

The Catholic Record.

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"THAT REVOLT."

The Presbyterian Record has a facility for the finding of mare's nests; and of all the wonderful things in this line which it has discovered nothing has given it more gratification than its recent discovery that the general elections have made it clear that there is in Quebec "a revolt of the people from ecclesiastical control in civic matters, and an assertion of freedom to think and vote according to their own judgment."

Last week's issue of that journal contains a long article on this subject, which is treated under two heads: "First, the fact of the revolt; second, the meaning of it."

Under the first head we are told that there is no doubt there has been a revolt as "the hierarchy threw all their influence in one direction, while the great majority of the people deliberately voted in another direction. A few years ago such a thing would have been impossible. The command of the Church would have been final with multitudes who have now disregarded it."

Our contemporary has certainly maintained with great persistency that this revolt has taken place, and the same thing has been maintained by several other Ontario journals, but we look in vain for any evidence in Quebec itself that it has any real existence.

It has not been the custom of the hierarchy to interfere in purely civil matters, and as there was no such interference at the recent elections the supposed revolt is purely imaginary.

It is, of course, the mandement issued by the Bishops of Quebec just before the elections that the Presbyterian Record refers when it states that the influence of the Bishops was thrown into the scale for the Conservative party, but the mandement itself specially stated that it was not issued with any such purpose. It advised the people against the commission of any of those faults or crimes which are too common at elections, bribery, intemperance, bickerings, quarrelling, etc., but it also expressly stated that its purpose was not to aid either of the political parties which were contending for supremacy. It is, therefore, a misconstruction of language to assert that their influence was exerted in favor of one party rather than another, and there was no revolt.

It is true that the document spoke very plainly on the subject of Catholic rights in Manitoba. It advised the people to maintain those rights, and to support only those candidates who could be relied on to maintain them. This has been construed as being favorable to the Conservative party, and this is what the Presbyterian organ represents as being an attempt at "ecclesiastical control in civic matters." The question of religious education is not a civil matter. It involves the natural rights of parents to control the religious teaching which shall be given to their children, and it was eminently proper that the hierarchy should advise their flocks on this subject, but in so doing they did not even state which political party according to their view would provide the best remedy for the grievances under which the Catholics of Manitoba have been suffering. The application of the correct principles they laid down was left to the judgment of the people themselves.

It is true also that the late Government declared itself in favor of passing a Remedial Bill, but it is equally true that the Reform candidates throughout Quebec declared quite as positively that they too would insist that the constitutional guarantees would be carried out, and that if the conciliatory measures failed, which were promised by Mr. Laurier, they would employ the constitutional powers inherent in the Dominion Parliament in order to redress the existing grievances. It cannot be said that the mandate of the hierarchy condemned this position, and

It is therefore not true that the hierarchy officially committed itself to the Conservative party, whatever may have been the private opinions or preferences of individual Bishops, and since this was the case, there was no revolt against their commands, as the Presbyterian Record asserts to have taken place.

We have constantly maintained that the hierarchy were perfectly justified in maintaining the rights of the Catholics of Manitoba. Independently of the compact under which Manitoba became part of the Dominion, parents have both by the natural and the positive divine law the right to give their children a religious education. It is their duty to do so, and the existence of such a duty implies their right to the means necessary for the fulfilment of that duty.

It is conceded that the Manitoba Legislature threw insuperable obstacles in the way of Catholic education by the school laws of 1890. Against these laws we have all the right to protest, and we have the further right to take steps to have them repealed, and the Bishops in advising their flocks to endeavor to secure their repeal did not at all exceed their rights as citizens, while they exercised their duty as pastors having at heart the interests of their people.

We do not ground this vindication of the hierarchy on the fact that the general conference of the Methodists and the General Assembly of the Presbyterians both made pronouncements on this same school question, for we hold that the divine authority of the Episcopate to guard the faith and morals of the people is of a higher kind than the authority of these conferences and assemblies. But the fact that both Methodists and Presbyterians interfered against the granting of justice to the Manitoba Catholics would have been enough to justify the hierarchy to interfere for the opposite purpose, if it were only to counteract the injustice contemplated by these Protestant conventions; and it is to be noted that the resolutions of the Methodist conference were absolutely of a partisan character, inasmuch as they announced that the conference would undertake to remedy the grievances complained of. As the Presbyterian Record professes to be so much opposed to ecclesiastical interference in civil matters, it would be interesting to know why it has never condemned these Methodist and Presbyterian pronouncements on the side of justice?

