: "Who made Professor Sims and his associates the special champions of the schools? More harm is done by these long-armed agitators than can not be undone in a generation."

Two seminarians who are serving their military years at Toulouse, France, were recently imprisoned fifteen days for serving Mass with their uniforms on. Their colonel was of opinion that thereby the service was degraded, though it is not deemed any degradation if the soldiers wear their uniforms in irreputable places, or in performing military services for their officers. It appears that under the present Government of France it is deemed disgraceful to serve God but highly honorable to serve man, for surely the colonel would not have acted in this way if he had not imagined that he was doing what would be approved by the Government. Thus works the French military law whereby seminarians are taken from their ecclesiastical studies to serve in the army. It is a consolation to the good Catholics of France, however, that other officers regard religion with more respect than the colonel of the 59th, which is the regiment to which the seminarians belong, and we read with more pleasant emotions that the Abbe Carnel has been honored with the cross of the legion of honor for seventeen years' service in the military hospital of Lille as chaplain.

Among those who were recently confirmed at Kalamazoo, Michigan, by Bishop Foley, of Detroit, forty-eight were converts. Facts like these are of frequent occurrence, but no such noise is made about them as was made when the few French-Canadians became Baptists a few months ago at Sorel because they were discontented on account of the site selected by the Bishop for the erection of a church. There is a difference too in the motives which influence Protestants to become Catholics. They do so, not from discontent at some matter of administration, but through conviction that the Catholic Church is the one which was instituted by Christ to last till the consummation of the world; and often they make great sacrifices for conscience sake.

APPROPOS of the missionary work now being done for the negro race in the United States, a correspondent of the Philadelphia *Times* states that in the city of Baltimore there are three Catholic churches especially for the use of negroes, with a day school attached to each, an academy for the higher education of girls, an orphan asylum which takes care of over 800 orphan children, and a colored Sisterhood called the Oblate Sisters of Providence. There are handsome churches in Washington, Richmond, Charleston and other Southern cities. There is also at Baltimore a seminary for the education of youths for missionary work among the negro population of the United States. During the past few years the progress of the Church among the negroes has been very great, and it is expected that it will be still greater in the near future.

LANE PRESBYTERIAN SEMINARY, Ohio, is to have its faculty re-organized, as a result of the heresy trials, and the wind is blowing in such a direction that the newly-fledged faculty will probably be entirely on the side of those who have been condemned by the General Assembly as heretics. Professor Morris has the control in re-organization, and the first new appointment is that of a thorough "Liberal," that is to say, a Latitudinarian, Professor Henry W. Hurlbutt, of Marietta College, a Congregationalist of well defined anti-Creed views. Professor Hurlbutt has been the professor of history and rhetoric in Marietta. The Orthodox party in Presbyterianism are very much

shocked at the new appointment. Professor Morris has his hand as a friend of condemned Professors, Drs. Smith.

THE Montreal *Witness* inst. has the following in columns:

A correspondent discusses length the abstract theology, whether a consistent Catholic can be a loyal British subject. There is one plain practical question, and that is: thousands of most devout Catholics who are also most loyal British subjects, are they to draw their sword against the British crown, and facts are over. Mr. Costello's answer that Roman Catholics are their creed.

The *Witness* correspondent knows that with Catholic country is a duty acknowledged. With Protestants sentiment, for each individual his own creed, according to our fancies. Protestantism, before, better than their creed are loyal, but a Catholic better than his creed, the perfect code of morality produced millions of saints to duty. The mistake Protestants make concerning is that they suppose that Pope overrides loyalty to our loyalty to the Pope spiritual, with which nothing to do. We "re the things that are Casca the things that are God's

It is an illustration of to which private interest Scripture leads that a Unitarian, Rev. T. C. Jackson, of a street Unitarian Church, preached a sermon on 5, in favor of Sunday closing, whilst in most of the tant churches sermons against the running of Jackson expressed the vote of 26th inst. will day car service. In Montreal, Edinburgh and in the United States actions use the Sunday scruple of conscience Toronto ministers denounce anti-Christian.

At the Social Purity bishop Ireland denounces wages paid to girls who to lead lives of sin. timely. They have often without avail, but, strenuous and earnest state of St. Paul's they merchants and owners to be more humane in of their employees. In to every feeling of charity the starvation wage be who work from morning nothing of the little brighten life. All day humoring customers jected to boorishness; another; and into the nature and God ord being to rest, they are in money for the grat and all this for wages ment to obtain more of life. We see the n players on subscription missions or for some fascinates the public, we feel it is sham—a charity. The generous on Him who throughout the world, and who liv and died for sweet ch

JAMES GORDEN BENNETT, genius of the New York always been noted for vance the cause of jour paper is at times so charitably suppose did not see the proof sl ing the fact that the great role in the cor and in the formation he has determined to to think and to cloth pure language. Fa has established fundi colleges of the the assistance of you equip themselves f career.

GENERAL LEW W. "Ben Hur," has play of a publisher the new novel entitled India; or, the Fall of The distinguished doubt achieve and deserves it, not only