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CHINESE IMMIGRATION.

The Rev. George R. Maxwell, who is a Presbyterian minister, and M. P. for Barrard, B. C., brought before Parliament the subject of Chinese immigration into Canada. In this province the number of Chinamen is so small that we are not brought face to face with any difficulty on account of their settlement among us, but in Mr. Maxwell's province the case is different, and he declares that he has a mandate from his constituents requiring him to insist upon the practical exclusion of Chinamen from the country.

There is, at present, a fee of \$50 charged to every Chinaman who wishes to enter Canada, but this does not prevent their immigration, as they come hither with the expectation of making money, and of returning to their native country when they have accumulated a sufficiency to enable them to live comfortably there.

A Chinaman can live on food which would be disgusting to a Canadian, and with which at hand a Canadian would starve. Hence, the Chinaman becomes rich soon on very small wages, and thus his competition in the field of labor keeps Canadians out of employment. In British Columbia Chinamen are numerous, and their competition in the labor field is felt to be a serious inconvenience, and for this reason Mr. Maxwell urges that their immigration be stopped, not by actual prohibition, but by imposing a tax of \$500 on every one coming into the country. In the United States there is absolute prohibition, and the tax proposed by Mr. Maxwell would practically shut the Chinese out of Canada also.

It seems invidious and cruel to prohibit the immigration of any class of people, merely on the ground of their nationality, yet there is strong reason in favor of Mr. Maxwell's proposition. It is said in favor of the Chinese that they are docile and inoffensive, but Mr. Maxwell points out that the chief effect of these qualities is that their employers like to have men whom they can kick and swear at with impunity—treatment which white men will not endure—and he believes it is not desirable that we should have a laboring class who will endure it.

In addition to all this he says the Chinese are opium smokers, inveterate gamblers, and grossly immoral; that they are members of secret societies whose laws are held as superior to the laws of the land, and, besides, wherever they go, they bring disease with them. This is a terrible arraignment, and it has certainly much truth in it; and if the people of British Columbia really find the admission of Chinese into the country to be so great an evil their desire should be taken into serious consideration, or if absolute prohibition of their immigration be deemed undesirable the laws in their regard should at least be made more stringent to ensure the removal of the causes which make them undesirable neighbors and competitors.

Sir Henri Joly de Lotbiniere is well known to be a man of honor and of thoroughly chivalrous character, and we are not surprised that in his kindness of heart he undertook the defence of the Chinamen. He had, besides, bound himself so to do while engaged in extending the hospitality of the country to Li-Hung Chang. Hence he said, in reply to Mr. Maxwell:

"I had the honor of being chosen by the Government of Canada to go as its representative and meet Li-Hung-Chang, the Viceroy of China. I have spent some time with him in friendly intercourse, and I have heard him express the gratitude which he entertains and which he acknowledges, for the urbanity shown him in Canada. Let me tell the House that almost the last words he said to me before I took leave of him were these: 'Do not abandon us—do not abandon us.' I told him I would not abandon him. He is about to sail from Canada, the cheers with which he was received every where still ringing in his ears. To-morrow he will see the attack brought against his country to day. Mr. Speaker, I do not in any way desire to comment on or say whether that attack was just or

unjust, but I appeal to all the members of this House as Canadians to give me the chance of showing that a Canadian can keep his word. I want him to know before he sails that when I said I would not abandon him I meant to keep my word, and when I am allowed to open my mouth on this subject I shall seek to dispel that dark cloud which is hanging now over the reputation of the countrymen of the Viceroy who was welcomed so heartily in this country."

It is highly to Sir Henri's credit that he has thus kept his word pledged to the Chinese Viceroy, nevertheless it is none the less to be desired that the Chinamen mend their manners as a condition of their being freely permitted to become residents of the Dominion.

TURKEY AND THE EUROPEAN POWERS.

It would appear from recent transactions of the European ambassadors at the court of Constantinople that at last an ending is to be put to the atrocities which have been hitherto perpetrated by the Turkish Government with impunity.

The European powers have to the present time been unable to agree upon any practical step, owing to their mutual dread that anything which might be done by any one power in the way of bringing Turkey to task might tend to the detriment of the others.