Further on, our contemporary gives its opinion of the causes of the imaginary revolt of Quebec against ecclesiastical control. One of the agencies in the movement is said to be the work of French "Evangelization" which the Presbyterians and some other sects are carrying on in that Province, "leading to a purer faith, one that asks no submission but to God; a faith that loves the light, a faith worthy of freemen."

The census of Canada tells the tale of French "Evangelization" too clearly that we should be deceived by such braggadocio. Presbyterianism and the other sects have not even held their own in the Province of Quebec, the population having increased at a percentage of about double that of the sects which have been engaged in the work of French "Evangelization."

It is now announced that the School question of Manitoba has been settled by Mr. Laurier and the Manitoba Government. It remains to be seen whether the settlement is quite satisfactory; but at all events the fact that a settlement is being attempted confirms what we have said above, that the mandement of the Quebec hierarchy was not intended as a condemnation of Mr. Laurier, who always declared that he would have justice done, though it was not quite clear how the promise would be fulfilled.

ANOTHER A. P. A. ORGAN DEFUNCT.

Apais has met with another severe blow in St. Louis, Mo., about equal to that experienced recently in Boston when the Standard, the Boston organ of the association, collapsed for want of support.

It is a general complaint among the organs of the association that they meet with but little encouragement from the American people, whom they freely accuse of being controlled by the Jesuits or the Pope himself. The True American, the principal organ of the dark lantern people of St. Louis, has felt the effect of the general contempt in which sheets of its class are held, and has been now compelled to suspend publication for want of subscribers. The editor, H. C. Beedle, de-

clares that he has lost fifteen hundred dollars in the enterprise, and that he has no more to lose. He made a great effort to get members of the order to come to his assistance, as he hoped to be able to do effective work during the presidential campaign through the propagation of A. P. A. literature, but he could not arouse any enthusiasm in the cause, and the paper has finally collapsed.

It is stated that a good many Catholics were accustomed to buy the True American in order to see what new falsehoods it was inventing each week against their religion, but its whole body of supporters was unable to keep the wolf from the door. This is a gratifying evidence that the Americans have no sympathy with the efforts of a few fanatics to engender discord by propagating lies against a particular creed, and by attempting to injure the adherents of any creed, politically and socially.

The fate of the Boston Standard and the St. Louis True American should serve as a warning to bigots generally that they are engaged in an unprofitable as well as an iniquitous cause. Catholics also should be very cautious not to introduce such evil literature as these journals into their families, as, beside the encouragement thus given to the propagators of evil principles, they may also endanger the faith in their own households. There are good books and good Catholic newspapers to be found, and this is the kind of reading which Catholics should furnish to their families, and not the lies with which A. P. A. and other anti-Catholic journals are always filled.

A CASE OF HARDSHIP.

A sad story is told by Rev. Father Goyce of the Oblat Fathers of Quebec regarding the condition of the Indians on the Labrador coast. The Oblats have several missionary stations on the coast, and Father Goyce has been on a visit to them to ascertain their condition and progress. He reports that the Indians are in a state of starvation, owing to the fact that a number of wealthy men and clubs have obtained grants of the fishing privileges along the coast, and have thus sole access to the waters. Thus the Indians have been deprived of the natural sources from which their food supply has been derived, and they are utterly unable to avail themselves of the means of subsistence, though the rivers of the coast are swarming with fish, especially salmon.

The eggs of the seabirds along the coast have also in the past been a source of food supply, and the Indians have been able to derive profit from their sale, or by attention to their being hatched without being interfered with, but this source of profit they have also been deprived of, as the Newfoundlanders set at defiance the Canadian law which prohibits them from taking away these eggs, and they carry them off by wholesale leaving the aborigines destitute. There is no police protection of the Indian rights, and thus the supply of feathered game is being annually lessened, to the detriment of the poor Indians.

Whiskey dealers have also full scope to ply their trade, and the demoralization consequent upon this state of affairs has resulted in the death of many of the Indians and even of the white settlers.

Father Goyce states that this liquor traffic is the greatest scourge and evil of the coast, making the Indians very poor and killing them off rapidly by increasing their liability to pulmonary and other diseases to which they are peculiarly subject owing to the exposure to which they are subjected in order to earn a living.

