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PRICE

Canadian Missionaries and Mr. Parkman.

A LECTURE BY FATHER RYAN, S.J.

The Reverend Father Ryan, of the Jesuits, delivered the following lecture on Thursday evening, the 2nd of March, in the Academic Hall of St. Mary's College, before a highly intelligent and appreciative audience:—

Ladies and Gentlemen: I think it is scarcely necessary to introduce myself; but it may be well to introduce my subject. Shakespeare says we should "speak by the card." Now, I fear the announcement on our card may possibly lead to some confusion of thought. You are told that the subject of my lecture is "Canadian Missionaries and Mr. Parkman," and it is just possible that some may be surprised to find Mr. Parkman in the company of Canadian Missionaries. I have not the pleasure of knowing Mr. Parkman personally, but, I think, I may tell you that he is not, and never has been, a missionary in Canada. He is an American gentleman, of considerable literary merit, who has lately written some interesting volumes on the first French settlers, lay and clerical, in Canada. I intend to consider him only as the historian of Catholic missionaries; and by missionaries I mean those religious men and women, who left home and friends in France to bring Christianity and civilization to this country.

This is a brief explanation of the terms on our card. I have brought on the stage the characters we are going to consider, and now I shall introduce my subject with a story. The story is old, but is only all the better because of its age. I will borrow the words of Cardinal Newman: "Once upon a time the man invited the lion to be his guest, and received him with princely hospitality. The lion had the run of a magnificent palace, in which there were many things to admire; the subjects represented were various, but the most prominent of them had an especial interest for the lord of the forest. It was that of the lion himself. The owner of the mansion led his guest from one apartment to another, and directed his attention to the homage that was paid to the importance of the lion tribe. There was, however, one remarkable feature in all these representations: The man was always victorious; the lion was always overcome; the man had it all his own way, and the lion was but a fool and served to make him sport. There was Sampson tearing the lion to pieces; David taking the lion by the beard; there was a gladiator from the Roman Amphitheatre in mortal struggle with his tawny foe, and it was evident that the man was getting the mastery. There was a lion in a net, a lion in a trap, and four lions in harness were drawing the car of a Roman Emperor, and Hercules, clad in the lion's skin, with the club that demolished him; and this was not all. The lion was not only triumphed over, he was tortured into extravagant forms, as if he were the very creation of man. He became an artistic decoration and a heraldic emblemmant, the feet of alabaster tables fell away into lions' paws; lions' faces grined from each side the fire-place, and lions' mouths held the handles of doors. There were sphinxes too, half lion half woman; there were lions rampant, lions couchant, lions regardant, lions and unicorns, lions white, red and black; in fact, there seemed no misconception or excess of indignity that was thought too great for the lord of the forest and the king of brutes. When they had gone through the mansion the man asked the lion what he thought of the splendour it contained. In reply the lion did full justice to the riches of the owner and the skill of the artist, but he added "I lions would have cared better had lions been the artists."

The application of the parable to our present purpose is not very difficult. Mr. Parkman is the man, the lion is the Catholic missionary in Canada. I do not know if Mr. Parkman thought of our story when writing his history, but certainly does say more than once that the missionaries were "lions in courage and deeds of noble daring; but, whether to show his own superior power, or to display every skill, he is not infrequently found tearing the lion to pieces like Sampson, holding him by the beard and throttling him like David or like Hercules, club in hand, leading him out for the sport and pleasure of demolishing him. But, enough of fable; let us come to fact. I have been asked by a person, who read our card, if Mr. Parkman is a Jesuit. There are different kinds of Jesuits: there is the Jesuit of fiction and the Jesuit of fact; the Jesuit of romance and the Jesuit of reality; the Jesuit of Parliaments, platforms and periodicals, and the Jesuit who is recognized as a Religious by the Catholic Church, who, for the greater glory of God, devotes his life to his own salvation and perfection, and to the salvation and perfection of his neighbor. Who is ever ready to leave home and country and friends, and to go to any part of the world, whether the order of obedience may send him, where the greater glory of God may demand his services.

