

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. III.—NO. 30.

TORONTO, THURSDAY, JULY 25, 1896

PRICE FIVE CENTS

NEWS OF THE WEEK.

British Politics.

An astonishingly high tide of Conservative victory began to rise in the English constituencies on Wednesday last week. Half the new Parliament had been elected on that day and out of the total of 367 returns the Conservatives had 270. Mr. Arnold Morley Post Master General in Lord Rosebery's government was defeated in East Nottingham, a heavy blow which the Liberals however, received without dismay. Speaker Gully was returned for Carlisle, and Sir William Harcourt went in for a fresh fight in the Crew Division of Cheshire. On Thursday the Conservatives had 800 of their men returned to 76 Liberals. A depressing stroke was the defeat of Mr. John Morley the late Chief Secretary for Ireland in the close constituency of Newcastle. What made this all the worse was the fact that Mr. Morley's defeat was plainly due to the bitter animosity of a Fenianite faction in the city. The loss of Newcastle was received with dismay by Liberals and Irish Nationalists alike. On Friday the Conservatives added ten seats to their score, the Liberals standing at 88. The net Conservative gains then counted close upon seventy, and it became pretty clear that the new government might stand in the next Parliament entirely independent of the Liberal-Irish coalition. Mr. Asquith, the Home Secretary in Lord Rosebery's government was safely returned for East Fishburn. Some fears had previously existed for this seat, and its retention gave the Liberals confidence that Scotland would stand firm in the hour of need. On the closing day of the week the parties stood Conservatives 340, Liberals 98, Nationalists 18, and Non-Party 6. On Monday the Conservatives brought their score up to 366 against 174 opponents of all names. Liberals began to increase their majorities in some constituencies.

European.

The sensation of the week is the assassination of ex-Premier Stambuloff in the capital of Bulgaria by the agents of the intriguing party in Balkan politics. This is dealt with editorially. The crime has filled Europe with vague apprehensions of impending trouble. Trouble of a more or less serious nature was developed at a funeral on Saturday between the friends and enemies of the dead statesman.

Canadian.

There was quite a number of contributors to the debate on Mr. McCarthy's motion at Ottawa on Wednesday. The debate was adjourned without anything new or valuable having been added to the public information on the Manitoba School question. On Friday Mr. McCarthy had the satisfaction of seeing his motion rejected without a division. The mover and Col O'Brien called for ayes and nays but no notice was taken of them on either side of the House. The parties are unwilling to recognize "cross benches." Friday witnessed the commencement of preparations for closing the session. The House adjourned on Monday the speech from the throne containing the following colorful reference to the Manitoba School question:

"The reply of the Provincial Legislature of Manitoba to the remedial order issued by my Government on March 31 last was considered to be of such a character as to justify postponement of further action until next session."

Pilgrimage to St. Anne de Beaupre.

The time now approaches for the fourth annual pilgrimage to St. Anne de Beaupre, over the C.P.R., under the direction of Rev. M. J. Stanton, Smith's Falls, on Tuesday, July 30. It would be well for intending pilgrims to the shrine of the Good St. Anne to note the special advantages this pilgrimage possesses above all others. The pilgrimage is a diocesan one, under the special patronage of His Grace Archbishop Cleary, Kingston, who will accompany the pilgrims, the official private car Earncliffe having been kindly given by the C.P.R. to His Grace, and he will conduct the religious exercises at St. Anne. Rev. Father Stanton has had large experience in enterprises of this character and, consequently, has been able to make the most complete arrangements with the C.P.R. officials for the comfort and convenience of passengers while in transit, and with the Church authorities at St. Anne's for the ministering to the spiritual requirements of pilgrims while there. For the accommodation of Michigan and Western Ontario passengers a special train will start from Detroit at 10.45 p.m. (central time), 11.45 p.m. (eastern time), leaving Windsor 12.20 a.m.

THE CATHOLIC CHURCH.

Her Missions and Her Educational Work.

TWO ADDRESSES.

At the Pan-American Congress by Dean Harris and Rev. Dr. Conroy—Profund Impressions Made on Audience Mostly of Protestants.

On account of the distinct value and great importance of the addresses delivered on Catholic subjects before the Pan American Congress of Religion and Education, The Register in order to present the Catholic side of the gathering fully to its readers, is obliged to omit many valuable speeches of Protestant clergymen. These latter have, however, been adequately reported in the daily press. The most striking address of the week was that given on Sunday afternoon by Dean Harris of St. Catharines on the missionary work of the Catholic Church. Dean Harris was loudly applauded at every pause in his speech which evidently made a deep impression on the audience. He spoke as follows:

Catholic Missions.

