

The Catholic Record.

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Catholic Record.

London, Sat., May 9th, 1891.

INDIAN CONVERTS IN THE NORTH WEST.

We mentioned in a recent issue of the RECORD a statement in the Mail, which was supported on the authority of Rev. Mr. McKay of Round Lake, in the North West, that the priests in charge of the Indian schools were purchasing Indian children by bribes, that they might be sent to the schools under their care. The *Vidette*, of Qu'Appelle, also made this charge.

Among the alleged special facts which were supposed to sustain this extraordinary statement, the *Vidette* mentions a case to the effect "that a son of a chief residing a few miles west of Qu'Appelle was offered \$30 and a suit of new clothes if he would allow himself to be baptized in the Roman Catholic Church."

The Rev. Mr. H. McKay further states in the *Western Missionary* for March that "we had a little boy with us for about two years. The parents were glad to have him here. The priest went again and again to see the parties, trying to persuade them to take the boy from us. At his last call he stayed long, took the Indian outside and spoke to him alone, then took the woman to another room, and after much persuasion, and the sum of \$8, she consented, and the boy is sent to the Qu'Appelle Government school. Another boy is now in the balance; the amount offered by the priest for him is \$25."

We said in the issue of the RECORD above referred to that the purchase of converts is a thing unheard of among Catholic missionaries, and we had no hesitation in stamping the whole story as a fabrication, and it now appears from a letter sent by Father Hugganard, of the Qu'Appelle Industrial school, that we were correct in our estimate of the statements made.

Father Hugganard meets the charges of the newspapers and of Rev. H. McKay, above referred to, most directly, and declares them to be false in all their details.

Father Hugganard says that the chief referred to would have gladly accepted the offer of \$30 and the clothes if such an offer had been made to him, but it was not. He adds:

"No offer of \$30 or 30 cents has been made by any Catholic priest, as it is strictly against our principles."

The story of Rev. H. McKay is equally groundless. It is true that a boy who had been attending the Presbyterian school was removed to the Catholic school by his parents, but there was no offer of \$8 made by any priest; nor did any priest go to his parents to offer any bribe whatsoever. No priest would ever dream of doing such a thing.

Father Hugganard states, however, that he can furnish a copy of a letter in which a minister—"not of the Romish party," promised \$30 to another son of the chief who is referred to by the newspapers. He adds that it is a notorious fact, and he can furnish the proof, that the Presbyterians had not a single Indian member of their Church on the Reserves until they commenced the bribe system. As regards the furnishing of clothing, the Presbyterians have second-hand clothing by bales, to bribe the Indians; and he can furnish "facts, figures and written proofs" on this matter.

We know well what unscrupulous statements are made from time to time by Presbyterian missionaries when their object is to blacken the Catholic Church. An instance of this will be remembered in the case of Rev. Father Damien, the martyr priest of Molokai, who was maligning by a Presbyterian minister of Honolulu, but the falsehood was at once stamped out by Hon. Frank Hastings, the United States Consul at Hawaii, who at once investigated the missionary's statements as falsehoods and calumnies. The Rev. H. McKay is evidently a dealer in the same class of goods.

Another falsehood of Mr. McKay is that the Indian pupils at Qu'Appelle school cost each \$200. The Government reports show that the per capita cost of the pupils is only \$160, though supplies are necessarily very costly in the North-West; and this amount includes clothing, books, trade

utensils, in fact everything which is needed for the complete support and training of a young man to enable him to support himself for the future. It requires the greatest economy to do all this on the small sum apportioned for this purpose by the Government; and it is evident that the Fathers in charge work on economical principles.

We direct attention to a letter on this subject, in this issue, from the celebrated missionary, Father Lacombe.

EQUAL RIGHTERS ON THE EDUCATION QUESTION.

At a meeting of the bogus Equal Righters of Toronto, held last week in Richmond Hall, Mr. E. Douglas Armour, one of the defeated Equal Rights candidates at the last election for the Ontario Legislature, delivered a lecture on the "Origin of Separate Schools in Canada."

Mr. Armour is not the first politician who has endeavored to create dissensions in Canada on religious grounds, and we presume that there will be others hereafter who will follow the same course; but Mr. Armour is simply one of the secondary planets in attendance upon that more brilliant orb, Mr. Dalton McGarrity, and he shines by reflected light; so that he simply echoes the sentiments to which Mr. McGarrity has given utterance before—sentiments so foreign to the welfare of our Dominion that when the representative of the Orangeism of North Simcoe gave utterance to them in the House of Commons last year he was met with such a storm of indignation from all sides of the House that he was compelled to modify them in a second speech.