Mr. Parkman devotes a volume to "The Jesuits in North America." But Jesuits are not the only American missionaries of whom Mr. Parkman writes. He also devotes some chapters to "Missions and Monks," and gives us the history of three Religions in Canada—Monks, Nuns and Jesuits. Mr. Parkman is a careful, conscientious and truthful historian in his investigation and narration of historical facts. He has consulted the best authorities, has collected his materials with much labor and care, and has given us the result of his patient research in several very instructive and interesting volumes. But we think it was most unfortunate that

Mr. P. was not content with narrating historical facts, and if he thought it necessary to give his opinion, we are sorry he did not use the same care in correcting his opinions as he did in collecting his facts. I do not intend to question his facts; but I do mean to question, examine and refute his opinions, and this I shall do by simply comparing his opinions with his facts, and allowing you to draw your conclusions. I think we shall then see that Mr. Parkman refutes himself. Our author describes the Jesuit of fact, of real life; he defines the Jesuit of romance and fiction. We accept Mr. Parkman's description; we take his definition, too, and apply it to himself, and from his own words we shall show him that there is at least one who corresponds to his idea of a Jesuit, and that one is—Mr. Parkman himself. A Jesuit, or Jesuitism, says Mr. Parkman, is "a centralized contradiction, a phenomenon of moral mechanism." Now we shall show that this definition is verified in the person of our historian, and not in the characters whose labors he describes so well. We shall take Mr. Parkman all to pieces; put him over against himself; give just his facts; then his opinions about Monks, Nuns, and Jesuits in Canada, and I will ask Mr. Parkman to contemplate this centralized contradiction, and in the next edition of his book, to explain this phenomenon of moral mechanism—himself.

The first missionaries to Canada, our historian tells us, were the Franciscan Friars, Champlain, "the single-hearted founder of the colony," as Mr. Parkman calls him, applied to France for missionaries in 1615 to rescue from perdition a people living, as Champlain says, like brute beasts, without faith, without law, without religion, without G. d. The Franciscan Friars responded to the appeal, and four Religious of the branch called Recollets—Denis Jamot, Jean Dolbeau, Joseph Caron and Pacifique Du Plessis—set out for New France, and arrived at Quebec at the end of May, 1615 (page 359). The priests packed their church ornaments, says Champlain, and we our baggage, and all confessed their sins before setting out on the voyage.

"Great was the perplexity of the Indians as the Apostolic mendicants landed beneath the rock of Quebec. Their garb was a form of that common to the Brotherhood of St. Francis, consisting of a rude garment of coarse grey cloth, girt at the waist with the knotted cord, and furnished with a peaked hood to be drawn over the head. Their naked feet were shod with wooden sandals, more than an inch thick. Their first care was to choose a site for their convent. The first Mass ever said in Canada, Dolbeau was the officiating priest; all New France knelt on the bare earth around him and cannon from the ship and the ramparts hailed the majestic rite; then in imitation of the Apostles they took counsel together and assigned to each his province in the vast field of their mission: to Caron the Hurons, and to Dolbeau the Montagnais, while Jamot and Du Plessis were to remain near Quebec. Dolbeau went with the rovingordes of Tadoussac to their hunting grounds, and lodged in a hut of birch-bark full of abominations, dogs, fleas, stench and all uncleanness. Having been blinded by the smoke he returned to Quebec, only to set out again with opening spring on an extensive tour that brought him to the Equimaux. Caron had meanwhile hastened to the site of Montreal, mingled with the savages, studied their language and declared his purpose of wintering in their village. His friends tried to dissuade him, telling him of the privations he must endure. His answer was: "What are privations to him whose life is devoted to perpetual poverty, who has no ambition but to serve God? When the Hurons and Montagnais left Montreal and went up the Ottawa Valley towards the Huron country, Caron accompanied them. He himself tells us of this journey. (Read page 367.) Champlain followed and found the Friar amongst the Hurons, lodged in a little bark convent that the Indians had made him. In this little hut the priest had his altar. Before this altar he stood in his priestly vestments on the 13th August, behind him his little band of Christians—the twelve Frenchmen who had attended him and the two who had followed Champlain. The Host was raised aloft, the worshippers knelt, and their voices joined in the hymn of praise Te Deum Laudamus, and then a volley of their guns proclaimed the triumph of the Faith to the Ojibwa, Manitous, and all the brood of anomalous devils who had reigned with undisturbed sway in these wild realms of darkness. The brave Friar, a true soldier of the Church, had led her forlorn hope into the fastnesses of hell; and now, with contented heart, he might depart in peace, for he had said the first Mass in the country of the Hurons."

