The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

REV. WILLIAM FLANNERY,

THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY. MESSRS. LUKE KING, JOHN NIGH and P. J. NEVEN are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glennevis and Lochiel.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen 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.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., Oct., 4th, 1890.

THE MANITOBA SCHOOL ACT.

"Sir Hector Langevin, in his deliverance at Winnipeg touching the exercise of the power of disallowance, declares that the Government can veto local legislation (that is against the interests of the country.) Eight years ago this principle was advanced by Sir John Macdonald with regard to the rivers and streams bill. In 1889, however, the Jesuits' Estates Act was on the carpet, and then it was assumed that unconstitutional legislation alone could be dealt with. Sir Hector's reversion to the old principle covers the Manitoba school law. The Government, it would seem, is not now to be restricted to the consideration of the question of constitutionality, but may determine the fate of the measure in accordance with its view of the general interests. No doubt it could easily be shown that it is in the public interest that provincial rights should be regarded. But, that point aside, it must be said that the rule governing the application of the veto is exceedingly variable."

The above is taken from the Toronto *Mail*, of the 26th September; and it will be remarked that that journal is very anxious for the preservation of provincial rights when the object is to inflict grievous injury upon a Catholic body. When, however, its purpose was to insult the whole Catholic body of the Dominion by declaring virtually that the Jesuits of the country are an evil combination, it had no thought that provincial rights should stand in the way. The inconsistency is on the side of the *Mail*, not on that of the Dominion, if, as we hope is the case, it is the intention of the Government to disallow the Manitoba School Act of the last session.

It is with great pleasure that we record the fact that Sir Hector Langevin has given an intimation which is interpreted by the Catholics of Winnipeg and the public generally to mean that the unjust school law which was passed by the Legislature of the Province of Manitoba will be disallowed by the Dominion Government. It is this intimation which so excites the anger of the *Mail* as expressed in the above passage, though Sir Hector did not state positively the intention of the Government on the subject. It would seem, however, that there could not well be any other reason for his public statement that it is the determination of the Government to protect minority rights, as it was for the purpose of protecting such rights that the Imperial Government conferred upon that of the Dominion the right of veto.

The British North America Act expressly states that the school rights of a Catholic or Protestant minority in any Province, which were enjoyed at the time of their union into the Confederation, cannot be interfered with by the Local Legislature, a clause being in the above mentioned Act which, while making education in any Province a subject for the Provincial Legislature to control, saves the minority from such interference as we have stated. The Act, moreover, besides protecting the minority in its rights, in a manner requires the Provincial Legislatures to enact such laws regarding the education of the minority as will enable them to operate their schools efficiently, since it confers upon the Dominion Parliament the authority to supply such legislation when it is neglected by the Local Legislature.

It is not very long since the North-West, Manitoba being included, entered into the Canadian Confederation, and it will be remembered that the white people of the territory were then overwhelmingly French and Catholic.

It will be remembered also that, fearing lest their proprietary and other rights would not be duly respected by the new Government to which they were to be subjected, they took up arms to prevent Canada from taking possession. It is not our purpose here to enter upon the irritating question of how far they were justified in their attitude, but we wish to call attention to the simple fact that the Canadian Government was very glad to ask his Grace Archbishop Tache to come from Rome in 1869 in order to use his influence in bringing about a settlement between the Territory and the Dominion. The settlement was effected, and it is now certain that one of the conditions of that settlement was that the denominational school system of the Province then existing should be maintained. The Catholic majority sought for no superiority or ascendancy over Protestants, but the continuance of their school system was guaranteed to both alike. It was to carry out this agreement that the Separate school clauses of the Manitoba Act were passed in Parliament; but now, when, owing to a large Protestant influx of population, the Protestants form a large majority, advantage has been taken to pass a law sweeping away the whole Catholic school system, and instituting the Protestant schools as the Public schools of the Province. It is surely a proper occasion for the Dominion Government to step in to assert its good faith in having made a satisfactory agreement through the arbitration of Mgr. Tache. We believe that the Protestant people of Manitoba, when not inflamed by passion, will themselves see the justice of maintaining Catholic rights; but if they do not this of their own accord, it is the duty of the Dominion to protect the unfairly assailed minority. It would be the duty of the Dominion Goverment to do this, even independently of the solemn compact which was made in 1870; for we assert that it is the natural right of parents to give their children a religious education if they see fit. But the Government is all the more under the obligation to protect the minority, whereas such was the solemn compact entered into when the Territory became part of the Dominion.

