



## CATHOLIC TRUTH SOCIETY.

Address by Mr. Golden on the History of the Church in Canada and the United States—Comparison of the French and English Methods of Colonization—Speeches by Father Drummond, S. J., and Father Kavanagh, S. J.

There was a good attendance of members at the Catholic Truth Society meeting held last week—the president, Mr. A. H. Kennedy, in the chair. After the routine business had been transacted Mr. J. J. Golden was called on to address the meeting.

He said that with their permission he should take up a short time in giving a brief sketch of the foundation and subsequent history of the Catholic Church in Canada and the United States. The first missions in Canada were founded almost at the same time that French colonization commenced and Quebec was founded nearly in the year 1608 and they found that they were in charge of the Jesuit Fathers. Digressing, for a moment, Mr. Golden spoke of the French as a colonizing people, taking exception to the statements so often made that the French do not make successful colonists. History proved that the foundations of the Catholic religion both in Canada and the United States were laid entirely by colonists of French nationality. Wherever the French settled missionaries accompanied them, hospitals, schools and convents in addition to churches were established, and in this respect there was a most marked contrast between the methods of French colonization and those of the English and many other nations. Proceeding with his subject Mr. Golden said in 1611 a number of the Franciscan Fathers arrived in Canada and in a short time established missions at distant points. Meanwhile the Jesuit Fathers were working their way through the west and the south, some were penetrating to St. Anthony's Falls where Minneapolis now stands. The year 1631 was an important one in the history of the church on this continent for it was then Lord Baltimore conceived the idea of forming a colony in the district which is now the State of Maryland. In 1633 the colony was actually established, the settlers, principally through the missionaries who accompanied them, laying the foundations for the spread of Catholicity in that portion of the land. In looking over the subsequent history of religion on this continent they found that from this time on until the early part of the nineteenth century Catholic settlements were confined pretty much to the localities which he had mentioned. But at the beginning of the nineteenth century they noticed a sudden change taking place all over the United States and portions of the Dominion of Canada. At the end of the eighteenth century what is now a great Catholic state, New York, contained only a mere sprinkling of Catholics amongst its population, but between 1812 and 1824 there was a very considerable increase. Then followed some years when not much advance was made until 1833 from which year to 1839 the improvement in members was a marked one. A quiet spell again ensued and then they came to the period 1846-49, the years of the Irish famine, during which the increase was enormous and laid solid foundations for the wonderful spread of the faith throughout the State of New York and the eastern states generally. To this cause they could attribute the present condition of New York, Philadelphia and the many other great Catholic cities in that portion of the country. A circumstance too, which undoubtedly tended to create another great Catholic centre in the States was the stand which Bismarck took with regard to the Church in Germany, when he drove out of that country a great number of fervent Catholics, who settled in the cities of Chicago, Milwaukee and other points. They were followed by thousands of Poles, and the consequence was a strong and growing Catholic population in those parts. Dealing particularly with the New England States, Mr. Golden took his hearers back again to the year 1844 when Bishop Fenwick established the College of the Holy Cross in the State of Massachusetts. At that time the entire New England States were united in one diocese. The college, which at its formation was but a small and unpretentious institution, was placed under the charge of the Jesuit Fathers, and its success has been unprecedented. Although it had once been burnt down and its promoters and supporters had had to contend with many other difficulties it had outgrown all the ideas of its founders, and had had not a little to do with the rapid spread of the Catholic religion which has had taken place in its neighborhood. As an instance of this Mr. Golden referred to the city of Boston, which was originally an entirely Protestant and Puritanical community, and is now a great Catholic centre. Quebec, too, had assisted in building up the great congregations found now in the New England States. In many parts of these states a visitor there would hear the French language spoken just as freely and as commonly as in the Province of Quebec; in fact, a stranger crossing the boundary into the State of Maine would hardly now-a-days notice any change, but would still imagine from all he heard and saw around him that he was in the old French-speaking Catholic Province of the Dominion. Citizens of Quebec had moved in there in thousands, they had taken possession, as it were, of many parts of the New England States, and had transformed what had had previously been bigoted Protestant communities into Catholic districts. Mr. Golden then went on to quote statistics, showing the wonderful spread of the Catholic faith in the States pointing out that the number had grown from seven millions in 1880 to over thirteen millions in 1894, with the result that the Church was the strongest and most influential religious body in the States. In proof of this he quoted some striking Protestant testimony, and proceeding to consider what field was open for the spread of the faith in the near future he referred at length to the work which was going on amongst the negro population in the south. In summing up he said that taking into consideration the progress that had been made in the past they might fairly expect that the continent of North America would before the close of this century have another five millions of Catholics, for conversions as well as immigration would go to swell the numbers. A great portion of the people were tiring of the firmness of the various sects into which Protestantism is divided, and there was undoubtedly a greater tendency than ever before to examine the history and teachings of the Church from which great results might be expected.