The missionaries who have established themselves in this bleak region have done much good by civilizing and educating these untutored children of the forest, and by Christianizing them; but the causes we have enumerated are destroying the fruits of their labor, and being unable to obtain police protection they cannot counteract the evils caused among the Indians by the liquor sellers especially, who have established themselves there by brute force in defiance of the laws.

This is a case which calls for the immediate intervention of the Dominion Government. Not only should there be sufficient protection afforded to the people by restraining the liquor dealers, but also the rights of the Indians to fish on the river and sea coast should be restored to them, as the original possessors of the soil. There may, indeed, be difficulties in the way of this method of solving the problem on account of the acquired rights which have been

obtained by the present possessors, but where the Government has thoughtlessly conferred these rights upon outsiders to the detriment of the Indians, the poor Indians should receive proper compensation, or if the rights of the new proprietors be cancelled, so that they may be restored to the Indians, compensation could and should be made by the Government; but in any case the means of sustenance should be preserved to the Indians who are in justice entitled to the first claim.

The whiskey evil should also be dealt with effectually by enforcing the laws which make it penal to sell liquor to Indians.

PROSELYTIZING METHODS.

A paragraph which appeared a couple of weeks ago in some of the daily papers has been attracting some attention from the Presbyterian press, and has formed the basis for attacks on the methods employed by Catholic missionaries in Honan, China, who are accused of "proselytizing several of the converts of the Presbyterian Church" there. The paragraph is as follows:

"The Foreign Missionary Board of the Presbyterian Church has received information from their missionaries in Honan that the Roman Catholic Church there has succeeded in proselytizing several of the converts of the Presbyterian Church. The Presbyterian Missionary Board feels very indignant over the reported action of the Roman Catholic missionaries, and the matter will come up for consideration at a meeting of the executive of the Foreign Missionary Board to be held on Tuesday."

The proselytizing of the adherents of any faith is understood to mean the use of unseemly methods to obtain converts, and so the term has an odious signification; but it is not from the methods in use by Catholic missionaries that this odious signification is derived, as it has not been known that Catholic missionaries have employed either the Mahometan methods of force, or the methods used by some Protestants in civilized countries, when Catholics were practically informed that they might choose between Protestantism with plenty of food and clothing, and the ancient faith with famine and the want of all necessities of life.

We say unhesitatingly that we do not believe, even on the testimony of these Honan missionaries, that the Catholic missionaries have employed these disreputable methods as they have been described in some of the Presbyterian organs, and notably in a recent issue of the Canada Presbyterian, which asserts that "passing by the heathen," her priests (Italian) offered to guard these enquirers from persecution because, as they assured them, Protestants had no consuls or ambassadors in China who could protect them; offered free board to those who would come to them to study the doctrine, free education for their children, financial aid, and employment as far as possible, and other such like inducements." And replying to the Toronto Catholic Register, which had already made reference to the accusation brought against the Catholic missionaries, the Presbyterian asks: "If this is not proselytizing will the Register be good enough to tell us what to call it?"

It will be observed that the Presbyterian affords no clue whereby the truth of the allegations might be enquired into. It is said to have occurred in Honan, one of the extensive districts of an empire which contains over one fourth of the population of the world, and to ascertain whether or not the charges are true it would be necessary to search a piece of country with a population of twenty or twenty-five million inhabitants.

We have no inclination to employ a detective to make enquiry into so vague a statement, but we may safely judge by the ordinary course followed by Presbyterian missionaries when they are dealing with or speaking of Catholic missions that the whole story is a misrepresentation or a fabrication.

It is only a few years since a Presbyterian minister from Honolulu, in Hawaii published a gross and libellous attack upon the self-sacrificing Father Damien, who had devoted himself to the care of the leper colony at Molokai, and afterwards became a martyr to his zeal and disinterestedness. It was then proved that Dr. Hyde, the Presbyterian missionary referred to, had kept himself far away from the danger of leprosy contagion, while he maligned the devoted priest who braved the loathsome disease, in order to administer to the spiritual and temporal needs of its unfortunate victims. The testimony of the American consul and other unexceptionable witnesses proved Dr. Hyde to be a calumniator, instigated, by a con-

temptible jealousy against the noble work Father Damien and his assistants were doing. We have not the least doubt that the Honan missionaries who have given an account of the Catholic missions in that far away land, have misrepresented the facts also for the purpose of exciting the "indignation" of the Presbyterian Missionary Board, and receiving additional contributions for their work from this side of the great oceans. By exciting the sympathy of the Board they are tolerably sure to open the purses of the Americans who innocently confide in them.