Canada should not mark its inauguration as a nation in miniature by a breach of a solemn agreement which has all the binding force of a treaty of peace; and if the Dominion Government were to refuse the justice which the Catholics of Manitoba have demanded by petition, we believe that, the Imperial Government would accord it. It is not for nothing that the Imperial Parliament passed the British North America Act, with clauses securing minority rights. It is not on the school issue alone that the rights of the English Protestants of Quebec are secured. Special care is taken in the Confederation Act to secure to the English Protestants of Quebec such a representation in Parliament and the Local Legislature as their influence justifies; and the clauses which secure all this were freely accepted by the Catholic majority in the Province. Why, then, should not the rights of the Catholic minority in Manitoba and the North-West Territory be equally guarded now? Every principle of justice, and regard for the North-West Bill of Rights demands, as the least which the Dominion Government can do, that the new Manitoba School Act be disallowed, and the sooner this be done the better, so that the present unsatisfactory state of affairs existing in that Province may be brought to an end.

The contention of the *Mail* that the Government should, on the same principle, have vetoed the Jesuit Estates Act of 1889, is an absurdity which has been frequently refuted. We know, of course, that the *Mail*, and the Equal Rights deputation maintained that this Act was against public interests, but the plea was notoriously false. It could be sustained only on the ground that the Jesuits were an association for evil, and this was actually the ground which the agitators took when they laid their case before Lord Stanley. But Lord Stanley, without entering upon the question of the truth or falsehood of the gross accusations which have been brought from ancient history against the order in other countries, told the deputation that at all events in Canada nothing evil could be brought against them. It was not true, therefore, that public interests demanded that the Estates Act should be disallowed.

If ancient history ought to be ransacked for the purpose of finding a pretext against any association, we can tell of one which would fare badly, and the history need not be very ancient either. It is well known that the hisory of Orangeism in Ireland, and even in Canada, has very little in it that is creditable to the Order. And yet, even Orangeism has been incorporated by Parliament. But we ought not to mention Orangeism in the same breath with the Jesuit Order, which is now, as it has always been, a society of zealous and devoted priests, engaged merely in missionary and educational work.

The Jesuits Estates Act did no injustice to any one. It even apportioned to the Quebec Protestants the full amount of money for educational purposes, to which they were entitled, in proportion to their population, just as, at any time, the Quebec Legislature makes an apportionment for education. It would have been as absurd for the Dominion Government to have vetoed that Act as to have interfered with any ordinary Ontario school legislation in which the just distribution of school monies is regarded.

To have vetoed the Jesuit Estates Act on such grounds as were advanced by the anti Catholic agitators would have been a gross insult to the Catholics of the Dominion, and they would have resented it as such; and the agitators themselves intended it to be so, as is evident from the pleas with which they set forth their wishes in their memorial to His Excellency the Governor General.

We may add that the Protestants themselves of Quebec did not, to any considerable extent, enter upon the anti-Jesuit crusade. The unanimity with which the Act passed the Quebec Legislature, and the inconsiderable fraction which signed the pretended Equal Rights petition, are sufficient proofs of this.

The anti-Jesuit agitation was simply an outburst of fanaticism, and there can be no comparison drawn between the reasons advanced for vetoing the Jesuit Estates Act and those which we have given showing why the new Manitoba School Act should be disallowed. The Catholic schools do no injury to any one. They should therefore be maintained on every claim of justice and good faith.