These are facts; they are truly and eloquently told, and we thank Mr. Parkman for the telling. But now let us hear his opinion. We would like to know what manner of man was this brave Friar; how this "true soldier of the Church" was formed, and what motive prompted him to lead "the forlorn hope into the fastnesses of hell." Mr. Parkman will tell us that brave Friar was a Franciscan, that he was formed in the school of St. Francis, and who and what was St. Francis? "He was a saint, hero or madman," says Mr. Parkman, according to the point of view from which he is regarded." Our author is clearly inclined to consider him at least a madman, for here is what he says of the saint: "He was very young when dreams and visions began to reveal to him his vocation and kindle his high-wrought nature to sevenfold heat. Self-respect, natural affection, decency, became in his eyes but stumbling blocks and snares. He robbed his father, to build a church, and, like so many Roman Catholic saints, compounded faith with humility. He vowed perpetual poverty and perpetual beggary, and in token of his renunciation of the world, stripped himself before the Bishop of

THE IMPERIAL PARLIAMENT

London, Feb. 28.—In the House of Commons, the Attorney-General moved a resolution declaring void the election of Michael Davitt, returned for Meath.

Mr. Cowan (Radical) moved an address to the Queen praying that in view of the arrest, re-arrest and subsequent return of Davitt to Parliament, a free pardon be granted him. The Speaker ruled Mr. Cowan's motion out of order.

The resolution declaring Davitt's election void was carried by 208 to 20. The Attorney-General stated that the Government would not move for a new writ, but allow time for Mr. Egan to claim the seat. Mr. Cowan gave notice that he would renew his motion for the pardon of Davitt. London, March 1.—In the House of Commons Mr. Calne called attention to the missing steamers "City of Limerick" and "City of London," and pointed out that they had both been lengthened. He asked that the Board of Trade should order the survey of any similar steamers of the same line. Mr. Chamberlain said he had written to the owners of the "City of Limerick," but his letter remained unanswered. The vessel, he said, was not insured at Lloyds. He had no official information as to the ownership of the "City of Limerick," but they nevertheless would still consider it their duty to detain such steamers when sailing from the United Kingdom.

Mgr. Duhamel in Paris.

A visit to the Bill of Montmartre and the Temple of the Sacred Heart—The Church of Ottawa to have a Pillar therein.

On his way to Rome Mgr. Duhamel, Bishop of Ottawa, passed through Paris, where during a brief delay he visited the famous Hill of Montmartre. This hill, which is situated in the most radical part of the gay capital, is the site upon which is being erected a temple which shall be one of the most grandiose in Europe. It is known as "Le Lion National" and is dedicated to the Sacred Heart. Its cost will be over forty million francs. Mgr. Duhamel was very cordially received and shown around by the Rev. Father Rey, O.M.I., the director of the Chapel. The visit of His Lordship was recorded as follows in a monthly periodical:—"It was during the first week of January that we received the visit of Mgr. Duhamel, Bishop of Ottawa, in Canada. His Lordship was accompanied by two curas of his diocese. The three pilgrims were on their way to Rome. Mgr. Duhamel visited the works with a great deal of satisfaction; two years had gone by since his last ascension to the holy hill. His companions who had not yet seen the rising temple at Montmartre, were struck with admiration at its grandeur. Mgr. Duhamel kindly promised that the diocese of Ottawa, founded by the French and largely attended to by French priests, would not remain indifferent to the realization of the 'National Yew.' He will have a collection taken up in his vast diocese, which will give him a right to one day ask in the name of the Church of Ottawa for a pillar in the new temple to be dedicated to it. The Oblates, who during forty years have been evangelizing Canada, will be glad to hear of this promise made by the second Bishop of Ottawa." One of his Lordship's companions, Rev. Father Michel, cure of Buckingham, also promised the finest piece of wood that can be found in our Canadian forests, which will be used in the construction of the altar. Thus, while efforts are being made to link the interests of Canada with those of France in a commercial direction, the French people will have in another manner an indelible proof of Canadian sympathy in their religious aspirations.