It appears indeed that any concert between the powers as to united action is no longer to be expected. It was this hope for united action which hitherto prevented England from intervening; but Lord Salisbury recently declared that England will now act alone, and this declaration seems to have had the effect of bringing the other powers to a determination to take action likewise, so that at the present moment England, Germany, France and Russia seem to have all come to a sudden resolution not to permit further atrocities. Thus there is talk at St. Petersburg about positive Russian intervention in Armenia, while Austria is being advised to aid the Christians of Macedonia, and England is meditating active interference in Crete to give autonomy to the population of that unfortunate island.

Germany also, which has hitherto held aloof from any interference with the Turks, and has rather thrown obstacles in the way of any interference by the other powers, seems to be awaking to the necessity of taking part in the threatened dissection of the Turkish Empire, and the Berlin press are loudly calling on the Government to intervene to prevent further atrocities of Moslems against suffering Christians. There is, however, reason to fear that there is more anxiety on the part of these powers to prevent England from taking any action, lest she might derive some advantage thereby, than to come themselves to the rescue.

At all events it is noticeable that the attitude of the British officials in Constantinople has become more resolute of late than it was at any time before, and a few days ago, as a detachment of British marines was marching from their guardship to the British Embassy, they came across a Turkish mob in the act of maltreating a number of Armenians in the street. The marines clubbed and beat away the mob without hesitation, and so effectual was their interference that the Sultan's Government complained to Mr. Michael Herbert, the British Charge d'Affairs, informing him that he should remember the British are there on foreign soil. Mr. Herbert replied that on any soil, in Constantinople or elsewhere, British soldiers will not allow a mob to maltreat unoffending people, and that the marines did right to defend the Armenians, as Turkish troops who were by on the occasion did not see fit to do so.

This action of the British representative has been followed by a joint note to the Porte calling attention to recent evidence obtained that the recent massacres of Armenians were organized by Turkish officials, and that hundreds of Turkish desperadoes were brought into the city from the Asiatic side to take part in the murder and rapine, and were sent back when their body work was completed.

The total number of Armenians killed in the outrages which have occurred since September 1894 is estimated at considerably more than one hundred thousand throughout the Empire, but from present appearances the British Government will not permit the repetition of such scenes in Crete, even though it may be powerless to intervene in Armenia, owing to the fact that the other powers would be able to throw obstacles in the way of intervention there.

The Cretans are themselves resolved

to fight to the last in order to secure independence, and the Greeks, who hope for the annexation of Crete to their kingdom, are surreptitiously affording them all the help possible by supplying the insurgents with men, arms and ammunition. It is not likely, however, that the Cretans will be content with annexing themselves to Greece, as they wish for autonomy, or to become a dependency of one of the first class powers which will be able to afford them efficient protection against future efforts of Turkey to reduce them again to subjection.

The Cretan question may be solved by the annexation of Crete to Great Britain, and there is a strong probability now that this will be the final solution, even though the other powers protest, yet with the example before us of what happened in regard to Armenia, it would be assuming too much to take it for a certainty that the Cretan difficulty will come to so satisfactory an ending. In the case of Armenia, our readers will remember that the powers went to the trouble of instituting a rigid inquiry, with the result that it was discovered that the Government at Constantinople was responsible for the Armenian massacres; and though this enquiry was followed by threats, and an armed display of maritime power which it was supposed would intimidate Turkey into more humane conduct, the matter ended there, as far as Europe was concerned, and the massacres have been going on ever since to such an extent that the number of original victims has now been more than multiplied by ten. It is much to be desired that the Cretans will not be left to the same fate.

If the British Government resolve to act alone and firmly, and to rescue the Cretans from Turkish power, the whole population of the British Empire will be in sympathy with the decision. This is evident from the tone of the press of all political parties, and the Government itself seems to be willing to act with more vigor than it has hitherto shown; thus Sir Philip Currie, the British ambassador to Turkey, who was recently in London, returned to Constantinople on August 31 with a message from Queen Victoria to the Sultan asking decisively that stringent measures be taken to prevent further outrages, and with a formal note from Lord Salisbury of menacing character. Similar messages sent last year were disregarded by the Sultan, but he will certainly not be allowed to disregard all advice with impunity, and an end must come which may be the disruption of the Turkish Empire.

Mr. Gladstone, a few days ago, denounced the Sultan as "the assassin who sits on the throne at Constantinople," and the London Standard, which is regarded as being in full sympathy with the Government on most questions, calls for "amputation" as the remedy for Turkish misgovernment. It adds: "At least let Armenia have autonomy, like Crete, under strict European guarantees." The Spectator reproaches Europe that "one of the bloodiest deeds in history has been committed in the face of Europe; yet Europe can find nothing better to punish the perpetrators than by refusing to put candles in the windows on the Sultan's feast day."