PREACHERS' SALARIES.

After the desultory discussion on the use of tobacco, which occupied a large share of the time of the Methodist General Conference in Montreal, a long discussion occurred on the unevenness and unfairness of the salaries paid out annually to the preachers. It was submitted that while some ministers in cities received from $2,000 to $2 500 in some districts the unfortunate preachers received but two or three hundred. The report brought in by the committee declared that the average salary of Methodist preachers amounted to $500. Such being the case, it is evident that, whereas some ministers receive $2,500, others must be content to live on two or three hundred. This would be certainly a sad of things for the Church, if it was not understood that preachers of the gospel may enter into secular life on week days, and earn a living in the pursuit of any honest business open to laymen. This is an advantage which Protestant ministers have over Catholic clergymen, whose calling and whose occupations make it absolutely impossible for them to take employment in secular life. Yet there is a great outcry raised by the Equal Righters, especially by Dr. Caven, Dr. McVicar and Bishop Carman about the enormous salaries of Catholic priests in the Province of Quebec. Hon. Mr. Mercier, in a well-written pamphlet, quotes statistics of salaries and of the number of priests engaged in missionary work in that province, which show conclusively that the average income of priests in Lower Canada is $500, exactly what is complained of as the average salary of Methodist preachers in the province of Ontario.

A TEMPEST STILLED.

While you here do snoring lie
Open-ev'd conspiracy
His time doth take:
If of life you have a care,
Shake off slumber and beware,
Awake! Awake!

—*Ariel in Tempest.*

A scene which has its amusing side occurred in the General Conference of the Methodist Church last week. It has been frequently asserted that the Government had treated the Methodists badly in not granting them justice in giving a sufficient appropriation for the Methodist Indian schools in the North-West, but now it turns out that an appropriation of $10,000 which was made in 1887, for the establishment of an industrial school, was allowed to lapse, and that another appropriation of $27,000 made in 1888 was allowed to lapse also, no proper use having been made of the moneys voted. There is also at present an appropriation of $25,000, which if not used for the purpose will lapse next June. When these facts became known to the Conference there was a considerable storm raised against the missionary secretary, Rev. Dr. Sutherland, to whom was attributed the neglect of not having applied the moneys voted for the purposes for which they were intended, and the Conference passed a vote of censure on the Rev. Doctor.

It appears that the neglect arose from the Dr.'s time being devoted to the organization of the Third Party, and to complaining that the Government are altogether devoted to the Jesuits and the Catholic hierarchy. The opinion was freely expressed that the Government were quite willing to do what was fair to all denominations who would really work for the Indians of the North West, and that it was the fault of their own officers, especially of that great political parson who is leader of the Third Party, that the Methodists had lost their opportunities.

The vote was passed by a small majority censuring the Dr., but the latter at once resented the action of the Conference and tendered his resignation of the office, though he had just been re elected to it. This made the Conference weak-kneed, and several who had voted with the majority declared that they were ready to cancel their former vote of want of confidence in the Rev. Dr. Sutherland. Judge Dean, who was one of the most energetic in bringing the whole transaction to light, declared that he was willing that the whole resolution should be wiped out if Dr. Sutherland would admit his error, but that the Conference should, for the sake of its own self respect, not be brought to rescind its report under the whip of Dr. Sutherland's threat of resignation. The upshot was that the report was rescinded, and Dr. Sutherland retained his Secretaryship.

Judge Dean admitted that the Government had treated the Methodists fairly, but he said:

"The secretary had not been as he should have been. What reasonable man would have allowed $27 000 to lapse for failure to utilize it? He had not said this before the election of the missionary secretary, because he thought it would be a misfortune to take him from the position he was so well fitted to occupy if they could only make him work in the traces."

The Third Party leader was so busy protesting against the endowment of Jesuits by the Quebec Government that he forgot altogether to look out for the endowment the Dominion Government were giving to his own Church.

