

ory against the Catholic missionaries which come from the mouths of a little handful of unsuccessful missionary rivals in the Far East. When next people ask who fills the butchers' shops in Hong-kong with large blue flies? the answer will obviously be: Those plagu Catholic missionaries, of course.

Before I dismiss as perfectly unfounded the accusation of arrogance flung at our self-sacrificing missionaries, I beg to remark that if St. Francis Xavier, St. Louis Bertrand, St. Peter Claver, the intrepid FF. Yorgues, Brebenf. Marquette, De Smet, and a host of others—even the heroic Father Damien, of Molekai, and his numerous imitators—are counted amongst the 'arrogant' missionaries who meddled with politics, we sincerely wish that our slanderers would show, in China and elsewhere, more of that 'arrogance' and 'aggressiveness' which improve, both spiritually and materially, the condition of their neophytes. This is not a bare statement of mine, grounded on nothing; I merely quote it as it stands in the official report made and published by Dr. Isaac Taylor, Protestant Canon of York, in the *Fortnightly Review* for October, 1888. Having expatiated on the practical usefulness of Protestant missionary work in India, the learned Protestant divine introduced a few statistics:—

'Mr. Squires (local secretary of the Church Missionary Society in the Bombay presidency) states that with his 97 assistants he has baptised last year 36 adults and 92 children, at a cost of £9411 7s 1d, and the converts made by his Society, after 66 years of labor, do not amount to 2000, while the devoted Roman priests are converting, educating, and consoling thousands upon thousands, at a nominal cost' (p. 493).

And again: 'In spite of the prodigal expenditure of the Protestant societies, three-fourths of the native Christians of India are descendants of the converts of the early Jesuits. In the districts where Xavier labored, 90 per cent. of the native Christians are Roman Catholics. In Travancore alone there are half a million of them, twice as many as the Church of England societies can claim in the whole of Africa and Asia' (p. 497).

These figures stand for one province of India only, Travancore. Elsewhere, the comparison would turn out in the same proportion. In China, for instance, the Catholic missionaries have reaped a harvest of 600,000 souls, divided into 40 distinct dioceses. In Japan we count five dioceses and a total of 70,000 Catholic converts during the present generation. Everyone ought to remember that shortly after St. Francis Xavier's death, the Catholic Church was flourishing in Japan, Taikosama and his worthy successors endeavored to destroy it in a deluge of blood. However, they did not succeed, and when, some 30 years ago, other Xaviers came to revive the 'sacred fire' hidden by an Almighty Providence, that they had no trouble in fanning it again, the figures above quoted prove to satisfaction.

Listen to Dr. Isaac Taylor once more; he says (p. 498 of his report): 'Sir W. Hunter tells us that the natives regard the Protestant missionary as a charitable Englishman, who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incantations and triads, and drives out his wife and his

little ones in a pony-carriage. The pony-carriage is obviously fatal to the missionaries' influence. If St. Paul before starting on one of his missionary journeys had required St. James and a committee at Jerusalem to guarantee him £300 a year, paid quarterly, and had provided himself with a shady bungalow, a ponkah, a pony-carriage, and a wife, he would not have changed the history of the world' (p. 498).

This testimony, coming as it does from an eminent Protestant should perhaps suffice; but as the *Budget* quoted three authorities we feel inclined to add a third witness, who is to be General Gordon himself, the purest and the noblest of all Puritans. His deposition is also borrowed from the same report as referred to above: it reads thus (p. 499-500):—

'General Gordon, a zealous Puritan Protestant if ever there was one, found none but the Roman Catholics who came up to the ideal of the absolute self-devotion of the apostolic missionaries. In China he found the Protestant missionaries with comfortable salaries of £300 a year preferring to stay on the coast, while the Roman priests left Europe never to return, to live in the interior with the natives as the natives lived, without wife or child, or salary, or comforts, or society. Hence these priests succeeded as they deserve to succeed while the professional Protestant missionary fails. True missionary work is necessarily heroic work, and heroic work can only be done by heroes. Men not cast in the heroic mould are only encumbrances.'

If Edward Runge, Dr. McArthur, and Dr. Elliott Griffiths are not satisfied with the authorities arrayed against their unsupported and unfounded assertions; if Dr. Isaac Taylor, Sir W. Hunter, and General Gordon are not competent to judge and decide about 'arrogance,' 'aggressiveness,' 'overbearing behaviour,' and true self-devotion, Christian charity, and apostolic heroism, then our discussion must come to an end.

For the benefit of our *bona fide* opponents, I wish now to elucidate the question of the rights and privileges granted lately to the Catholic Bishops and missionaries in China, and the obtainment of which has provoked so much ire and jealousy. It is but throwing dust into the readers' eyes to suppose that these privileges have caused any friction in China between the two powers, civil and religious, and so paved the way for a general uprising. On the contrary, it was precisely with a view to establish a greater harmony between the two elements and make their mutual intercourse quite smooth and easy that Kwang-Su, the Chinese Emperor, on March 15, 1899, issued a decree giving the Catholic dignitaries a legal standing in China, placing bishops, vicar-generals, and priests on the same legal footing as viceroys, judges, and prefects respectively. The ceremonial to be observed when these authorities exchange visits of business or of mere courtesy is minutely described; order is given to despatch at once any transaction proposed by the visiting party; and the decree ends with the expression of a hope that 'the people and the Christians may live in peace.' Is it likely that if at the time public opinion was unfavorable to the Catholics such a decree would have been issued? And,

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