Mr. Golden having taken his seat amidst applause, Rev. Father Kavanagh, S. J., rose to move a hearty vote of thanks to him for his interesting and very suggestive lecture. The reference Mr. Golden had made to the conversion amongst the negroes would go to the heart of any man who had anything like zeal for the spread of the Church, for there was such a large population neglected and sitting out in the darkness who seemed only to need a little light to enter the fold. The negroes were naturally good people but they had been utterly neglected, but better days were coming, organized action was being taken for their conversion, and it was certain that the increase of the Church in that direction would be most marked. Mr. Golden had spoken of the early history of Canada; and certainly the accounts they read of those times were most interesting; the heroism they came upon here and there was encouraging; it was good for them to look back on those days and see what people did then for the spread of religion, and not only people who had vowed their lives as priests, but good men and true—warriors, merchants and others—who gave a helping hand to and supported the missionaries in their labors. Wherever the trader was there was the missionary. They knew that even in those early days D'Iberville was at Hudson's Bay and another missionary was there too; whilst there was a Father who left his bones at what is now Rat Portage, and some came up to these regions and went on beyond. In fact, the mark that the incoming settlers had taken possession of the country was in all cases the cross. They did occasionally read of those good traders becoming missionaries, but they never heard of the Catholic missionary forsaking his calling and becoming a trader. Father Kavanagh

compared this with the history of Protestant missions in the South Sea Islands in which they came across case after case where the missionary set up a store and by and by relinquished missionary operations when he found he required his whole time to attend to his mercantile affairs. Again, it was a strange thing to read how many retired Protestant missionaries had become the very columns of trading enterprises in South Africa and other parts. Father Kavanagh concluded his remarks by warmly praising the Truth Society and saying that its members deserved all support and encouragement in carrying out their aims and objects.

Mr. M. E. Hughes seconded the vote of thanks.