At the request of my highly esteemed friend Mr. Shearin, whose name is so happily associated with the inauguration and success of the Pan-American Congress, I have come here this afternoon, to address you upon the missionary work of the Catholic Church. I come with a nervous consciousness of the responsibility assumed, in speaking to an audience like the present in this enlightened city of Toronto. In defence of my own position, and to preclude the possibility of disappointment in those who may expect, a comprehensive exposition of the great missions of the Catholic Church, it is well to premise that no one lecture or series of lectures could possibly give a satisfactory idea of the missionary work of the Catholic Church from the date of her foundation by our Divine Lord, to the era in which we live. In the Toronto Public Library there are or there ought to be, 28 volumes, entitled "Lectures Edificantes" dealing in detail with the heroic labors of some of the Catholic missionaries whose lives were identified for the past two centuries with the introduction of Christianity among barbarous, semi-barbarous and savage peoples. The annals of the "Propagation of the Faith" bound into 18 volumes octavo, the letters of the "Fathers of the Congregation of Foreign Missions," filling 11 volumes, and the "Relations of the Jesuits," published some years ago by order of the legislature of the Province of Quebec, record in thrilling and pathetic language the heroism and sacrifices, even unto blood, of the Catholic priests who labored on foreign missions.

I assume that the majority of this enlightened audience, while worshiping the same God as myself, do not bend the knee at the same altar, and have not had equal opportunities of familiarizing themselves with

THE GREAT MISSIONARY WORK

of the Catholic Church. Nor would it be possible for any of my separated brethren, without much inconvenience and trouble, to become acquainted with the great institutions that are so intimately identified with the propagation of Catholic faith. To send priests to the remotest nations of the earth, to direct, support and assist them in the exercise of their Apostolic functions, to erect new churches, and establish an ecclesiastical hierarchy, have ever been the chief objects of the pastoral solicitude of the Roman Pontiff. As the Sacred College of Cardinals was constituted to assist him in the government of the Universal Church, the Sovereign Pontiff selects from among them certain members who are charged with the superintendence of Catholic missions.

This body is called the Sacred Congregation de Propaganda Fide. It was established by Gregory the XV. in 1622, and richly endowed by Urban VIII., who in 1627 built the now famous missionary College named after himself. This congregation is the medium through which the Pope commissions those who are destined to preach the Gospel in foreign lands, and by this body faculties for the administration of the sacrament are given, the portion of the spiritual vineyard to be cultivated allotted, and jurisdiction more or less granted. The Congregation of the Propaganda erects new sees, and forms them into an ecclesiastical province, with a Metropolitan or Archbishop, who is practically the chairman, when his suffragans

in Council. The printing establishment belonging to the Urban College, is the richest and most cosmopolitan in the world. It is supplied with type in all languages, by means of which priests and converts in remote nations are furnished with liturgical and other books in their own tongues. In its library are to be found the maps of the world, and if the member for

ALGONA OR NORTH YORK

should wish to know the territorial divisions of Catholic parishes in his riding, a letter addressed to the Secretary of the Propaganda, will afford the desired information. There is not an explored part of the civilized or uncivilized world, that is not familiar to the Cardinal Secretary of the Propaganda or his assistants.

In the Urban College are always from 200 to 300 students, gathered from almost every nation under the sun and instructed gratuitously in sacred and profane learning. The ordinary term of missionary education is ten years, and when the young man is ordained to the priesthood he returns to his native land to preach Christ crucified and bear the message of the Gospel to a people seated in darkness and "in the shadow of death." Each missionary educated at the Propaganda must soon to Rome every two years a history of the condition of religion in the field he is cultivating. The library of the Propaganda is without comparison in its collection of words in foreign languages and oriental curiosities. Over forty languages are spoken by the students assembled from all parts of the world, including the Chinese, Hebrew, Greek, Chaldeic, Arabian, Armenian, Ethiopian, Illyrian, Georgian, Albanian, Bulgarian, Wallachian, Turkish, Sanscrit, Coptic, Syrian, Italian, French, English, Irish, Scotch, Dutch, Japanese, Hindoo, Flemish, Spanish, Polish, Portuguese, Russian, and other idioms.