If ever iniquity has reached such a point that forbearance shown to it ceases to be a virtue, that point has been reached by the Sultan, and even though calculating Governments may refuse to take action, all Christian people will pray earnestly that the end may arrive quickly, but we have not given up hope that these prayers will be backed by the actual intervention of England and other powers to save the Christians of the Ottoman Empire from extermination.

STATISTICS OF PRESBYTERIANISM.

The report of the progress of the Presbyterian Church in the United States during the last six years shows a probable gain on the general increase of population, though the absence of positive statistics in regard to the number of adherents makes it impossible to state with accuracy the actual gain.

The number of communicants is reported to be this year 944,716, and as the number in 1891 was reported to be 806,796, the increase in five years is 137,920, a gain of 17.1 per cent. This is a large gain, but as the gain in the number of Sunday school pupils falls considerably short of this ratio, we cannot conceive that the actual gain in the number of adherents is so large as we might suppose if we considered only the increase in the reported number of communicants. The number of Sunday School pupils in 1891 was 883,680,

and in 1896 is 1,006,391, an increase of 122,711, or 13.9 per cent., which is most probably above the actual gain in the number of adherents, leaving us to draw the inference that in the later years the discipline is not stringent whereby the number of communicants is estimated. No doubt the agitation which has existed during the period indicated, in regard to the new and lax theology introduced by Professors Briggs and Smith into the Presbyterian seminaries, and thus into the ministry, is responsible for a large share of the greater laxity in the admission of communicants, for whom the doctrinal test has become less rigid than formerly.

Another remarkable fact discoverable from these reports is that among Presbyterians the number of adult baptisms is almost equal to that of infant baptisms. During the six years there have been 162,871 infant and 142,578 adult baptisms. As the mortality among infants is always considerable, it follows from this that more than half the children of Presbyterians are left unbaptized, or, at least, that less than half of the baptized Presbyterians received that sacrament in infancy, though in theory Presbyterians are rigid advocates of infant baptism. From this it follows that there is a general disregard of what is admitted to be a divine precept.

It is true that Presbyterians do not hold baptism to be necessary to salvation, but they regard it, at least, as an institution of Christ to be a sign of admission to the Christian Church, and as infants are, even according to Presbyterian belief, subjects for baptism, it follows that they should be baptized. Does not the gross neglect of what is admitted to be a divine precept indicate that the Presbyterian system, which was inaugurated for the purpose of reforming Christ's Church has signally failed in its object.

We would be glad to ascertain what proportion of Presbyterians are baptized at all. From our knowledge in the matter we believe that a large percentage are left entirely without baptism, even to the end of their lives, but the mere facts given in the report give us no certainty on this point. We can only observe in reference to this that the proportion of baptisms to the number of communicants is not quite so large in the recent as in the earlier years, that is, that the number of baptisms has not increased in so great a proportion as the number of communicants. This appears to indicate that the number remaining unbaptized during their whole life is increasing; however, we do not draw this inference positively, as the data afforded us are insufficient for the drawing of such a conclusion.

EDUCATION AND CRIME.

From a town in Pennsylvania, a sad instance of juvenile depravity is reported, which is the direct result of pernicious reading by a little boy who is the culprit, the charge against him being the murder of an inoffensive old man. The child is now in jail awaiting trial for his offence. Having read all kinds of trashy novels, the boy desired to rival the Jack Sheppards, the Eugene Arams, and other vicious characters described as heroes in the books he had read with such avidity, and as a consequence determined to burglarize the old man's house.

Murder was not in the boy's original intention, but in carrying out his plans the murder was perpetrated. Detection followed, and he was arrested and thrown into prison. These sad circumstances should be a warning to parents not to allow their children to read the wicked and trashy literature which thus perverts the young and familiarizes them with every species of crime. This is not the first time that such reading has produced evil consequences, but the result does not usually appear at so youthful an age as in the present instance, and so the cases do not attract so much attention. Many confirmed criminals owe their evil careers to the influence of just such reading, and there are thousands of children of this boy's age who indulge in it, and who have indulged in it with the knowledge of their parents, even from the time when they had not yet reached their teens.

