

Catholic Record.

LONDON, SATURDAY, MAY 7, 1887. CATHOLIC MISSIONS AND THEIR SOCIAL UTILITY.

Such, according to the *Moniteur de Rome*, is the title of a very interesting article published by the *Rassegna Nazionale* of Florence, and which the former journal very gladly brings under its readers' notice, because its own views on this important subject very closely coincide with those of the Florentine periodical. *Le Moniteur* claims that it has never, since its foundation, ceased to insist upon the incomparable services that Catholic missionaries might render to civilization and to governments. It is therefore with pleasure that it views the progress in the public mind of this fruitful idea—a progress to which the discussion of the subject by the Florentine paper bears very full testimony.

All governments, says this latter journal, even those that combat and persecute the Church, have ever recognized the importance of missions. More especially do they so to day, when rival colonial policies and emigration drive so many people from Europe into other parts of the world. We all know how much France has done to extend the Catholic apostolate. It was in a French city, Lyons, that was founded the Society of the Propagation of the Faith, in imitation of the Propaganda at Rome. During the last few years this association collected about seven millions of francs, of which four millions came from France alone. In 1864 there was founded another association for the diffusion of the French language in the colonies, and this society, comprising ten thousand members, with an annual revenue of eighty thousand francs, liberally subsidizes the missionaries. Portugal, with the view of extending its influence in the Congo, has reformed the College of Missions, and a governmental decree grants that institution a large increased pecuniary subsidy.

England and the other Protestant powers every year expend large sums to sustain evangelical associations and missions scattered throughout the Colonies. There is but one power, says the *Rassegna Nazionale*, which permits itself to be outdone in the generous emulation of Christian nations—that is Italy. The law of military service has in a great measure exhausted the sources of apostleship in Italy. A report, addressed in 1878 to King Humbert by Father Gravano dei Carli, Procurator General of the Province of Hu-Pe, declared that Italian influence was daily diminishing in China, because of the lack of missionary recruits to fill the places of the sick and the dead. This missionary asked that there should be every year exempted at least twenty-five young men, who would devote themselves to the propagation of the gospel truth. This concession, small as it was, was peremptorily refused. France alone, adds the *Rassegna*, has profited by Italian anti clerical fanaticism to work with success for the substitution of its influence for that of Italy's in these regions. And yet there are not wanting many minds in Italy to understand the social and political importance of these missions. Three years ago M. Mancini proposed a measure to aid Italian missionaries and explorers. But this measure has unfortunately remained a dead letter. The bitter anti-clericalism that now prevails in official circles forbid the hope that it will be revived.

This attitude of the Italian government is all the more regrettable and incomprehensible because public men with the smallest clerical sympathies recognize the political advantages that Italy might derive from an efficacious protection of its missionaries. In a conference held in 1883, at the Manzoni theatre, on the Mancini measures, a liberal deputy, M. Bruniatti, made the following declaration: "I know that there is in Italy, between church and state, an antagonism that seems insurmountable, but let us not carry this division when unity would benefit both. Let us not abandon the Catholic missions. Everytime that Italy has asked a service from a missionary she has obtained it. Many missionaries have rendered us inestimable services." The report presented in 1880 to the Italian Parliament, on Italian schools abroad, heaps eulogy upon eulogy on the schools of the missionaries, especially those of the Franciscans. "The Franciscans," says the report, "are the most ancient missionaries and educators in the east, and are certainly those who deserve most from Italy. If our language has for a long time been the most widely spread in the Orient, it is largely due to the Franciscans." These words are the very severest condemnation that could be formulated of the course pursued by the Italian Government. The persecution and spoliation of the religious orders, the war upon church and convents lately revived with unaccommodated severity, are not only a crying injustice, but the most anti-national and anti-patriotic mistake the government could commit.

What a contrast with the noble and generous course of Leo XIII, who, unmoved by any political consideration, seeks everywhere to place Catholic missions upon broader foundations! Since the spoliation of the Propaganda by the Italian government, the Pope has endowed that institution with a million francs drawn from his private resources, which is the greater friend of civilization, the Pope, in encouraging and subsidizing Catholic missions, or the Italian government preventing the despatch of missionaries to foreign parts and fighting the Church at home! The answer is not difficult.