In 1870, my last year at the University of the Propaganda, the poetical and oratorical compositions delivered at the annual closing exercises were in 41 different languages by students representing peoples from all parts of the world. This diversity of languages types the Catholicity and unity of the historic Roman Church.

Commissioned to teach all nations she trains her missionaries and ministers for

EVERY CONDITION OF SOCIETY,

and for all the wants and exigencies of man's apostolic nature.

As the Spiritus received their divine commission from our Blessed Lord to teach His truths to all nations and baptize them in His baptism, so their successors to day receive from the lips of the Sovereign Pontiff, the representative on earth of Jesus Christ, a similar and identical commission. The missionaries of the Catholic Church penetrate into all countries to discharge their exalted and benevolent office. No dissimilarity of language or custom arrests their progress. To all peoples, however differing from or opposed to the one to the other, in their physical or moral characteristics, they speak, like the Apostles of old, "in divers tongues the wonderful works of God," that all may be brought to the knowledge and acceptance of one Lord, one Faith, one Baptism, and one Shepherd. The missionary work done by the priests educated at the Propaganda, however, is not as a drop in the ocean compared with the enormous labors of the great missionary orders of the Catholic Church. The Congregation of the Propaganda has divided heathen and pagan lands into 680 districts, and 600 of these are placed under the care of her religious orders and congregations, such as the Franciscans, Dominicans, Redemptorists, Augustinians, Carmelites, the White Fathers of the Nile, the Fathers of the Foreign Missions, Oblates of Mary, and many other religious organizations. The members of these great missionary societies are all priests, and bind themselves by vow to go to whatever part of the earth they are called by legitimate authority. In addition to the vow of obedience they pledge themselves on their knees to lead morally clean lives and possess nothing but

THE CLOTHES THEY WEAR

and the books necessary for their sacred calling. The military discipline of the German army is no more effective in developing the perfect soldier than is the discipline of the orders of the Catholic Church in educating the perfect missionary. The Congregation of the Propaganda is practically what our Methodist friends would call the Stationing Committee allotting to each order its respective field and assigning territorial limits, thus preventing any two missionary societies working in the same

vicinity. The Propaganda besides watching over the interests of the missions, defining the limits of each district, and giving to the missionaries necessary faculties and privileges, adjusts all difficulties that may threaten to be serious. The head of each mission is usually a Vicar Apostolic, who is a Bishop, chosen from the Fathers laboring in the district. As soon as it can be prudently and conveniently done, a native clergy is formed for the work, for native priests are valuable assistants, and when trained as the Catholic Church can train them, they exert a powerful and beneficent influence on their own people. There are also two other classes of laborers working under and in harmony with the consecrated members of the missionary orders.

These are the Catechists, and the nuns or sisters. The Catechists are natives of the country who are chosen to help in the instruction of the converts. Great care is taken in their selection, as from them the native clergy is formed. Nuns or sisters of various orders are placed in charge of schools, orphanages and hospitals in many parts of Asia and Africa where communities consist of native girls, who have taken their vows and devoted themselves to the work of God.

From a close and I trust an honest study of the missionary organization of the Catholic Church, I believe it to be, humanly speaking, the most perfect in its details ever devised by man. It is a

SYSTEM DEVELOPED BY CENTURIES

of collective and individual observation among the natives of the earth. This wonderful Church sent her missionaries across the Rhine, into the forests of Germany, and met the Teuton while he was yet a savage. Her priests crossed the Alps from Italy, and redeemed the Gaul from barbarism. Europe and Asia were all Europe, she was it is timely acquainted with every phase of her form, every varying modification and change associated with our nature in its savage state, and in its multitudinous manifestations when emerging from that condition, and by gradations progressing till it reached a perfect civilization. When after the conversion of Europe, she sent her missionaries among barbarous, semi-barbarous and savage nations, she freighted them with a wealth of moral courage, of intellectual knowledge, and racial information, that made success an assurance and a certainty. The missionaries of the religious orders, the priests sent out from the Propaganda, and those educated in the Colleges for foreign missions in Europe are intellectually the peers of any body of professional men in the world. The French infidel philosophers, Voltaire and Diderot, in order to impair, acknowledged the civilizing influence of Christianity, contended that the Chinese surpassed the Europeans in the knowledge of the exact sciences, but it is now admitted by scholars that whatever knowledge they possessed, was acquired from a study of books written by their Catholic missionaries. The accuracy of the priests' observations, fixing the position of innumerable places throughout the Chinese empire, and ranging through 39 degrees of latitude and 23 of longitude, is attested by Sir John Davis in his sketches of China.

