

The Catholic Record.

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L Saturday, Sept. 14, 1895.

OFFICIAL.

The clergy of the counties of Essex and Kent will meet in conference at Windsor on Thursday, September 19, at 11 a. m.; of the counties of Huron, Perth, Oxford and Norfolk at Stratford on Tuesday, September 24, at 1 p. m., and of the counties of Middlesex, Elgin, Bothwell and Lambton at London on Thursday, September 26, at 2 p. m. A full attendance is requested.

By order of the Bishop,
THOMAS NOONAN, Secretary.
London, Sept. 5, 1895.

THE SLAUGHTER OF MISSIONARIES IN CHINA.

The attack made upon the British missionaries, Rev. Mr. Stewart and his family and assistants, in Ku Cheng, China, whereby eight victims were killed, and two others hurt, as well as being obliged to make their escape by flight, has caused much commotion in England, and the British Government is endeavoring to obtain from China such satisfaction as is alone possible after such an atrocity: that is to say, the punishment of the leaders in the attack, and probably an indemnity to be paid to the families of those who have been killed. The British Government will also insist upon guarantees that subjects of Great Britain shall be protected in future by the Chinese authorities, and shall have security against such popular outbreaks as that which resulted in the recent massacre.

The Chinese Government, upon being pressed to give the satisfaction required from it, showed great reluctance to comply, but was at last obliged to consent to send a mixed commission, composed of English, American and Chinese inquisitors, to examine into the facts, and bring to justice those who perpetrated the atrocities complained of.

The unwillingness of the Pekin Government to grant what was demanded was amply manifested by its refusal at first to take any step toward allowing the commission to go to the scene of the disturbance, and nothing but the fear that England would declare war to vindicate its honor and prestige, induced the Government at last to comply with the demand; and even after that, the extraordinary news was telegraphed to and published in the London Times so late as the 20th of Aug., that the Government had refused to permit the British and American consuls to make any investigation at all, or to be present while the Chinese officials were making inquiries into the matter. Then again the still more extraordinary announcement was made that Lui Ping Chang, who was formerly Viceroy of Su Chuan, and who is believed to have been the originator of the riots, has been appointed Imperial High Commissioner to enquire into the whole matter. Such an appointment is farcical, and it is not a matter of surprise that the foreign residents of China, all of whom are as deeply interested as are the English, in the protection of Europeans of every country against anti-foreign rioters, should be very much dissatisfied at an appointment which shows the disposition of the Government to burke enquiry.

The latest intelligence, however, is to the effect that the firmness of the British and other consuls has brought the Chinese to terms, and that the foreign commissioners are to have every facility afforded to them to conduct the inquiry, instructions having been sent by the Chinese Government to its officials at Ku Cheng to this effect. It is announced also that six Chinese who had a hand in the outrages have been found guilty of murder, four of whom have been executed. It is certain that if a Chinaman residing in London were to open a joss house or to preach Confucianism, and he or some of his Confucian disciples were killed, there would be no delay in bringing the murderers to trial and punishing them according to their deserts.

The British Government is not generally disposed to embroil itself with heathen nations to protect missionaries; but as the sufferers on this occasion were British subjects, laboring under the auspices of a British missionary society, the case is an unusual one, and for the purpose of preserving her prestige in the eyes of foreigners in general, whether heathen or Christian, it is necessary that England should take a firm stand on the broad ground that her subjects should be unmolested when living in a country with which she is at peace. Since the massacre at Ku Cheng there have also been at other points attacks on missions which are under the auspices of American missionary societies. The American mission at Foo Chow has been broken up, and its chapel and school-house wrecked, and several of the native scholars wounded, though the missionaries themselves escaped without personal harm. Other missions have also been attacked, and unless the interference of the Government be efficacious to prevent it, there is danger of a general uprising of the Chinese against foreign missionaries.