RIGHTS OF MINORITIES.

The Ottawa *Free Press* remarks that the Protestant minority of Quebec is as jealous of its rights as is the Catholic minority in Ontario of its own constitutional rights and privileges. Quite true is this statement, in so far as it relates to the vigilance of the Protestant minority of Quebec in guarding the liberties on it conferred by our system of government. We not only do not blame, but highly commend this vigilance, and only wish the Catholic minority of Ontario was equally as vigilant, and as ready, at all times, to sink political differences either in quest of an extension of existing privileges, or in their defence against assault of every character. We were very happy to notice that, upon a recent occasion, the Catholic Premier of the Catholic Province of Quebec—readily acceded to a request asking for augmentation of the Protestant chaplain's salary at the Longue Pointe Asylum, from the beggarly figure of \$100 to the still very modest, and, to our view, inadequate sum of \$300. We regret that the finances of the Province did not permit the Premier to increase the salaries of both chaplains to \$600. We are always happy to chronicle acts of kindness and generosity towards minorities by majority members, but especially in this Dominion, where future altogether depends on mutual forbearance, good-will and fair dealing between majorities and minorities in every Province, but especially in Ontario and Quebec. The minority in Quebec, differing as to language, race, and religion, from the majority, is in a peculiarly delicate position, and we can quite easily understand its uneasiness for the preservation of its constitutional rights to their fullest extent. No one should find fault with the Protestant minority of Quebec if this uneasiness is often unnecessarily manifested. That minority is a worthy and enlightened body—a great tax paying and wealth-producing power in this country—and must be treated with just consideration. As a political power it is on the wane—having in twenty years lost even more strength than the Catholic minority in Ontario has in that time gained. The *Mail*, some time ago, set forth a grievance of which the Protestants of Quebec complained concerning Protestant collegiate institutions in that Province. Referring to the efforts making by McGill College, Montreal, Bishop's College, Lennoxville, and other Protestant bodies to save themselves from the rising waters that threaten the whole English race there, the *Mail* puts the case of the minority thus:

"The Quebec Legislature has in reality destroyed the rights heretofore enjoyed by the Protestant seats of learning in establishing standards of admission to the learned professions. Hitherto the Protestant universities and academies and the Protestant Council of Public Instruction have been empowered to say what courses of study should suffice for the Protestant student who desired to enter one of the professions. But under recent legislation this right has in effect been transferred wholly to the governing body of each profession. That is, the Council of the Bar and the Medical Council, both dominated by Roman Catholics, now control the tests and standards for admission to medicine and law; and make a point of compelling Protestant students to qualify in subjects—a lot of scholastic metaphysics," the *Witness* calls them—that are quite foreign to a Protestant education. Further, certain rights heretofore enjoyed by the graduates of Protestant institutions have been withdrawn. Thus, McGill complains that, whilst graduates in law formerly had their term of apprenticeship to that profession shortened by two years, the Council of the Bar, an examination but not an educational body, allows the remission of one year only. Similarly, the Medical Council proposes to withdraw from McGill graduates in medicine the privilege of registration without further examination, and to compel them to submit to a test in subjects taught only in Roman Catholic institutions. In like manner the standards for the notarial profession, which is in high standing in Quebec, have been altered so as to discriminate against Protestant students."

In support of these contentions of the minority, as presented by the *Mail*, Sir William Dawson, on the 25th of March, made communication of a very important document to a representative of the Montreal *Herald*, part of which we submit: Extracts from the Report of a Committee on Recent Regulations respecting Professional Examinations, presented to the Corporation of McGill University, January 27th, 1887, and adopted by that body.

The points which appear to your Committee most important in relation to the interests of the University, and of the higher Protestant Schools are the following:—

1. That it is just and expedient that in the case of Protestant candidates for

examination for entrance into professional studies, the Courses of Study prescribed by the Protestant Committee of the Council of Public Instruction, for the highest grade of Academies and those of the Protestant Universities for Matriculation, should be fully recognized as valid and sufficient.