There is yet another consideration arising out of this and similar instances of youthful depravity to which from time to time our attention has been directed. It has been a common thing for us to hear it repeated as an aphorism beyond dispute that education is a preventive of crime; and no doubt the proper kind of education is a preventive, but what is this proper kind of education?

The lad who has given occasion to these remarks was not of the uneducated class, and he appears to have been even the child of good and respectable Christian parents, though of parents who neglected to use due supervision over the character of the literature he was allowed to read, and the same thing is to be said in regard to most of the instances of youthful depravity which have arisen out of indiscriminate reading. It, therefore, appears that the mere acquisition of knowledge does not prevent crime, but this should be accompanied with the right training of the moral nature, and thus we arrive at a knowledge of the proper kind of education which the schools should give. Secular knowledge as a matter of course must be imparted in the schools, but the children should also be instructed in their duties to God and to their fellowmen, an object which cannot be attained except through denominational education.

It has been pointed out that in England the spread of education has been accompanied by a falling off in the number of persons sent to prison, but in treating of this very subject an Atlanta paper points out that "In England the pupils have not only intellectual instruction, but moral and religious training under the proper influences." The same paper states that since 1860 the number of children in the English schools has increased from a million and a half to five million, whereas the number of persons in English prisons has fallen from twelve thousand to five thousand. The yearly average of persons sentenced to penal servitude has decreased from 3,000 to 800, and the number of juvenile offenders from 14,000 to 5,000. But in France and the United States it is asserted that the effect has been in the other direction. In France the Government has set up, since 1872, a system of education without religion, the very name of God having been abolished from the school-room. The result has been already noticed by statesmen in the alarming increase of the number of youthful criminals. This was observed even by Jules Simon, who had so large a share in introducing the godless system of education into the country, but in later years he admitted his mistake and became an advocate for the re-introduction of religious teaching. The only thing which saved France in the crisis is the fact that the religious schools, though ostracized by the Government, continued to exist and monopolized a large majority of the children, so that only about one-third attend the State schools, while the other two-thirds go to the Christian schools; and the official reports show that though so small a proportion attend these godless schools, 81 per cent. of the juvenile criminals are Public school pupils, and only 19 per cent. pupils of the Christian schools.

The Atlanta Constitution says of the United States system of education: "We spend more money for education than any other people, and yet our statistics show that crime more than keeps pace with instruction. Is not this result very largely due to our educational system? Do we not pay too much attention to intellectual instruction, and too little to moral and religious training? It is to be feared that we are following the French rather than the English, and this explains the unsatisfactory results of our system."

It can scarcely be believed that if there were religious teaching in the schools of the United States there would be the increase of crime of which statistical experts complain year after year, for surely it must be conceded that Christian teaching would have some deterrent effect on the minds of the children taught. It is for this reason that Catholics insist so strongly on having Catholic schools, and we have seen before now that Protestants in this country are beginning to entertain the views held by Catholics on this point. The resolutions of the Anglican synods of Canada are, for the most part, very decisive in regard to this matter; and the Presbyterians are also beginning to assert the necessity of religious teaching of some sort in the schools, though they maintain generally that a minimum of such teaching is all that is required. There is no doubt that the reason why they express themselves desirous of permitting only this minimum of religious instruction is that they may weaken the demand of Catholics for complete liberty to teach religion in their schools. The Presbyterians would demand the same were it not that they wish to minimize the religious teaching in Catholic schools. It is easy to see, from the stand taken by several religious bodies, and by such remarks as those made by the

Atlanta Constitution and many other journals, that Protestants are beginning to look at the matter very much in the same way as Catholics, and we believe they will come, at last to regard it in exactly the same way.

REGIOPOLIS COLLEGE REVIVED.

On Tuesday, the 8th inst., his Grace Archbishop Cleary, of Kingston, blessed the new, or rather revived, Regiopolis college which he is re-establishing in Kingston. A large number of the clergy of the diocese assisted at the interesting and imposing ceremony.

Regiopolis college was in past years one of the foremost Catholic institutions of learning in Canada, and from it came forth many young men well equipped for the battle of life by means of a thorough education, and among them there are many to day occupying distinguished positions in the priesthood and in various professions.