It appears somewhat strange that, in the reports of these outrages committed on missionaries, so little has been said of any attacks made on Catholic missions, though the Catholic missions are more numerous than the Protestant, and have more natives belonging to them. Yet there have certainly been attacks made on them as well as on the Protestant missions. Thus in the communications sent by Mr. Jernigan, the United States Consul at Shanghai, to his Government, it is stated that the Viceroy made no effort to have the fire extinguished when the Catholic Bishop's residence was in flames at Cheng-Tu, near Ku-Chen, though the Viceroy's house was no more than the distance of a stone's throw from that of the Bishop. He merely said that it was a matter for his successor to attend to. From other quarters also it is learned that the Catholic missions have not escaped during the recent outbreaks. Thus a letter from the pro-Vicar of Western Szechuan or Su-Chuan relates that Mgr. Durand, the Bishop, was personally attacked when he went to the Tartar marshal for protection. He was struck by several stones and was badly hurt, and a mandarin was about to give him the final blow when a bystander thrust him away. The Catholic church and orphanage and the Bishop's house were totally destroyed by fire, after the mob had carried off all the valuables they could lay their hands upon.

It is probable that the cause why so little has been said on this occasion concerning attacks on Catholic missions, is the fact that they are under charge of French priests, and therefore less attention was paid to them by the correspondents of English and American papers, and perhaps, also, because there have not been any actual murders of Catholic missionaries during the recent outbreaks.

If the Catholic missionaries have suffered less than the British and Americans on the present occasion, it is a great change from what has usually occurred in the past. The Catholic missionaries to China have always been aware that in undertaking the missionary office they were subject to suffer persecution, and they went to death at any moment, and they went prepared for this emergency; and not having wives and families to encumber them, they were ready to make the sacrifice of their lives, for the sake of the propagation of the gospel, whenever they were required to do so. It is something new in the history of Protestantism to have its missionaries put to death in the cause they are propagating, as they usually only go to those countries where their lives are safe, and where they will be under the protection of the British Government.

The Chinese persecution will probably be a great blow to Protestant missions, as missionaries with wives and families cannot be expected to expose their lives to the dangers of missionary life where it is known that danger really threatens them.

The success of the Catholic missions in China has been much greater than is generally supposed. There are no less than forty-seven Vicariates Apostolic in the Empire. The precise number of Catholics is not reported, but as there are 140,000 in the two Vicariates of Pekin and Shanghai, the total must be very large, probably approaching or exceeding 500,000.

It is to be hoped that the mutual jealousies of the Christian European powers will not interfere to prevent them from acting in concert to insist upon the safety of missionaries there, whether Catholic or Protestant.

THE CATHOLIC SUMMER SCHOOL.

The Catholic Summer School of America closed its fourth session last week, and its success has more than satisfied our expectations. It has, indeed, been the object of much adverse comment from some who complained that it was but superficial, and hence of no educational value. But they are attacking a mere phantom, born of ignorance and jealousy. Let them read the programme of the Summer School.

One thing that seems very strange to us is that hostile criticism should come from a Catholic. Is it not, at least, a splendid advertisement; and, let its educational value be what it may, is it not productive of some good? It is much better to have one thousand five hundred young people listening to scientific and literary lectures than to have them dawdling around summer resorts retailing the newest scandal or reading the last novel.

It is a sign of progress in the right direction. Our feeble words add nothing to the honors so well merited by the Summer School, but we should wish to place ourselves on record as its supporter and well-wisher. It is hewing towards the light. It is a reproach to the sluggards, but a joy to all who love Christ and His Church. It is doing work, splendid work, and the generations of the future shall call it blessed.

A NEW RITUALISTIC MOVEMENT.

The question is being very seriously and earnestly agitated among Presbyterians in England and Scotland to amend the form of Public Worship as prescribed in the Directory adopted by the Scotch Kirk in 1562 and 1564 and which has been substantially followed by the Presbyterian bodies of English speaking countries which for the most part derive their origin from Knox's Presbyterianism as exemplified in the practice of the Church of Scotland. The question was also considered at the last General Assembly of the Church, held in Toronto this summer, and though no decisive action was taken on it the general feeling appeared to be in favor of greater uniformity in that denomination in the form of worship. This uniformity cannot of course be obtained without some positive action of the Church prescribing the prayers to be used and the manner of conducting the worship according to some set form.