But before the Orange audience, yeelped Equal Righters, whom Mr. Armour was addressing, no modification was necessary. His outpouring of spleen was received with vociferous applause, as a matter of course.

Mr. John Hewitt introduced the lecturer, saying that "an alien nationality is springing up within the Canadian nationality which all true Canadians desire to foster. This spurious element is un-British. It is a disintegrating power, and is nourished and supported very largely through the instrumentality of Separate Schools."

Unlike the lecturer of the evening, Mr. Hewitt speaks plainly what Mr. Armour says covertly. The latter pretends in one part of his lecture that his hostility is not directed against Catholics generally, but only against Jesuits, or their system of education. He is reported as having "described the position of the Jesuits as educationists and the falsity of their system, inasmuch as it narrows the scope in which the moral and intellectual faculties are brought into play." Again:

"He did not object to the Church developing her agencies and organizations by working to the utmost of her great capacity within her proper sphere, but he objected to her activities being thrown immoderately into the political arena."

We may ask, what have the Jesuits to do with the Separate school system in Ontario more than any other Catholic clergymen in the Province, or than any layman who takes an interest in education? There are indeed twenty-four Jesuits in the Province, but these are not engaged in teaching either in colleges or elementary schools. Five are in charge of the parish of Guelph, and the other nineteen are engaged in missionary work through Algoma, chiefly among the Indians. Mr. Armour's talk about the Jesuits is, therefore, merely a blind. His shafts are aimed against the Catholic Church and Catholic education. It is the Catholic population of Canada which is described by Mr. Hewitt as an alien nationality.

In what respect then are the Catholics of Canada aliens? Of course there are foreigners by birth among the Catholics, but there are foreigners among the non-Catholics also, in about equal proportion—Germans, Americans, Swedes, Norwegians, etc. The Catholic population is certainly no more alien to the country than are the Protestants. Catholics were the first proprietors of the soil French they were, it is true, when Canada was ceded to Great Britain, but the country was ceded on the agreement that the population should be loyal to the British crown, while on the other hand they should be protected in the exercise of their religion, laws and language. Twice since that time has the country been preserved to Great Britain by the loyalty of French Canadian Catholics, notwithstanding strong inducements offered them by the people of the United States; yet demagogues like Messrs. Hewitt and Armour now brand them and their co-religionists as aliens in the land. If there is any alien it is he who endeavors, like these two gentlemen, to make it impossible for the people of Canada to live at peace with each other. The consequence of such a course must be to disorganize the country, and make it an easy prey to the first invader.

The Catholic religion is not alien anywhere, or under any form of government. We do not deny Mr. Armour's assertion that we must obey the Church

first, and State next; but this means simply that the law of God, which is the sole matter with which the Church deals, is above the laws of man. But this is a doctrine which Protestants profess equally with Catholics. Protestants equally with ourselves maintain that it is not the business of the State to force our consciences, and in the matter of education we maintain, in spite of Mr. Armour's appeals to Orange prejudice, that no majority has the right to force us to give our children either an irreligious or a godless education. We will resist to the end any attempt to coerce us on this point.

Mr. Armour calls the Catholic Church alien. It is more truly the Church of Canadian soil than any of the new-fangled sects which have been more recently introduced. But we may tell him further that though there was a day when Catholics were persecuted as such under British law, that day is past. Oppressive laws declared in effect that the Catholic Church is an alien Church, but does Mr. Armour not know that those laws have been swept away? We are no longer living under the penal laws of past ages. A tyrannical majority might impose upon us oppressive educational enactments, but we will resist them to the last.

Most of the United States have school laws which deprive Catholics of the right to share in the funds devoted to education. Catholics have borne the injustice; but, rather than submit to educate their children godlessly, they have subjected themselves to a double tax. Honest men in the United States are beginning to realize the tyranny to which Catholics have been subjected. Already in New York state many towns have schools wherein the rights of Catholics are recognized, and there is at this moment a resolution before the Senate of Pennsylvania for the appointment of a committee to ascertain if some plan can be adopted whereby Catholics may secure their demand for freedom of education, and that their schools may be made part of the Public school system. In this way it is hoped that equal justice may be secured for all. And it is just when such an act of justice is being seriously considered in the United States that a Canadian faction, masquerading under the name of Equal Righters, proposes to perpetrate the injustice which the Legislature of Pennsylvania is contemplating to remove.