2. That in the case of those who have taken the Degree in Arts of the Universities, this Degree should be recognized as qualifying to enter on professional study without further examination. In all other countries possessing Universities this privilege is given, and it is obviously expedient, as inducing candidates to pursue a thorough preparatory education. It is also submitted in this connection that the Courses of Study in Arts in the Protestant Universities is in every respect adequate, and is equal to that given in other countries, and to which such privileges are there granted.
3. That with reference to the entrance on professional practice, the Protestant Universities have a right to claim, (1.) That their Royal Charters shall be respected, as giving them the right to determine the Courses of Study adequate for professional as well as other degrees. (2.) That under the Confederation Act they can claim the continuance of all educational "rights and privileges," possessed by them before Confederation. (3.) That it is especially unjust that powers bearing on the educational rights of Protestants should be handed over to professional councils, of which a majority must be Roman Catholics, and the whole may be so.

The publication of this document has naturally given rise to a good deal of discussion in the Lower Canadian press. Mr. Pagnuelo, a leading French lawyer, has had, to our mind, the best of the argument in rebuttal of the contentions advanced in Sir William Dawson's document. Still, we do hope that the wishes of the minority there set forth will to the smallest particular be generously met and as generously acceded to. The professions surely will not suffer and the country will be the gainer by concession of these demands, carefully, moderately and very reasonably recited in the report above partially reproduced from the *Herald*. The spirit of the British America Act was to protect the minorities in every Province in the exercise of existing educational rights to the very fullest extent. The minority in Quebec apprehends danger to some of these rights, and as a result of its apprehensions appeals to the majority for a further concession of privileges that will, we trust, be readily made.

IRELAND AND ROME.

We have never yet lost an opportunity to place before our readers what we consider the just view of the relations that subsist and should continue to subsist between Ireland and the Vatican. We have again and again pointed out and proved to our readers, that the Holy See neither endorsed nor misapprehended English misgovernment in Ireland, that the warmest feelings of regard for Ireland filled the heart of the Roman Pontiff—that he was ready to employ every means, to him available, for the redressing of Irish grievances and the removal of Irish wrongs—that without being led into a position of senseless antagonism to the British people, the Vatican favors the concession to Ireland of the blessings of Home Rule—that the envoys and agents of the anti Home Rule elements in Rome have neither influence nor weight with the Holy Father—that the Sovereign Pontiff looks not to Ireland's enemies, but to Ireland's Bishops, for all information that he requires on the religious and political condition of that country—in fine, that the Irish people have not only no reason to look with distrust on the Holy See in its endeavors to promote Irish interests, but have every reason to view with suspicion and dread those mouth-pieces of misrepresentation, veritable enemies of religion, no matter by what name they are called, who would put Rome in antagonism with Ireland.

In the course of our rather frequent treatment of this question, we have had to make allusions to the London *Tablet*. No language of ours condemnatory of that journal is quite as strong as that which lately employed by His Grace the Archbishop of Dublin, in his interview with Mr. Stead of the *Pall Mall Gazette*. His Grace then said in answer to the following question: "Do you mean to say that the *Tablet*, the organ of the Catholics in England, actually deprives its readers of the benefit of such information as Your Grace now refers to?" "Yes. Its policy on this point is one of most deliberate misrepresentation, effected by means of wholesale suppression of the truth. I regard the *Tablet* as in this way responsible for practically all the soreness of feeling that now exists to so large an extent between the Catholics of the two countries. I am far, then, from joining in the censures that I hear so freely expressed upon the action of the English Catholics as a body. It is wrong to condemn them. They see on the very front page of that paper as it comes to them week after week, a quotation from a letter received by the editor many years ago from the then Sovereign Pontiff, Pius Pius IX. The words quoted are words of approval of the line taken by the *Tablet* and of exhortation and encouragement to persevere in it. I dare say there are many persons of more or less confused habits of thought who, from seeing this quotation repeated from week to week at the very head of the paper, have come to regard the *Tablet* as a sort of semi-official organ of the Holy See. This bubble would very speed-

ily burst if the *Tablet* had the honesty to put its readers in possession, for instance, of the articles on the Irish question which form so prominent a feature in the editorial columns of the *Moniteur de Rome*."