It is argued that there is a laxity in the present practice whereby too much latitude is given for individual caprice, and that this leads necessarily to a want of decorum in many churches. As a consequence numerous societies and committees have been appointed or have appointed themselves in England and Scotland to examine into the matter and to recommend such changes as will restrict the present variety within much narrower limits.

It was the direction of St. Paul in his first Epistle to the Corinthians, xiv. 40, that all things connected with public worship should be done "decently and in order," and there is ample evidence that there were special forms of public worship established from the earliest period, and even in the Apostolic age, and in all likelihood by the Apostles themselves, so that we have liturgies still in use in the Catholic Church which bear the names of Apostles, and of which it may be truly said that their substance, at least, was introduced by the Apostles: for we have historical evidence of the dates at which certain modifications were introduced. Among the known additions were some by St. Clement, who, though not an Apostle, was contemporaneous with the Apostles, so that his name is mentioned by St. Paul as being written in the Book of Life.

It is certainly in accordance with the spirit of divinely revealed religion that there should be a liturgy, or an established form of ecclesiastical worship not subject to change according to individual whims. Hence under the Old Law the forms to be followed were prescribed by Almighty God Himself, even to the composition of the incense which was to be used during the offering of the sacrifices.

The Holy Scripture does not lay down any special forms to be observed under the New Law, but St. Paul's mandate that order should be observed proves that the ritual to be used should be that which the authority of the Church sanctioned, and accordingly from the earliest age it was not lawful for individuals to change the

sanctioned ceremonies of the Church.

That these ceremonies resembled those used at the present day is sufficiently clear from the description which St. John the Evangelist gives of the Son of Man, and of the throne of God in the prefatory chapters of the Apocalypse, which is almost literally applicable to the forms of Catholic worship as used in the Church to this day, and there can be no doubt that it was a picture also of the usages of the Apostolic age in conducting public worship.

The beautiful liturgy of the Catholic Church was abolished by Knox, and any return thereto in the slightest degree has always been regarded by Presbyterians as an approach to idolatry. Even the very poor semblance to Catholic worship which the Church of England retained in the Book of Common Prayer has always been denounced by them as being rags or remnants of Popery; but it appears that they are now becoming conscious of the fact that a solemn Ritual is an incentive to devotion and piety, and this consciousness is the source of the present movement toward re-establishing a liturgy, though the advocates of the movement are very careful to tell us now that a regular form of Church worship was used by Presbyterians in the time of the Reformation, and does not by any means lead to Episcopacy or to what is more terrible still, to Popery.

The Presbyterians generally, however, have been so thoroughly indoctrinated with the belief that a liturgy tends to bring in idolatry that there is already a strong opposition to the proposed reform. The opponents of the movement say that it is un- Presbyterian and unscriptural to restrict the present liberty, and that to do so would be the wedge for opening a way to the entering in of Prelacy.

A liturgy of some kind would undoubtedly tend to greater reverence in Presbyterian churches, and would render impossible, or, at all events less frequent, the comicities which have sometimes found their way into Presbyterian worship. But it is doubtful whether in the face of the strong prejudices in which that body has been educated, it will be possible to introduce a liturgy during the present generation. The tendency appears to be toward greater laxity and variety rather than toward ritualistic uniformity. The mistake was made when the solemn worship of the Catholic Church was abolished, and the door opened to every species of idiosyncrasy. The present movement, however, taken in connection with other signs of the times, indicates that there is a growing tendency among Protestants to regard as reasonable those doctrines and practices of the Catholic Church against which they have waged an unrelenting warfare for over three centuries.

THE CHURCH IN FRANCE.

The seeming inactivity and indifference displayed by the Catholics of France with regard to questions that are of vital interest to them, is one of the things that never fails to excite the astonishment of the tourist. Here and there you find bands of energetic individuals working for the repeal of iniquitous laws, but their efforts are but feebly seconded by the majority of the people.