We may add that even the Tory Government of Lord Salisbury has just gone forward in the path of liberal dealing. Mr. Balfour, after keeping up so long the tyranny of coercive godless education in the Irish training colleges, has just consented that the Catholic, in fact that all denominational colleges in Dublin, shall be placed on a level with the Government Secular Colleges in the same city. It is only in Canada that any one thinks in this age of enlightenment of establishing a new tyranny. It has been attempted in Manitoba, and Mr. Armour would make the same attempt in Ontario. But if this is to be, the Confederation of the Canadian Provinces must be shattered in the melee. Every one is aware of this; but perhaps this is just what the Toronto Orangemen desire. The British Government, however, will scarcely acquiesce in a movement which will have such a result. There are more interests to be consulted than those of the Toronto Orangemen.

As regards Mr. Armour's assertion that the Catholic Church intermeddles in merely political matters, we need only say here that the accusation is too farcical to be seriously refuted. Every one knows that the persons were the clergy who endeavored to control the votes at the last Ontario elections—as Rev. Drs. Carman, Austin, Wild, Lising, and scores of others through the country and especially in Mr. Armour's own constituency. That Mr. Armour was left at home shows exactly the extent of the respect in which they are held and of the influence they exert.

At the last meeting of the managers of the Toronto House of Industry Mr. Ballie attempted a piece of bigotry which we are happy to say was very properly rebuked by the majority of the Board refusing to entertain it. The late Vice-General Laurent was a most efficient member of the Board, and endeavored himself to the general public as well as the poor who sought relief through that institution, by his efficiency in finding and recommending those who were deserving of relief. It was the proper course that his successor as Vice-General should be his successor on the Board of management, and the Very Reverend Vice-General McCann was accordingly elected. At this stage, Mr. Ballie objected to Father McCann's appointment, on the ground that there are priests and ministers enough already. Considering that four Protestant ministers were elected along with the Very Rev. Vice-General McCann, it will be seen that Mr. Ballie's motion to substitute the names of a highly respected Catholic layman was dictated solely by bigotry; for otherwise he would have placed the names of the ministers in the motion for rejection.

We notice with regret that a Catholic gave his countenance to the project of Mr. Ballie by seconding his motion and speaking in favor of it. Father McCann's election was confirmed by vote.

MR. MEREDITH'S HOSTILITY CONTINUED.

All reasonable people in this country fancied that the lesson given to the Conservative party at the last provincial election would be held for a long time in memory, and would prevent any further attempts to interfere with the efficiency of our Separate schools and the peace and good understanding that ought to exist amongst all Her Majesty's subjects. Mr. Meredith's appeal to the uneducated, bigoted classes of the Orange wards in cities and to the semi-civilized rustics of the back townships where a Catholic priest was never seen, had certainly at that time—now one year ago—the effect of deciding thousands of votes in favor of persecution of Catholics. But there were other thousands of respectable Protestants who have lived in Catholic centres, or who have made the acquaintance and enjoyed the friendship of Catholics, both lay and clerical, who were utterly disgusted with the frantic and tyrannical assaults made upon Catholic immunities and institutions guaranteed by law, and who felt that they could not in conscience encourage by their votes such vile attempts at petty persecution. The Catholic body was not then, as was expected, left to fight alone against the overpowering masses of Protestant combined in each county. The very contrary was the result: it was the uneducated, fanatical, easily imposed on minority of Canadians who were abandoned by the patriotism and common sense of the entire population, both Catholic and Protestant. The party of bigotry got no foothold in the confidence of the electorate, and the men greedy of power who relied upon it must have discovered the weakness and sharp points of the side upon which they looked for support.

It was generally supposed that the politicians who were so badly worsted in the two last provincial elections, by the united vote of fair minded Protestants and of threatened Catholics, would never again resort to the same suicidal tactics. Mr. Meredith, however, was determined not to allow the present local Legislature to close its sessions without making one more effort to stir up the passions of the masses, and make believe that he is still willing to be a martyr to his principle of "no concession to the Catholic minority." In his campaign speech, delivered at the Opera House, London, and repeated at other meetings last May and June, Mr. Meredith proclaimed his determination to wrest the education of Catholic children out of the hands of priests and Bishops. His ambition was to outdo Bismarck in banishing all semblance of religious worship out of every school, to establish the Falk laws and the Kulturkampf in our midst, and leave the education of our children in the hands of Infidels or Nihilists. He would not take time to consider the failure of Bismarck's policy; he could not open his eyes to the fact that those laws had to be repealed, that their offspring and product was a generation of unbelievers and plotters, and that the author of those laws was in disgrace, having fallen from his high estate of Chancellor and Prince of the Empire.