Mr. Stead then put what we on this side of the Atlantic would term a straight question, a true "pozer" in fact. To his question His Grace made a reply equally as direct and in its meaning as in its verbiage unmistakably clear. Here is question and answer: "May I venture upon what your Grace may deem a strange question? From the general drift of your remarks I gather that you regard the Roman feeling, if I may use this expression, as rather favourable than otherwise to the cause of Home Rule. You know we had it most circumstantially stated that the very contrary is the fact, and that, indeed, your Grace had been made aware of this by certain communications from the Holy See itself. Is it too much to ask whether this is so?" "It is quite right for you to ask the question. It seems a most pertinent one."

"Then—"

"They say to you in all the statements to which you refer there is not one particle of truth. I do not believe, in deed, that it would be possible to conceive a more absolutely groundless series of fictions."

The representative of the great English journal then followed with another question which gave His Grace an evidently desired opportunity to dispose of another fabrication of the enemy. We cite his exact words, to which we invite the very closest attention: "Your Grace, I remember, wrote to the *Daily News* contradicting in the most ample form a statement made by the Roman correspondent of the paper as to a communication that had been sent, expressing condemnation of the Home Rule movement and of the favour shown to it by Your Grace and some other prelates?" "Yes. I wrote that letter, and I am bound to make acknowledgment of the honorable way in which it was inserted, and the utmost prominence given to it, by the editor. But it really had no effect in checking the fabrication of lies, for which for the last four or five years a paper published a letter from a Roman correspondent coolly reiterating the original statement, with just this modification, that whereas the statement I had contradicted was that His Holiness himself had written to me, the letter was now said to have really come from Cardinal Simeoni or some other high official. It was alleged, in fact, that I had taken advantage of this slight inaccuracy to publish a sham contradiction of a statement that was in substance true."

"But, of course, there was no such letter at all."

"Of course not. There was no such letter or communication of any kind."

"Then, I think, we have had it stated that certain instructions have been sent to Your Grace for the guidance of the Irish clergy as regards their interference in political matters?" "Yes; you are quite right. And it was stated, moreover, by more than one of the 'Unionist' papers that although those instructions were intended, of course, to be communicated to the clergy, I had taken the audacious course of suppressing them."

"All, of course, untrue?" "Not only untrue, but absolutely groundless and without even the faintest semblance of possible justification, so that I really find it impossible to come to any other conclusion than that the statement thus put forward were wilful and deliberate statements. It is a gross insult to the Holy See to make it the subject of such slanderous fabrications. The case of Ireland is thoroughly understood, and therefore thoroughly safe, in Rome."

"The misrepresentations so freely circulated by so many 'Unionist' papers would not have been brought under the notice of the Holy Father. I can account for their foolish proceedings in no other way."

"I pray you remember," said His Grace, "that in what I have said about the *Tablet* I have been animated by no personal feeling. The *Tablet* has, indeed, treated me personally with every consideration that courtesy and kindly feeling could suggest. It is solely because I deplore the way in which the English Catholics are left in the dark as to the real sentiments of the Holy Father that I have spoken so strongly."

Too much publicity cannot be given to the views here expressed by His Grace of Dublin. We have ourselves met with men—enemies of religion—who, by misrepresenting the attitude of Rome on the Irish question, seek to set Ireland at variance with the Vatican. This one fact of Leo XIII's reign, viz., his appointment, in the face of the strongest English pressure, governmental and otherwise, of Dr. Walsh, to the see of Dublin, is to us and should, we think, to every right-thinking, fair-minded man, not to say every loyal son of the Roman Pontiff, be a convincing, nay, an overwhelming proof of his paternal love for the Isle of St. Patrick. Dr. Walsh's appointment was, apart altogether from his personal merits and claims, made

because of the Holy Father's desire to be represented in the Irish capital by a prelate of the foresight, prudence, sagacity and influence of the present Archbishop of Dublin. Mr. Stead—having questioned His Grace as to the establishment of diplomatic relations between Britain and the Vatican—the Archbishop declared that he preferred not to go into the question in detail, but was able to assure his interrogator, on the very highest authority, that if any such relations should ever be established, such a step would not be taken, at all events during the Pontificate of Leo XIII., without provision of the most effective kind made to safeguard the interests of Ireland from any English interference with the Holy See.

ASCENDANCY GOVERNMENT IN IRELAND.