A hundred and fifty years ago priests of the Catholic Church traversed the enormous state of China Proper and traced on their maps the position of cities, the direction of rivers and the height of mountains, with a directness of detail and a general accuracy of outline that are absolutely marvellous. To this day all our maps of

CHINA AND COREA.

are based upon their observations. "Whatever is valuable in Chinese astronomical science," adds Mr. Getzloff in his work on China, "has been borrowed from the treatise of Roman Catholic missionaries."

Two hundred and fifty years ago Father Chaumonot, without portable chronometer, astrolabe, or theodolite, took the latitude of a line in what is now Wellington County in this Province, and was only a quarter of a degree wrong in his calculations. The Canadian Institute published under its auspices last March a treatise on the Indians who people the immense plains and forests which extend from the northern Saskatchewan to the delta of the Mackenzie river. This monogram with its wonderful illustrations is the production of a missionary priest, who for twenty years has consoled with the Western Dones, and is pronounced by competent authorities to be the ablest treatise on the manners, customs and habits of an Indian tribe ever written. A part of the training of the young men who at Algiers are being educated for the Arabian missions consists of three hours horse exercise every week, and

is continued for three years, at the end of which time they are the equals of any rough riders in the world. This is a necessary part of their training for missionary work among the Bedouin Arabs, half of whose life is spent in the saddle. Permit me also to add, that among the missionary Fathers doing duty on foreign missions are to be found many of noble birth who have voluntarily left the world, and, like St. Peter, surrendered all things that they might follow Jesus. The family of Father Brobeuf, who was burned alive by the Senecas, established the great English earldom of Arundel. Father Dailion, the Franciscan missionary, who traversed this country 270 years ago, was the son of Count Dulaud, Alexander Tache, the Oblate missionary, who fifty years ago literally buried himself alive among the tribes of the North-West, was brother of Sir Etienne Tache, whose great talents did so much to advance the interests of this country. The Father Schelenzo who met Stanley at Uganda in Africa was the son of a Belgian Count. I dwell at some length on the

EDUCATION AND FAMILY RESPECTABILITY

of the missionaries of the Catholic Church that you may appreciate the importance that this Church attaches to her divine commission to teach all nations. And since I have touched on this subject let me add in passing that some one is gravely responsible for the impression that obtains in parts of Lower Canada touching the education and social respectability of Protestant ministers in general and of Ontario in particular. If the society established for the conversion of the French Canadians desires to make any impression on the people of the Province of Quebec they will do well to send missionaries to this benighted race who will be socially and intellectually the peers of the priests educated at Laval University and colleges in affiliation with it.

If I were a member of the Ministerial Association of this city, and could be heard from one end of the Province to the other, I would lift my voice in protest against the injustice done me and my brother ministers by the missionaries who are supposed to represent in the districts of Quebec the enlightenment, respectability and intelligence of me and my brother ministers of Ontario.

If this reference to a rather delicate subject requires an apology, permit me to offer it now and to ask your acceptance of it and to assure my separated brethren in this audience that I have spoken from a sincere respect for the Protestant ministers of Ontario, many of whom I have the honor to know, and among them are those that I am privileged to call my friends. And now before I exhaust your patience let me briefly review the results of Catholic missionaries in foreign countries. The Protestant historian, Dr. Hunter, in his work upon

THE INDIAN EMPIRE,

published in 1882, gives the total number of Catholics in India, exclusive of Burma and Ceylon, as 1,299, 800. In the missions of the Buddhists countries, Ceylon had in 1882 a total of 185,000 Catholics, increasing since then at the rate of 1,000 a year. In Burma in this year there were 241, 000 in the Malay peninsula, there were 11,178 Catholics. In Siam, the same year 19,180, and in Cambodia 14,800, and so the statistics of Burma, Annam, Cochinchina, Tonquin, Japan, the islands of the Indian and Pacific oceans, North and South America show an equally gratifying state of affairs. The Society of African Missions, has entrusted by the Holy See to its charge four Apostolic prefectures, which include the coast of Benin, Dahomey, the Slave Coast, the Ivory Coast and part of the Egyptian Delta.