Rev. Father Drummond, S. J., supported it. Mr. Golden, he said, in his lecture had chosen some salient points and insisted upon them thus making his address a most interesting one without its being a mere narration of facts. He had been much struck with what had been said regarding the colonization power of the French as compared with the colonizing power of the English. There was one point in which the French were far superior in this matter to the English—they did not exterminate the savage. The French made a friend of the savage, made him a Christian and raised him gradually to a somewhat higher plane, and he (Father Drummond) believed that it was owing to the influence of the French in this country that the conduct of the British government towards the natives here is superior to its conduct in similar circumstances in any other part of the world. Sir Charles Dilke said the English were the only nation that exterminated the savage, all other nations kept them alive. In Mexico the savages were not exterminated, but the Spaniards intermingled with them and saved them. It was the same in all the Central American States. On the other hand, where the English-speaking nations found themselves in contact with savages, and where the benign influence of the Catholic church could not exert itself, the savages gradually disappeared from the face of the earth. Look at what had been done by the government of the United States. Things were a little better there now—probably because they had seen how much better this matter was managed north of the boundary line. But although the Englishman invariably exterminated the native he (Father Drummond) did not think it was owing to his being an Englishman that he behaved in that way—but to his being a Protestant, and he proved it by the example of Maryland which Mr. Golden had alluded to. The Englishmen who came there were Catholics—missionaries, Jesuit Fathers came with them, and they set to work to make friends with the Indians and succeeded in winning their sympathy and love. That was the first colony in which freedom of worship was established, any form of Christianity being tolerated, but as soon as Protestants became numerous enough to carry the day they began to exterminate and persecute the Catholics, and then also the Indians began to suffer. Let them compare the way the Indians were treated in the first years of Catholic settlement in Maryland with the treatment the Indians received from the Protestant settlers of New England. Longfellow spoke of it forcibly in "The Courtship of Miles Standish" when he said "they answered the Indians at the cannon's mouth." While the New Englanders were afraid to go fifty miles into the woods; while Elliot, who was accounted the most zealous of the Protestant missionaries, had not penetrated the wilderness more than six miles from Boston. Father Marquette was at Sault Ste Marie, twelve hundred miles from the coast and established a settlement which is there until this day. With regard to colonists and different ways of colonizing Mr. Edouard Richard, formerly of Winnipeg, had recently published a book on the history of Acadia, in which he said something which he (Father Drummond) believed was very true, namely, that when the English colonized they carried with them into their colonies everything that existed in England. When the Englishman went into Africa he must have Pears' soap to shave with, he must have all the comforts he had in the old country, and he

imposed his will by the imperiousness of his authority. The Englishman went colonizing with all the might of the British Empire behind him, and generally with a number of followers around him. But the French went into the colonies alone and lived the lives of the Indians; they accustomed themselves to the habits of the first inhabitants. People were proud of the British lion and the great flag that waved all over the world, and the empire on which the sun never sets; they felt proud of that—but as to affection it could not be said there was much love for England to be found in colonies established by Englishmen, except amongst the colonists actually English by blood. The Englishman colonized by force of will, the Frenchman by sympathy and love, or as Mr. Richard calls it "the winsome influence of France." Passing on to other portions of Mr. Golden's lecture Father Drummond referred particularly to the negro question, bearing testimony to the work done amongst the colored people by Protestant teachers who had gone down from the north. Having lived in Maryland for three years he had had considerable opportunity of studying the negro character, and he recalled several amusing and interesting incidents which had come under his observation. In conclusion, Father Drummond again referred in complimentary terms to Mr. Golden's lecture and heartily supported the vote of thanks.

Mr. F. W. Russell and the President having added a few words in support of the motion it was carried by a standing vote and Mr. Golden having replied a most interesting meeting was brought to a close.

## OMNIUM GATHERUM.

Glance at our Exchanges.

Bob Ingersoll.

Bob Ingersoll has recently been made the victim of the practical application of his own principles, but he does not at all take the matter with that equanimity which one would expect from a gentleman who announces these principles so dogmatically. In one of his lectures he declared the right of the thief to take the property of another, because he wants it and cannot obtain it in any other way than what the world calls theft. But Mr. Ingersoll has had \$200 stolen from him by a pickpocket, and he is very indignant thereat. Why should he not be satisfied, as, according to his own principles, the thief only did what he had the right to do, being unable to get at the colonel's money otherwise than surreptitiously when he wanted it? It makes all the difference in the world whose ox is gored.—The London Catholic Record.

Archbishop Kenrick.