THE BIRCHELL TRIAL.

With a sigh of relief the public was aware on last Tuesday morning that the famous trial which has for the last two weeks engrossed universal attention was at last concluded, and that John Reginald Birchell was found guilty of the murder of F. C. Benwell. Justice McMahon, who tried the case, declared that he concurred in the verdict of the jury, and sentenced the prisoner to the death penalty on the 14th November. The crime of which Birchell has been convicted presents a most unfeeling, treacherous and atrocious aspect. According to positive evidence, the murderer lured away his victim from the home of an aged and most respectable father, Col. Benwell, of Her Majesty's forces in England. Under pretense of settling young Benwell on a farm at Niagara, which never existed, and of giving him a share in a lucrative business which he feigned to be conducting in the same locality, Birchall contemplated extorting large sums of money from the unsuspecting father, perhaps for years after the removal by a horrid death of the poor boy in whose future he was so deeply interested. It will be recollected that, on the 21st of last February, a dead body was found in the swamp near Eastwood, and what a mystery hung over the identification of the murdered young man. A coroner's jury was held, and a verdict of wilful murder found against some one to the jury unknown. Neither was a clue discovered that might indicate the name or nationality of the victim. Detective Murray came on the scene, however, and soon a revelation was made. Every item of clothing on the dead man was ascertained to be of English make and texture. He must, therefore, have just landed from some ship leaving London or Liverpool. But the marks and initials of the late owner were all carefully cut out by the murderer. The detective's ingenuity at unravelling mysteries seemed utterly at fault this time. He did not despair, however. He hung around the place of the dreadful tragedy, and no bit of snow or bramble escaped the keen search of his inquisitive eye. At last, several yards away from the spot on which the body was found, Murray unloosed from its covering of snow a cigar case of peculiar make. Here was a revelation. In so simple an article of man's belongings was found the clue which opened up the whole history of a tragedy so awful. On the inside of the cigar case were found the letters "F. C. Benwell." The name of the murdered man was telegraphed to the four corners of the globe. Birchall had to brazen it out. He at once started from Niagara Falls to identify the victim of his own ferocious cupidity. On his return to Niagara Falls and claiming the trunks and effects of his friend and companion, he was arrested, and brought to Woodstock for trial. Since the 1st March he has borne himself with amazing coolness and a forced gaiety in Oxford jail. After two weeks' most searching trial he has been found guilty and now must prepare himself to stand, on the 14th of next month, at the bar of God's eternal justice.

VERY REV. DR. C. O'REILLY.

The Detroit papers of last week are full of regrets at the announced departure from that city of the venerable and eloquent pastor of St. Patrick's Church. About fifteen years ago this young priest, fresh from the severe discipline and scientific halls of Baltimore's great seminary, came to his native diocese, and was put in charge of St. Patrick's Church, just then in a state of orphanage after the lamented demise of its saintly founder, Rev. Father Hennessy. Father O'Reilly was at once hailed as a young priest of great promise. But there were many who said that it was not exactly scholarly parts or pulpit eloquence they required but downright business tact and a practical acquaintance with worldly affairs. They miscalculated, however, the versatility of the young doctor's talents and experience. With all his eloquence and scholarly attainments he united a clear insight into the true way of surmounting what many would consider insurmountable difficulties. After a few years he succeeded in freeing St. Patrick's Church of an enormous debt and of raising up what was seemingly before his time an obscure parish church, to be chosen by the new Bishop as the cathedral church of the diocese. The idea may have been suggested to the Bishop by Dr. O'Reilly, but it is very certain that the moment a decision was come to by the ecclesiastical authorities it was welcome and agreeable news to the Doctor. He had intended for some time to solicit the favor of being allowed to retire for a period from parish work, in order that he might prosecute in Europe a higher course of patristic and theological studies. And now his fondest wishes are realized. He is permitted to withdraw for a while from the interminable toil and solicitude of a city pastor and devote his whole time and talents to scientific and literary labors in the halls and among the tomes of some great European Catholic University. As treasurer of the Irish American League Dr. O'Reilly's name became a household word in Ireland as in America. Nor did ever disappointment occur when funds were looked for at home; nor disheartening crisis overtake the spirits of the men in the gap, but the message of encouragement with accompanying thousands were wafted over the Atlantic to cheer the patriots in the gloom of their dungeons and let them know that thousands more were at their disposal.