The Athabasca-Mackenzie region in the great Northwest, the British Columbia missionary regions, Labrador and the frontier regions of Alaska, are committed to the care of the Oblate Fathers, Patagonia and the neighboring islands are attended by the Fathers of the Society of the Sacred Heart, established by the saintly and famous Don Bosco, Alaska proper is under the care of the Jesuits; in fact the known world is dotted with Catholic missions, and Dr. Hunter cannot be far astray when he assumes that the Catholic population of the world must be at least 250,000,000. To record the names of the Catholic priests who were martyred for the faith in foreign missions would require a book almost as large as "Webster's Unabridged Dictionary." Take for example a list of those who were martyred in our own land. In 1649

FATHERS BRADY AND LAJEMAN, after suffering the horrors of mutilation were burned at the stake almost

withn gunshot of the present town of Pentagoetsilene.

In 1661 Father Jogues was done to death by the Mohawks. In the year 1639 Father Garnier was also martyred. On the 18th December, same year, Father Noel Chabanel met a similar fate. Nicholas Viel, Leonard Garreau, Butucux and Poncet, and the fearless Rene Menard, Le Maistre and Vignal, Souel and Constantine, Du Poisson and Doulleau, all gave their lives for the faith. John Dequoere, who visited the savage nations on the borders of the Mississippi and was killed in the midst of his apostolic labors, Gabriel de Larbonne, killed by the Illinois, Maxim Le Olore, tortured and put to death by the same tribe, Daniel Tost, burned on the bank of the Mississippi, as late as 1728, Francois Du Busson, burned by savages in 1717, Father Vercaillier, drowned by the Mississippi tribes.

"It may be asked," writes Bancroft, "if these massacres quenched enthusiasm. I answer that the priests never receded one foot, but as in a brave army, others stepped forward to take the place of the fallen, so there were never wanting consecrated men filled with enterprise and enthusiasm on behalf of the Cross."

Of those who escaped martyrdom many died worn out in the service of the tribes. Of these were Pinot, who became the founder of Cahokia, preaching with such success that his chapel could not contain the multitude that thronged to hear him. Binnet, who left his mission among the Abenakis to die on the upland plains of the Mississippi, Gabriel Maret, who preached to the Eskimo, among the robbers of Hudson Bay; Mermot, whose gentle virtues and fervid eloquence made him the soul of the mission of Kasaska, far away in the valley of the Mississippi; Guignes, who travelled 600 leagues from Quebec to the territory of the Sioux, and when on the point of being burned alive by the Kickapoos, was saved by an aged Chief, who adopted him as his son, and Pirron, of whom the Mohawks said he has changed our hearts and souls, and Du Janney, whose memory is still preserved at Detroit and whose name was dear to the Ottawa's; and Millet, the only European ever permitted to sit at the great Council of the Onondagas; Stephen Carheil, who spoke the dialects of the Huron-Iroquois tribe with as much

FACILITY AND ELOQUENCE

as though they had been his mother tongue. Drullietot extolled even by the English for his incomparable charity, and Pequet, who for 30 years labored among the savages. To these let us add one whom Mr. Bancroft calls the faithful Senol, and the Lamberville brothers, John and James, who devoted themselves with Bruyas, Chaumonia, Le Moyne, Jogue, Fremy, and others to the Christianizing of the Five Nations. Father Brassani, who with his mutilated hand, wrote the history of his captivity and tortures among the Iroquois.

Grelon who, after the dispersion of the Hurons, clothed himself in the skins of animals, and northward by the shores of Lake Huron, amid the islets and rocks of its desolate coast, searched for remnants of his scattered flock. Pigart, who plunged into the forest with a company of famishing proselytes, and amid their miserable ramblings through marsh and mountain, endured for months the horrors of cold and hunger. Father John Delbeau, and James, who left with a roving band of Montagnais and met the Eskimo. Truly it might be said of them, as St. Paul wrote of the Apostolic missionaries, "They were stoned; they were crucified; they were stoned; they were crucified; they were put to death by the sword; they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth." The lives of these great priests were a continual heroism, and excite to-day the admiration and astonishment of Protestant writers. I have high official authority for saying, writes the author of the "Statesmen of America" that the priests and missionaries of the Roman Catholic Church are at this moment doing more good for the

CAUSE OF VIRTUE AND MORALITY

throughout the whole continent of America than those of any other religious denomination whatever. "There is one point," writes Mr. Hallett, in his "History of the Jesuits," "which cannot be disputed, that the Indians of British North America are treated by their Roman Catholic instructors with great kindness and consideration. So far as benevolence, charity and paternal care can afford comfort to the Indian, he receives it at their hands." The Honorable

(Continued on Page 4.)