It is not the custom of Catholic missionaries to "pass by the heathen," as those in China are represented to have done, in order that they may gather in a few converts from Presbyterianism; nor is it their custom to obtain converts by offering the inducements of consular and ambassadorial protection, or of board and lodging, or similar advantages. Such inducements are actually offered by Presbyterian and other Protestant missionaries who "pass by the heathen" in order to pervert Catholics, and we need not go to the interior of China to find instances when these things were done. They have been done in Ireland, where soup kitchens were established in time of famine to induce poverty-stricken and starving men, women, and children to give up their faith for a dole of broth or porridge. Similar methods, and even the use of force and the arbitrary taking away of children from their parents and guardians, were adopted by the Rev. Dr. Dorchester, in his administration of his office of Indian Commissioner in the West during the presidency of Mr. Benj. Harrison. But we need not even go so far away as these instances to show that these methods are very commonly employed by Protestants, and especially by Presbyterians, who thus make it a practice to accuse Catholics of the very things of which they are themselves guilty so as to throw the public off the scent, of the actual state of affairs.

The work of French Evangelization in Quebec is conducted on the same lines, and even in Ontario we have known of frequent instances where the same thing is going on. Several cases in point have very recently come under our observation, among which we may specify two cases which occurred in different villages not far from this city in which Catholic children were coaxed to attend Protestant Sunday schools by the promise of five cents, or some other trifling reward for every time that they would make their appearance at the Sunday school class.

We can assure the "indignant" Board of Presbyterian Missions that these methods are not in use among Catholic missionaries, and if there were an opportunity to enquire into the facts at Honan we are confident that it would be found that the Presbyterian missionaries there have misrepresented the facts in order to gain sympathy, and something besides more substantial than mere sympathy.

About the Honan story there is another element which renders it unworthy of belief. The priests referred to are said to be "Italian." Now there are certainly Italian priests engaged on these missions, but the majority are of other countries, especially of France, Belgium and Germany; and, besides, there is no reason to suppose that Italian priests would have special confidence in the Italian consuls and ambassadors, who are known to be chosen from a faction which is hostile to religion. The French consuls and ambassadors are truly faithful to protect French subjects who are missionaries, and France has a real influence in China which Italy does not possess. The story would be more true looking if French instead of Italian priests had been spoken of.

We may, however, suppose that the Presbyterian missionaries merely used the term "Italian" opprobriously for Catholic, as it is sometimes the practice with Protestants to speak of the Catholic Church as "the Italian mission." But if these missionaries use language in this loose way we cannot rely much on their accuracy of narration, or their Christian charity, and we may well doubt their veracity also. The least that can be said of the whole story is that it sadly lacks even plausibility and the appearance of truthfulness.

The Transvaal Republic has at length removed the prohibition whereby Catholics were rendered unable to hold any Government employment. The increasingly tolerant spirit of the age is thus working good even under that South African Government.

A COURT OF ARBITRATION.

From the announcements made by Lord Salisbury to the Lords, and similar announcements made in the House of Commons by Mr. Balfour, it appears to be a settled fact that the disagreement between the British and Venezuelan Governments will be settled without a war, through the pacific intervention of the United States, and by present appearances there will be also a permanent tribunal of arbitration whereby future differences between Great Britain and the United States will be settled.

The negotiations for the settlement of the Venezuelan question have been an obstacle rather than an aid to the treaty which is being negotiated to establish a court of arbitration between the two countries, for the reason that each country has certain fixed resolves regarding what should be done in Venezuela. The American Government wishes the South American trouble to be settled on the basis of the Monroe doctrine which would limit England's claims to the minimum, and desires an arbitration on this basis, while the British Government refuses to submit to arbitration the territory at present occupied by British settlers. Hence according to the British contention there would only be the unsettled barren territory in dispute subjected to the arbitrator's decision, besides certain small money claims and commercial matters. The United States contends, on the other hand, for the widest possible scope for arbitration on the question. It is expected, however, that the dispute will be settled amicably, as there is not so strong a war feeling in the United States at present as there was when President Cleveland first virtually announced that the United States assumes the position of universal protector and suzerain of all the nationalities of the two American continents.