The friends of the so-called "loyal minority" in Ireland are ever ready to accuse the Nationalist majority of designs on their freedom and civil rights. They tell us of the violence, the intolerance, the injustice of the League, and hold up the representative men of that minority as very paragons of meekness, humility, moderation and justice. For two hundred years the government of Ireland has been in the hands of that minority, and surely no government has been more humane, more generous, more kindly, more less blood-thirsty, less exclusive, cruel, or less repressive! So say the friends of the "loyal minority." We invite the attention of these supporters of a lost cause, the champions of class and sectarian ascendancy in Ireland, who live in Canada, to peruse the following exposure of one of the phases of ascendancy government made by Mr. T. Harrington, M. P., in the debate on the Corrigan Bill. We borrow our report of his remarks from the *Dublin Freeman's Journal* of April 9th:

Mr. T. HARRINGTON said the organization of the Irish National League, for which for the last four or five years he had been almost exclusively responsible, and which grew up under the Crimes Act, as administered by Earl Spencer, and which was established now in almost every parish of Ireland, had been the organization that had been so extensively attacked on the opposite side of the house. He was willing to accept the responsibility of anything that could be brought against that organization, and willing to defend it. He had no intention whatever of disowning his responsibility. He was proud of the course the organization had pursued, and he challenged anyone to make a case against it (cheers). He maintained that there never was a weaker case made in that house for coercion, and there never was a more drastic measure of coercion proposed than this (cheers). It was proposed by this bill to send cases of intimidation and boycotting to be tried before resident magistrates. He would like the house to know the kind of gentlemen these resident magistrates were, and what were the qualifications necessary for their appointment. First, the resident magistrates must have a friend sufficiently influential to beg the position for him from the existing government; he must be in debt and difficulty and be able to make a strong case to procure that position (cheers); and, thirdly, he must have had military training somewhere, or if he had legal training, he must have been unable to make a penny at the bar (cheers). He (Mr. Harrington) had a passion for the collection of autographs, and lately in Dublin he had opportunities of picking up the autographs of some very remarkable personages, some of whom had now passed away, and it so happened that amongst those autographs he found two or three to Lord Lieutenants and Chief Secretaries of the day, applying for this position of R.M. (Opposition and Irish cheers). He would read from the evidence put forward by their own friends, by the landlords of Ireland to beg the position for him (cheers). He would read from a gentleman who was pretty well known in the political world for a time and who made himself particularly remarkable in the bitter hostility which he offered to the land legislation of Mr. Gladstone. He alluded to the late Knight of Kerry. The Knight of Kerry was a champion of the landlords in Ireland, and he would read that gentleman's idea as to the qualifications that fitted a man for the position of resident magistrate in Ireland—the men who were to administer the extraordinary powers under this act. The letter was addressed to Lord Carlisle when Lord Lieutenant of Ireland. It was as follows—

MY DEAR LORD—The kindness which your Excellency has shown me since I have had the honor of being known to you encourages me to apply to you on a subject deeply interesting to me, although I fear it will need all your kindness to excuse the presumption of the application. My brother, Stephen Fitzgerald, having but small provision my father applied to Lord Clarendon, when Lord Lieutenant, for a situation for him, and received an encouraging reply with a conditional reply, but nothing having resulted therefrom, he continued to live an idle life at home (laughter), and fell into habits injurious to himself and distressing to his family (loud laughter), who could but lament to see considerable talent united with an excellent natural disposition completely going to waste (loud laughter). He has latterly, I rejoice to say, been leading a different life, and recently formed an attachment for a most interesting young Scotch lady (loud laughter), one who, especially in point of deep religious feeling, is all that could be wished for, and their union, so desirable, is only delayed in reference to his financial position (laughter). Under these circumstances I venture to ask your Excellency's kind aid in procuring a situation

for him—that of stipendiary magistrate (loud laughter). It is one for which I think he is extremely well qualified (laughter), as he has regularly and very efficiently discharged his duties as a J.P. in this parish and the neighboring district; but, if this post be unobtainable, some one of less value would just now be very acceptable. I really dislike, more than I can well say, thus troubling your Excellency upon such a personal matter; but I feel at least that you can make great excuse for my so doing in a case where more than temporal interests (loud laughter) are concerned.—I have the honor to be, your Excellency's obedient and obliged servant,

P. FITZGERALD, Knight of Kerry. Lord RANDOLPH CHURCHILL—Was he appointed? (Ministerial cheers). Mr. T. HARRINGTON—He was (prolonged laughter).