The old Regiopolis college also received University powers by special Act of Parliament before Confederation; but to the serious loss of the province of Ontario, and especially of the Eastern part thereof, it has been closed for many years. It was a happy thought long entertained by Archbishop Cleary to revive it, and the thought has now been realized through his own generosity and that of the priests of Kingston diocese, who have given handsome donations for its endowment. It is hoped that these donations will be supplemented by other donations and bequests from friends of education, lay and clerical, so that the design of his Grace may be carried out, that the boys and young men of Ontario may obtain there a solid liberal education which may prepare them for the studies necessary for the ecclesiastical state, or the learned secular professions.

Much harm has been wrought upon the minds of many Catholic young men who have graduated in irreligious and Protestant institutions, and we have known instances when their faith was wrecked through the anti-Catholic influences therein brought to bear upon them. With a good Catholic college in Kingston, such as Regiopolis will be under the fostering care of the learned and zealous Archbishop of Kingston, there will be no reason for Catholics to attend the Protestant institutions in which their faith would be imperilled. The new Regiopolis college begins operations with a numerous staff of professors, lay and clerical, who have distinguished themselves in Toronto University, Maynooth, and other well-known seats of learning, and this is a guarantee that the education given in it will be as solid and substantial as can be had in any institution in the Dominion, and it will have this great advantage over sectarian colleges, that special attention will be given to the religious and moral training of the students.

It will be a further guarantee of the excellence of the education which will be given in the new college, that his Grace Archbishop Cleary, who will be its special patron, was himself for years a professor of the highest classes in Waterford College, Ireland, and he knows exactly how such an institution should be conducted to ensure success.

The new college will be in the late Merchants Bank building, which has been purchased and fitted up for the new use to which it will be put, and it opens with about seventy-five students. His Grace announced, on the occasion of the blessing, that no "cramming" will be allowed in Regiopolis. This will be an excellent feature; for, as the Archbishop said, the system of cramming is "fatal to youthful education, and a fraud perpetrated upon both parents and pupils."

A scholarship fund is to be established from which will be given prizes to the most successful pupils, and these prizes will more than suffice for the payment of all tuition fees and the purchase of books. Arrangements have been made also, that there shall be no tuition fees demanded of the pupils during the first year. Afterwards there will be moderate fees, merely to pay the expenses of the college.

The thanks of the Catholics of Canada are due to the Most Rev. Archbishop for the revival of Regiopolis College, and we hope his energy and zeal will be appreciated and rewarded: the only reward he desires being that the Catholics of the country will profit by the undertaking, by sending their children to it. We have no doubt it will be attended by a multitude of students from all parts of Canada and the United States.

If thou continue faithful and fervent in working, God will doubtless be faithful and liberal in rewarding.—The Imitation.

A GREAT MISSION.

Last Sunday, Sept. 14th, the Rev. Paulist Father Elliot started a mission for Thorold, at the invitation of Mr. Sullivan, which is to be followed by a mission for the non-Catholic week's rest Father Brechin, at the invitation of Mr. McRae, where he will be followed by a mission for the week's mission for Catholics and non-Catholics in place. On the 21st will go to Uxbridge, at the invitation of Father O'Malley, week's mission to the parish. This is also to be followed by a mission for the parishes which services are to be given for their good fortune.

EDITORIAL.

The Spaniards are commendable vigilance of Anarchism in Twenty four known been arrested at B. tion with the throwi the midst of a crowd were witnessing the cession in honor of Corpus Christi on Eight persons were injured by the explosion which is believed result of conspiracy of the Anarchists plotted.

Among the suggestions made at the recent convention was one made to the effect that all of the Irish parties their names have been free to select some might have confidence in a good one, ready to act upon it that the leaders of the who have thrown even in the way of returning suggestion favoring ing has become so the existing fact scarcely be expected unite under any of

It is a curious moment when is doing his best efforts made by the Convention to bring between the Irish people Joseph Chamberlain praising the same greatest of living Chamberlain's evil has been accepted for what it is worth lutely nothing. that it is a hint to he is doing the work endeavoring to do will find his proposition on the Conservatism of Commons and policy toward Ireland people will continue true friends only to cate Home Rule for

DURING the sitting Convention a Parliamentary delegate was made ance where they stated that Mr. Ottawa, had been infamous information statement was received consternation. M to know whether indignation or John Heney the Well, well! We be just as sensible that the Archbishop been initiated in We did think the hearty Irishman not have an enemy but it seems he gave this information paper must himself him a goodly stock

THE General Synod England in Canada a step toward the revised version services of the had the matter H its meeting in W lution to lay before both Conference adoption of the negated by a A resolution to use liberty to use during some of