We do not presume to assign the cause, but we cannot help thinking that a genius like Lacordaire might perchance rouse Gallic hearts to strenuous action. It was just such another time when Lacordaire commenced his public work. The Church was in disfavor, and infidel philosophy was endeavoring to destroy every vestige of faith. The wits of the Voltairian school battled with polished epigram and double entendre against Catholicity. It was the fashion of the hour to ridicule religion, and its ministers, skilled and eloquent though they were, met with but little success in their efforts to eradicate it. But Lacordaire slipped away from the old moorings as far as methods were concerned, and ventured into new ways, in the hope of bringing souls to love Christ. This he did by creating public opinion, and it became the fashion to listen to the eloquent Dominican.

Many came to admire the man, with face aglow, pouring out the resistless eloquence that has made Notre Dame historical, but the majority came to be taught, for the friar had the truth. His discourses were not according to traditional style. He broke away from the plan of the school of his predecessors, who had major, minor and conclusion, but not the persuasive power that influences and moves human beings. It was a bold step, and Lacordaire was young. But his success was

not an instant in suspense. Crowds flocked to hear him. The old church was again an object of interest, and many a one owed the spark that enkindles their faith to Lacordaire. He had the truth, and he preached it into the hearts of his fellows. It was not an affair of learning by heart, it was a soul, and this soul, to use his own expression, would break like a tide through the walls of flesh and cast itself, reckless and desperate, into the soul of another.

REV. PRINCIPAL GRANT ON THE MANITOBA SCHOOL QUESTION.

In the Toronto *Globe* of the 5th inst. appears the first of a series of letters which it is intended shall appear from the pen of the Rev. Principal G. M. Grant, of Kingston, on the Manitoba school question, which has been so much discussed from every possible point of view.

The Rev. Principal Grant has not been in favor of Catholic Separate schools in the past, and we could scarcely anticipate that in his present visit to Manitoba for the purpose of examining into the whole school question of that Province, he would enter upon the task with any prejudices in favor of the Catholic minority.

The *Globe* tells us in an editorial which appeared on the same day with the professor's letter, that "it will be found that the principal is a strong advocate of religious instruction in the elementary schools supported by the public," in proof of which it points out that he "comments with considerable severity on the action of the Provincial Government in making so radical and sudden a change effected by the Acts of 1890."

We do not see that the principal declares himself very strongly on this question, in his letter; but we are ourselves convinced of the need of religious instruction, and the Catholics of Manitoba are of the same conviction.

Now the rev. principal argues that the convictions of the people ought to be taken into consideration in establishing a school system, and in this we believe he stands on a foundation which cannot be shaken. On this ground we have always maintained that the Manitoba Government acted wrongfully, though this is not the only ground on which we have upheld the rights of the Catholic minority in that Province. We agree, then, entirely with Rev. Mr. Grant that "policy and justice alike demand treatment of a very different kind, and in particular it would not be amiss to remember the golden rule in connection with all such cases." He further tells us that the Provincial Government and Legislature have by their harsh course "aroused a state of provincial feeling which makes it almost impossible to discuss the question on its merits. The sooner it retraces its steps the better. In the meantime the people suffer because the kings—Provincial and Federal—are unwise, if I may be allowed a free translation of a well-known Latin line."

Principal Grant has generally shown himself to be a man of liberal and tolerant mind, and willing to allow the same liberty of conviction to others which he claims for himself, and from his antecedents we would not expect from him the enunciation of any other than the tolerant views to which he here gives utterance.

While he does not very strongly (in our estimation) insist upon the importance of religious education, he certainly seems to favor it, and he gives expression to the suspicion that it is due to a lack of such education that there is a falling off of Bible reading in Ontario. He says:

"How far this Ontario farce of Bible instruction is responsible for neglect of Bible reading in after life I shall not venture to say."

He speaks here of that class of Bible instruction which is confined to the mere reading of the words of the Bible, without going into the meaning, doctrinal and historical.