Colonel KING-HARMAN—I hope the hon. gentleman will give us some proof of the authenticity of these letters (cheers).

Mr. T. HARRINGTON—If the hon. and gallant gentleman is acquainted with the writing of the Knight of Kerry I will show the letter to him, and take his word as to its authenticity (loud cheers). He would read another from a nobleman, dated May, 1859. The next letter was from Lord Monck to the Lord Lieutenant. The writer said—

My brother-in-law, who is a captain in the 17th Lancers, is very anxious to obtain some employment which would increase his income. He is unfortunately not on good terms with his father (laughter), and as he has nine children (laughter) and very small means at present, his circumstances are very uncertain (laughter). I understand there are now two vacancies in the office of stipendiary magistrate, and I think he would be very well qualified for that position (loud laughter).

The next was another letter from the Knight of Kerry to the Chief Secretary in relation to the appointment of his brother as a resident magistrate—

I know how best his Excellency must be, but still would venture to ask you at the proper moment to remind him of my brother's application.

The Chief Secretary did remind his Excellency of the applicant, and he got the position (laughter). Then came a most extraordinary application. It was the case of a young gentleman who was recommended by no less a personage than the King of the Belgians. The letter was written by a constabulary officer in Castleconnell, county Limerick, in 1863, and was addressed to the Lord Lieutenant of the day. The writer added—

The increase of salary would be a great boon to be, having a young family to educate.

(Great laughter.) Mr. W. JOHNSON—Will the hon. gentleman tell us where he got these letters?

Mr. HARRINGTON replied that he had purchased them at an auction (loud cheers). Here was another letter which he would read to the house, dated January 23rd, 1861, and recommending as a resident magistrate Colonel Forbes—

MY DEAR SIR—May I venture to introduce to you my cousin, Major Forbes, late of the 3rd Light Dragoons (laughter), a very distinguished officer. His military testimonials will speak for themselves; he is a candidate for one of the two stipendiary magistracies in Ireland, where his brother, Colonel Forbes, has recently purchased property in Co. Galway.

(Laughter.) The next letter he had was from Wexford, dated 10th October, 1861, and was addressed to the Chief Secretary or Under Secretary of the day. The writer said—

I have been asked by Dr. Craig of this town to solicit your good offices on behalf of Mr. Thomas White, Sub-inspector of Constabulary, who is a candidate for a stipendiary magistracy. He is a cousin of our Ambassador at Athens (laughter), who has already solicited his Excellency, I am ashamed to be boring you this way, but I really cannot refuse without mingling enemies, and all I ask is that you will drop me a line saying a kind word on the matter. He is an influential man here, and it is well to conciliate him.—I am yours, etc.

JOHN GREEN.

The next letter, dated 1859, was from Lord Donegal, and was as follows:—

MY DEAR LORD—First let me offer you my sincere and heartfelt congratulations on your appointment as Lord Lieutenant of Ireland, and then let me beg of you, if you should have it in your power, to appoint a cousin of mine (laughter), Captain Wm. Vernon, of Windsor, Belfast, to some place or other that may happen to fall into your hands, such as a stipendiary magistracy (Opposition cheers and laughter). He is well qualified for anything (laughter); was a long time on the Bench in Wales, and is a magistrate for county Antrim; added to which he has a very large family, and is very poor (renewed laughter). If you can do anything for him you will greatly oblige yours very sincerely,

DONOGAL. (Irish cheers, and cries of "divide" from the Ministerialists). He (Mr. Harrington) could very well understand the impatience of hon. members opposite. He was perfectly sure that the subject was exceedingly distasteful to them (Opposition cheers), but he maintained that it was no waste of time, in view of the fact that the Government were placing their liberties in Ireland at the mercy of men of this description (loud Opposition cheers).

The "constantly tired out" feeling, so often experienced, is the result of impoverished blood, causing enfeebled vitality. Ayer's Sarsaparilla enriches the blood, increases the appetite, and promotes digestion. The system, thus invigorated, feels new strength and energy.

Orin Cattin, 49 Pearl Street, Buffalo, N. Y., says: I tried various remedies for the piles but found no relief until I used Dr. Thomas' Electric Oil, which entirely cured me after a few applications.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.