But what must surprise many is that Mr. Meredith shows a disposition not to be beaten off the track he has laid out for himself and which can lead only to his political annihilation. Last Thursday he censured the Government in Toronto for not having introduced a clause in the new Education Bill which would provide for the sole and entire control by the State of all Catholic Separate schools, and in virtue of which no priest or Bishop could exercise any right or privilege in the selection of text-books or direction of Catholic schools, and that neither the British North America Act nor any other law or Act has divested the Legislature of the power of forcing any books it pleases upon the consciences of Catholic children; nor has any North America Act or other law ever conferred upon any Catholic organization or body the right or power to select text books for the use of Catholic Separate schools. Divested of all its legal verbiage, this is what Mr. Meredith has been calling for and what he was determined to have a vote taken upon before the close of the session.

The Toronto Globe says: "Mr. Meredith's speech had been prepared with some care. He began by saying it was difficult in any case to deal with questions involving differences of race and creed, but far more difficult when political considerations intervened and political capital was to be made by raising the cry that appeals to passion and prejudice."

But that is exactly what Mr. Meredith has been doing for the last five or six years—a policy which leaves him where he is to day, and where he, with all his ambition and legal ability, is likely to remain for many years to come.

Mr. Meredith also disclaimed any desire to wound the feelings or interfere

with the faith of any man, declaring that "in his veins flowed as good Roman Catholic blood as those of the Commissioner of Public Works (Mr. Fraser), who had criticized him that afternoon, and demanded to know why it should be supposed that he would seek wantonly to interfere with the liberties or outrage the sentiments of his fellow-citizens of Roman Catholic origin."

It was thus Lord Salisbury, while insulting the hierarchy of England and Ireland, in his speech to the Primrose League, disclaimed all intention of wounding the sensibilities of Catholics. The fiercest of Orange 12th July orators use the same oratorical precautions of unwillingness to offend at the very moment when they are in the act of heaping the most galling outrages upon their Catholic fellow citizens. Mr. Meredith is of Irish origin, and, no doubt, has some Catholic blood flowing through his veins: his great talents show it. But there must be very little of the Catholic or Christian in the sentiment that would suggest to him the policy of banishing all semblance of religion out of the schools or of not trusting the priests and Bishops of Canada with the selection of primers and textbooks to be used in the education of Catholic children. Mr. Meredith did not want it to appear before the world that he was so very inconsistent as to have Catholic blood in his veins and yet not trust a Catholic Bishop with the running of a Catholic school. The reasons for his action in this matter, he said, were that there were some disloyal men in Quebec, and, while admitting that there were good and loyal men there, there was one priest, who is dead now, who, when living, once said that "the growth of the French-Canadian population in Quebec and New England gave hope of a time when there would be a powerful people united in support of French institutions and the Catholic religion."

A more flimsy excuse for persecution could scarcely be advanced by a Nero or a Domitian. Because, forsooth, one priest, who was also a politician, Mon. Labelle, is reported to have said something at a public meeting of Frenchmen, in another Province, in favor of French institutions and the Catholic religion, therefore the education of the Catholic youth in Ontario should be wrested out of the hands of priests and Bishops and handed over to men who are either heretics or infidels. Mr. Meredith was pleased to designate those same French-Canadians as "strangers to our country and to our institutions."

Hon. Mr. Fraser, in his reply, demanded to know when those people became "strangers" in this province, which was at one time a part of the French Canadian Province of Quebec. They were Canadians, with as much right to assist in moulding the institutions of the country as the English speaking people of the Dominion.

It would be well for the honor of Ontario and the peace of the whole Dominion if Mr. Meredith and his supporters could imitate the toleration and the generosity of those same French-Canadians, who leave the education of the Protestant minority in their province entirely in the hands of their ministers and Protestant Bishops.

In last Saturday's *Globe* a whole history, with very fine wood cuts, are given of the McGill University in Montreal, which obtains from the Catholic Government of Mr. Mercier an annual donation of \$8,000. And yet that institution is thoroughly Protestant! Its governing body is the Board of Royal Institution, composed of ten members, whose president is *ex officio* chancellor. The gentlemen appointed to that Board must be residents of Montreal. They must be all Protestants, and, as far as possible, representing all the Protestant denominations. It is strictly a non-academical governing board whose representative capacity lies in its selection from leading and influential men representing all sections of the Protestant body in the city. Not only this Protestant establishment is subventioned by the Catholic Government of Quebec, but about fifty Protestant academies, Protestant Model and Normal schools are helped to the amount of \$20,000 per annum. All the Separate Protestant schools are managed by a Protestant Board of the Educational Department, chiefly composed of Protestant Bishops and ministers. And furthermore let us add, what we have often said before, and which cannot be too often repeated, that one third of all school taxes derivable from chartered companies, such as banking institutions, railroad companies or incorporated associations in trade and commerce of whatever nature, one-third of all the school taxes levied on such is handed over to the Protestant Board of Education; whereas in Ontario not one cent of such taxes is allowed to be applied to the help and sustenance of Catholic Separate schools. When Mr. Meredith and his fanatical friends reflect on these facts they ought to blush for the intolerance of this Province they would govern and for the wickedness which prompts them to encourage what they should suppress and to stir up

and keep seething what true patriotism should induce them to abate, if not absolutely to extinguish.