It is certainly much to be desired that there shall be a peaceful mode of settling all disputes between the two great English-speaking nations, but there is this difference between settlement by courts of law and a court of arbitration, that when a decision is reached by a law court it is understood that the whole power of the Government backs the decision. In the case of arbitration, a nation may yield to the decision through a sense of honor, and it feels no humiliation in so doing even though that decision may be adverse, or even unjust, but as there is no power behind it to enforce the decision, when a case of evident injustice occurs it is likely to put an end to future arbitrations, and we know by experience that the arbitrators do not always arrive at a just conclusion. Hence the only thing which can ensure the permanence of any court of arbitration which may be instituted, is the assurance to both nations that the court shall be an impartial one. It is likely, on this account, that in the beginning at least, any treaty establishing a court of arbitration will give that court but limited jurisdiction, as the matter can be looked upon at present only as an experiment. But if even a court with limited jurisdiction be now established, it may pave the way for the establishment of a future court of more extensive powers. At all events it is worth while to endeavor to establish a peaceful mode of settlement of national disputes, to take the place of the arbitrament of the sword, even though at first the jurisdiction of the newly established court be of limited extent.

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THE IRISH LAND BILL.

The Irish Land Bill introduced into Parliament by Mr. Arthur Balfour has at length become law, having passed the Lords with several amendments which were finally accepted by the House of Commons, though there was considerable demur and dissatisfaction on account of the changes made in the Bill by the Upper Chamber impairing and almost destroying its utility.

It is not because this measure is named a Land Bill that it is to be deemed a satisfactory measure. Even as originally introduced into the House of Commons it was far from redressing all the grievances under which tenants are oppressed, nevertheless it removed some of their burdens, and if it had been passed in that shape it would have been a great boon to the tenantry as an instalment of justice. As Mr. John Dillon remarked during the discussion, it could not be regarded as a settlement of the land question, though it improved the existing law.

The laws hitherto passed enabling tenants to become proprietors were too complicated to be practicable, but by the proposed law the Government, borrowing money at 2½ per cent., was to invest it in Irish estates and to recall

to the tenants, secured a small payment principal, so that in tenant would become paid and would become at the same time have. Other facilities were able the tenants to be and rents were to be standard, and the tected in improvement on their holdings were unacceptable to the clauses giving jurisdiction to make the Bill next is in this mutilated has become law.

Were it not for the ions which exist in the ist party the Lords dared to tamper with have done, and the G not have accepted the ments; but we are to isbury was quite apart while the peers were manner in which they the Bill. The Govern powerlessness of Irele ent conditions, and reasonably suspected was introduced men believe, with the ness that it would House of Lords. How necessary it is for alists to present a ur is still to be feared th efforts of the Dublin tion will continue to an effort will be mad ists to prevent the producing any good pends now upon the Irish people to put do unite on the policy adopted by the great tion.

THE IRISH NATIONALISTS.

The Canadian dele Irish Race Conventi Dublin sailed last York and for the r same vessel, so that opportunity to confer ing the course to be met the delegates of and those from all o world. Animated a one spirit, that of lov a desire to see the I in demanding justice we have no doubt th be powerful toward jects for which the been called.

Many American o the same vessel, and that as their purpose than that of the Ca that their meeting to thrown into each o contribute towards whole delegation fr Atlantic. Their pu about peace between and there is still str Convention will e the people at least any factious opposi refuse to participat tions.

We have already columns that Mr. J refused to participa issue Mr. Timothy livered several spe cate that he and h hold aloof. We are obstacles have been to prevent the suc gathering, which leave its mark in h is now that people clearly who the fa do not desire the st cause, and will set who throw difficult resuscitating a unit ist party.

Mr. Healy has sai convention is simply part of Mr. John Di his own leadership personal ambition. certainly misinter desire of Irishmen f world, but as there no hope that he will Irish opinion, the co to proceed to its w of Messrs. Healy a their parties, and to ism of the people to conclusions which by the delegates. wise counsels of will prove a succes doubt that the equal to the posit will be placed by the sentatives of two o tions. If the people gates the factious opposing them will The convention u on the 1st of Septem