The professor gives some proofs that before 1890 the schools of Manitoba were not all that it was desirable they should have been. But he gives some very good reasons why this should have been the case. The country was sparsely settled, and is still so to a great extent—and the weather in winter is so severe that to this day in not a few sections the schools are closed from December to April. Time will remove these difficulties; but surely the difficulties the pioneers of Manitoba had to meet in educating their children are no reason why they should be treated harshly, or why the injustices already perpetrated should be continued.

We have never claimed that the

Manitoba schools under the denominational system were perfect, but we do claim that the religious convictions of Catholics should be respected amid all the improvements which the Government may introduce. Principal Grant tells us that, in spite of their defects, "the schools (before 1890) were as well taught and managed as was possible in the circumstances of a Province so sparsely settled, and with such winters."

The question of decision in the Manitoba school matter does not regard the perfection or imperfection of the system in vogue before 1890, but it regards the question whether the compact entered into between the Dominion and Provincial authorities, for the protection of minorities, is to be observed or not.

There is no least doubt that it would have been religiously observed if it had turned out, as was expected, when the Federal and Provincial Legislatures agreed almost unanimously to the terms of the Manitoba Act on education, that the majority would continue to be Catholic. It is only because the majority now sustain an intolerant Government that there is any difficulty, and it is not to be expected that the Catholics of the Dominion will submit tamely to the present injustice.

We are pleased with the general character of Principal Grant's letter, and we believe that rev. gentleman will continue the series in a manner similar to the way he has begun. We insert in another column his remarks on the Trappist monastery at St. Norbert.

VERY REV. DEAN HARRIS.

In the Philadelphia *Catholic Times* of Aug. 31 appears a very racy letter, from the pen of Mr. Wm. Ellison, of Bowmanville, giving a description of St. Catharines, Ont. The following reference is made to the talented parish priest of that place:

"In concluding this brief sketch of this interesting city and its inhabitants, your correspondent may be permitted to say that in the person of the Very Rev. W. B. Harris, dean of St. Catharines, all creeds and classes recognize a churchman of broad mind and sympathetic nature, with which are combined the refinement and qualities of an eminent scholar and author. His new book, entitled 'The Catholic Church in the Niagara Peninsula,' is a work of rare merit and is destined to do good service to the cause of true religion and morality in the coming years. Its gifted author was born in 1818, in County Cork, Ireland, coming to this country with his parents while yet a child. His early studies were made at St. Michael's College, Toronto, then continued at St. Ann's, Quebec, where he took his degree in arts. After finishing his theological course at the Grand Seminary, Montreal, he went to Rome to pursue the post-graduate course in the College of the Propaganda, where he won the degree of B. D. On the 11th of June, last, in the midst of the congratulations of his faithful flock and of the citizens, he celebrated the twenty-fifth anniversary of his ordination. The genuine tokens of love and esteem evoked by the occasion testify to the worth of a noble priest and pastor."

THE BICYCLE AND THE PULPIT.

There is not a single fad which is not considered nowadays a suitable theme for pulpit orators among the Protestant sects, especially in the United States. It appears that the people have grown tired of the gospel, and nothing will attract them to the churches now but some of the subjects which give the daily papers an opportunity to display their wit or to publish sensational articles.

The bicycle or bike is one of the subjects which are now treated of most frequently in the Protestant pulpits, and a sermon announced on this interesting, though not necessarily religious article, is sure to attract a crowd curious to hear the preacher's opinion on the new and popular mode of locomotion.

Bishop Cox of Buffalo has condemned the use of the bicycle for women at least, and in this he is followed by many preachers, who denounce the machine as an invention of Satan, and condemn especially the women who have adopted the bloomer costume as being most suitable for riding.

There might be some gain to morals if the preachers could speak with authority on the morality or immorality of this and other practices, but as the matter stands no attention whatsoever is paid to the opinions thus freely expressed in the name of Christian morality. The sermons are listened to simply as a matter of curiosity, but no one thinks of putting into practice the principles announced, so completely has Protestantism ceased to be a guide to moral conduct.