EDITORIAL NOTES.

A few weeks since the Board of Aldermen of this city refused to remit the taxes on the Mount Hope Hospital, conducted by the Sisters of St. Joseph, on the ground that it was not a public institution. This action was based on the fact that the Ontario Government had not made any grant of public money to the hospital. Before the close of the session of the Legislature, a few days since, a sum exceeding \$1500 was donated to the Sisters from the public treasury to aid them in their good work. This, we think, is conclusive proof that the institution is deserving of consideration at the hands of our city fathers. Not alone should the taxes be remitted, but it would be simply an act of justice to make a yearly grant to an institution that saves the city considerable money by caring for patients who would otherwise have to go to the City Hospital.

From Belleville comes intelligence which will serve to prove that the Catholic Church is taking a most wise course in regard to the Public schools. It seems that the pastors of the two Episcopal Churches required the attendance of the children belonging to that denomination at divine service on Ash Wednesday. The teachers in the Public schools, however, Mrs. Urquhart and Mr. Dufos, did not take kindly to the request, the former making the remark that "the children had better live in the church." The gentleman teacher struck out more boldly. When the time came for the pupils to attend church he remarked, "Now, you who want ashes sprinkled on your heads, like the Catholics, may go." Mr. Dufos also suggested that the choir boys were "a shirt tail choir." A complaint of this conduct was made to the Board of Education, but their course would lead to the supposition that they deemed the action of the teachers of a nature that did not call for severe measures. In Miss Urquhart's case the resolution read:

"That we regret that such provocation should be given to Miss Urquhart by the irregular attendance at school, and are of opinion that Miss Urquhart said nothing slightlying of any religious denominations."

Mr. Dufos was let off in heroic fashion: "That your committee regret that Mr. Dufos should have thoughtlessly expressed himself about religious formalities, and would warn all teachers to be guarded in such matters. But after hearing the evidence and the explanation of Mr. Dufos, your committee are of the opinion that Mr. Dufos did not mean anything derogatory to the religious rites of the Church of England."

This is somewhat like the verdict of the Scotch jury: "We find the prisoner not guilty, my lord, but would recommend him not to do it again."

It is a new departure to find a minister of the Church of England making use of the term "Godless Public schools." Some very harsh language has been used towards Catholic Bishops and priests who have used like expressions. Experience will sooner or later cause our separated brethren to look Rome-ward. The Catholic Church is an old as it is a divine institution. The experiences of nineteen centuries belongs to her alone, and her system in regard to the education of the young is the only one that will serve to plant the foundations of Christianity broad and deep and strong in the hearts of the rising generation.

HERESY troubles are not confined to the Anglicans and Presbyterians. From New York the intelligence comes that the Rev. C. D. W. Bridgman, pastor of the Madison Avenue Baptist church, lately preached a sermon against everlasting punishment, which, as the Baptists adhere to this doctrine very pertinaciously, caused among them much excitement and indignation. As a consequence of this Mr. Bridgman has given in his resignation. A party in the Church, however, are endeavoring to induce him to retain his pastorate. Telling the people that he then and there resigned, he preached last week and gave his reasons as follows:

"For many years I have felt that the doctrine of endless torment is inconsistent with the spirit and even the letter of the New Testament, and a contradiction of those instincts of the moral sense which God has put in our nature. It cannot be squared with the doctrine of divine fatherhood, which seems to me central in the teaching of Christ."

It is quite possible that he may yet retain his position; for it is perfectly clear that Protestantism is giving up its dogmas, and there will be little difficulty in the congregation adopting Mr. Bridgman's views. It has been hitherto the habit to accuse Catholics of teaching un-Scriptural doctrine for believing that there is a purgatory. The Protestants hold that there is a hell but no purgatory. It is becoming now the fashion to hold, with Mr. Bridgman, that there is a purgatory but no hell.

We regret to learn that the zealous, learned and pious Bishop McIntyre, of