Dr. O'Reilly's retirement into college life will be felt as a national loss to Ireland at least, if not to his own country and diocese. But we hold to the conviction that the period of rest and retirement he contemplates, and the deep and severe studies he is about to master will but fit him all the more usefully and eminently to benefit both Church and country in the not very distant future.

FATHER DAMIEN'S SLANDERERS.

Our readers will remember that about a year ago several so called religious papers made a gross and unwarranted attack upon the character of the saintly Father Damien, who sacrificed his life for the sake of the unfortunate lepers of Molokai. The *Congregationalist*, of Boston, was the first to give currency to these malicious slanders, which were anonymously circulated, and were afterwards copied extensively by the Protestant religious papers in the United States and Canada. To cap the climax, and to give an appearance of truth to the slanders which these journals inserted at first anonymously, a letter was published from the Rev. C. M. Hyde, of Honolulu, addressed to the Rev. H. B. Gage, in which the writer made a series of charges against Father Damien, which were remarkable rather for their malicious intent that for anything tangible brought against his character.

Mr. Hyde commenced his letter to his "dear brother," Rev. Mr. Gage, by expressing surprise at the "extravagant newspaper laudations" which spoke of Father Damien "as if he were a most saintly philanthropist."

The character given by Mr. Hyde to Father Damien was as follows: "The simple truth is he was a coarse, dirty man, headstrong and bigoted." He adds that "he was not sent to Molokai, but came there without orders" and that he circulated freely through the island, until he became a leper himself. The improvements and reforms which were effected in the treatment of the lepers, he says, were not inaugurated by Father Damien, but were effected by the Board of Health, when occasion required and means were provided.

At the time when Mr. Hyde's letter first appeared the Hon. Frank P. Hastings, the United States Consul to Honolulu, at once answered the Rev. Mr. Hyde's slanders through the Boston *Pilot*, and declared that they were dictated by envy. Mr. Hyde has thought proper to send to the public a rejoinder to Hon. Mr. Hastings' letter, wherein he asserts that Mr. Hastings' own acquaintances in Honolulu would bear out Mr. Hyde's assertions. Mr. Hastings has been since in Honolulu, and he gives in a new letter a most decisive contradiction to this statement, and calls attention to the fact that the death of the humble priest at Kalawao had brought forth from one of the most talented of Christian writers, Elizabeth Stuart Phelps, "a eulogy in language so beautiful that the author seems to have been inspired."

In the concluding sentence of Mr. Hayde's letter, the statement is made that "Father Damien was not a pure man in his relations with women, and the leprosy of which he died should be attributed to his own vices and carelessness."

This sentence is of itself sufficient to show that religious jealousy was the writer's motive for making such an attack. He says: "Others have done much for the lepers; our own ministers, the government physicians, etc., but never with the Catholic idea of meriting eternal life."

Is it the sentiment of a Christian clergyman that we are not to be animated with the idea of meriting eternal life? It is certainly the Catholic belief that we should look for eternal life, but to this we are certainly encouraged by the teaching of our Divine Master, who places before us as a motive of our charity that we may hear His voice on the last day pronouncing the consoling words: "Come ye blessed of my Father; possess the kingdom prepared for you from the foundation of the world." (St. Matt. xxv., 34)

It prepares us to expect any want of charity on Rev. Mr. Hyde's part when we find him thus making light of the motives which are deemed by our Lord to be of sufficient weight to be placed before us thus solemnly as an inducement to charitable actions.