The venerable prelate of St. Louis has been ill, and the recent hot spell has affected him greatly, so that his friends fear that his end is near. Says one of his priests:

"In fifty years Archbishop Kenrick has not taken one hour's recreation. When indulging in what most men would call relaxation, he was only changing work, and even then prayer and meditation was his mental occupation. The Archbishop all his life rose at 4 o'clock in the morning and devoted three hours to prayer, the celebration of Holy Mass, and the divine office. This routine he never deviated from even on his his travels. When away from home his greatest annoyance was his inability to observe his daily routine. Seeing this, Archbishop Ryan presented His Grace with a small alarm clock, which he ever afterwards carried with him on his journeys. Every day the Archbishop spent a half hour before the Blessed Sacrament. The stroke of the clock at 4 always started him on his way to the sanctuary. This practice he never omitted. On one occasion, after he had confirmed in four city churches, we called, and were informed that His Grace had arrived three-quarters of an hour before. We presumed that he was taking a much needed rest, and prepared for a long wait, when His Grace entered the parlor seemingly quite fresh, and the globe of holy water that hung to his forehead told where he had spent the intervening time. He was a remorseless enemy of self-indulgence. One result

of this was the freedom of his mind from any personal bias. The Archbishop was as free from the spirit of resentment as a bronze statue. Priests have marveled at the mildness with which the Archbishop treated those who offended him."—N. Y. Freeman's Journal.

Of Interest Here.

Rev. Sister Boire, secretary of the Grey Nuns, of Montreal, in company with Sister Finnigan, of Lawrence, Mass., visited her brothers in Manchester last week, F. M. Boire and Paul H. Boire. Sister Boire was for sixteen years missionary in the Province of Manitoba. The Sisters stopped at the house of F. M. Boire, 56 Webster street. They arrived Friday morning and left Saturday afternoon.—The Emerald, Manchester, N. H.

An Anglican Clergyman Addresses the C. T. S.

The value of Catholic literature is most forcibly shown by the address of an Anglican clergyman delivered before the Catholic Truth Society of England. He said he would take the opportunity as an Anglican to protest most strongly against the bitterness often displayed by many members of his own church, as well as by Non-conformists, towards the Roman church, a bitterness that was largely due to the ignorance which the Catholic Truth Society was trying to dispel, and he believed this society would be the means of bringing about a better feeling between the Romans and Anglicans. These words show how much good can be accomplished by the circulation of Catholic literature, and answer most conclusively the question, What is the mission of the Catholic press?—Church News, Washington, D. C.

A Big Bird of Freedom.

The eagle shot by Chief Kirkcaldy, which has been a prisoner in the cells for a few days, measured 7 feet from tip to tip.—Brandon Sun.

A Hint to the Archdeacon.

The representatives of the Anglican church in Canada have placed themselves on record as being in favor of separate schools. The subject came up before the Synod which met recently in Montreal, and was discussed at great length. The several speakers laid special emphasis on the necessity of taking some measures to ensure the young a better knowledge of religion, its doctrine and practice, than they can at present obtain in the public schools. Our Halifax correspondent quotes elsewhere and comments upon some instructive excerpts from the speeches made. A resolution was finally adopted to the effect that the Church of England should, as soon as possible, and wherever practicable, secure the establishment of her own schools. The Synod's action augurs well for the cause of religious instruction in Canada. The Anglicans are a large and influential body, and their example will not be without effect on the other Protestant denominations.—Casket, Antigonish, N. S.

Fleeting Pleasure.

No doubt there is a certain kind of joyous hilarity extracted from social gatherings and entertainments, but is it real gladness of soul and heart? No; nothing like it. The farthest from it possible. "Men do not gather figs from thorns, nor grapes from thistles." Sure enough, selfish feelings and ambitions are stimulated by the acquirement of riches and positions of honor and distinction, as evil propensities derive pretended pleasure from the gratification of a passion or the accomplishment of a desire. These things produce a kind of joy and afford a temporary gleam of satisfaction. But the heart is not content nor is the soul in peace. The only condition that could rightfully enhance the value of the acquired boon is a feeling of security and permanency. These, also, are the very elements that are wanting.—Catholic Times, Philadelphia.

Not Bigger Than Ours.

A squash raised by Henry Bateman is on exhibition in Brownsville. It measures 5 feet and 6 inches in circumference, and weighs 76 pounds.—The Catholic Sentinel, Portland, Oregon.

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