But Mr. Hyde's evil insinuations and assertions have not been allowed to pass unchallenged by his own co religionists. Besides Mr. Consul Hastings, to whom we have referred above, Mr. Robert Louis Stevenson, the celebrated author and poet, writing from Sidney, New South Wales, on the 25th of February, 1890, says to this Mr. Hyde:

"You belong, sir, to a sect, I believe my sect and that in which my ancestors labored, which has enjoyed, and partly failed to utilize, an exceptional advantage in the islands of Hawaii."

He then tells Mr. Hyde that he and his fellow missionaries failed because they thought only of growing rich in their work. "It may be news to you that the houses of missionaries are a cause of mocking on the streets of Honolulu. It will be at least news to you that when I returned your civil visit, the driver of my cab commented on the size, the taste and comfort of your house."

Mr. Stevenson tells Mr. Hyde plainly that he is jealous of the good work which Father Damien did in his "obtrusive and decisive heroism."

He adds:

"When we have failed, and another has succeeded; when we have stood by and another has stepped in; when we sit and grow bulky in our charming mansions, and a plain and uncouth peasant steps into the battle, under the eyes of God and succors the afflicted, and consoles the dying, and is himself afflicted in his turn, and dies upon the field of honor, the battle cannot be retrieved as your unhappy irritation has suggested. It is a lost battle, and lost forever. . .

"Common honor, not the honor of having done anything right but the honor of not having done anything conspicuously foul, the honor of the inert, that was what remained for you. We are not all expected to be Damiens: a man may conceive his duty more narrowly, he may love his comforts better, and none will cast a stone at him for that."

Mr. Stevenson then tells Rev. Mr. Hyde that:

"Your Church and Damien's were in Hawaii upon a rivalry to do well—to help, to edify, to set divine examples. You having in one huge instance failed and Damien succeeded, I marvel it should not have occurred to you that you were doomed to silence, that when you had been outstripped in that high rivalry, and sat inglorious in the midst of your well-being, in your pleasant room, and Damien, crowned with glories and horror, toiled and rotted in that pigsty of his under the cliffs at Kalawao—you the elect who would not, were the last man on earth to collect and propagate gossip on the volunteer who would and did."

Mr. Stevenson admires, indeed, the noble, self-sacrificing spirit of Father Damien, yet he apparently could not appreciate fully the devotedness of the saintly priest who was not only ready to give, but who gave his life for his flock, and he appreciates at his correct value the hireling who fleeth when the wolf cometh, who fleeth because he is a hireling, and, bitterly as he reproached Rev. Mr. Hyde, it will be acknowledged that he did not address the hireling slanderer a whit too severely. Mr. Stevenson reminds Mr. Hyde that the latter gentleman had never even visited or seen the spot which witnessed the labors of Father Damien. He says:

"I imagine you to be one of those persons who talk with cheerfulness of that place which oxen and walruses could not drag you to behold. . . . Had you been there, it is my belief that nature would have triumphed even in you; and as the boat drew even a little nearer, and you beheld the stairs crowded with abominable deformations of our common manhood and saw yourself landing in the midst of such a population as only now and then surrounds us in the horror of a nightmare, what a haggard eye would you have rolled over your reluctant shoulder toward the house on Beretania street."

Mr. Stevenson directly contradicts Rev. Mr. Hyde's statement that Father Damien had no hand in effecting the reforms which improved the condition of the lepers at Kalawao. He may have opposed some things that were done, but even those are properly his work. "It was his part by one striking act of martyrdom to direct all eyes to that distressful country. At a blow, and with the price of his life he made the place illustrious and public. And that, if you will consider, largely, was the one reform needful, pregnant of all that should succeed. It brought money; it brought (best individual addition of them all) the Sisters; it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever a man brought reforms, and died to bring them, it was he."

The imputation against Father Damien's morality, which is so maliciously brought by Rev. Mr. Hyde, is traced by