The International Walking Match.

At 9.11 p.m. on Saturday the great International go-a-ye-please was concluded in New York. At 9 p.m. the score stood:—Hazel, 598; Sullivan, 525; Norem, 555; Hughes, 535; Fitzgerald, 575; Hart, 542. The total receipts of the match are about \$46,000. After deducting expenses there will be \$30,000 left for the winners. Over nine thousand persons were in the garden at the close. To nearly all the contestants stimulants in small quantities have been administered from the beginning of the week. Sullivan saved his entrance fee by the greatest exertion. On completing 525 miles he made a bolt for his quarters after receiving a basket of flowers and being loudly cheered. Rowell was present but not invited to the spot. He looked flustered, and was evidently nervous. To a reporter he said he did not know what caused the trouble, although he had taken vinegar in mistake for beef tea. He was prepared to make a bigger score than any that would be made this race, and yet give the boys another brush. Hughes finally retired with a score of 555. A 9.11 p.m. Hazel had achieved a score unequalled in pedestrianism of 600 miles, and was presented with a jewelled whip. Fitzgerald finished with 577, and Hart with 542. An attachment was served on the referee for \$313 of money belonging to Hart. The total amount repaid by Hazel out of the proceeds of the walking match is \$21,750, not including the trophy. Fitzgerald gets \$8,100, Norem \$3,050, Hart \$2,040, Hughes \$1,630, Sullivan \$1,020.

Mr. John Kilroy, an old resident of Osogood, Que., died at that place on March 4, aged 93.

IRELAND

The Land War.

DUBLIN, Feb. 28.—The case of appeal from the judgment of Commissioners O'Hagan, Little and Vernon, affirming the decision of the Assistant Commissioners, under the Land Act, in reducing tenants' fixed lease from £36 10s to £20, came up in the Court of Appeal to-day. The Lord Chancellor supported the judgment of the Commissioners, but the Lord Chief Justice and other Judges disagreed on the main question, and laid down principles on all points raised to guide Commissioners in future actions.

DUBLIN, March 1.—The caretaker at the Moate was fatally shot last evening. London, March 1.—A proclamation has been issued offering a reward of £500 to any one who shall within six months give information leading to the conviction of the murderer of the man Bailey, who was found shot dead in the street in Dublin. A further reward of £400 is offered for some private information in regard to the crime. Any one not the actual murderer, giving information will receive free pardon. London, March 1.—Mr. Redmond, M.P. Land Leaguer, goes to Northampton by the advice of the Irish voters to oppose the return of Bradlaugh. A cavalry regiment will be sent there in view of possible disturbances. The polling takes place to-morrow. London, March 2.—Correspondence of Mr. Forster, Chief Secretary for Ireland, is published, in which he refuses to defray the cost of arming the Property Defence men. A despatch to the Standard from Limerick says: "The party who attacked the farmer's house at Feacle on Sunday did not kill any member of his family. A dynamite cartridge has been discovered in the Custom House here." Mr. Forster has started for Dublin. Boston, March 2.—The Rev. Lawrence Walsh, treasurer of the Irish National Land League reports that the sums received from January 13 to October 10, 1881, when the third quarterly reports were issued, were \$101,556.76; the remittances received from October 10, 1881, to February 14, 1882, were \$60,341.22; total, \$161,898.08. The sums reported as sent direct from the date of the Buffalo Convention to October 10, 1881, were \$24,328.74; reported from the Monroe County League, through Dr. Casey, of Rochester County, N. Y., \$4,500, the grand total being \$201,233.52. London, March 1.—The Commission of the House of Lords on the Irish Land Act have invited Mr. Forster, Secretary for Ireland, to appear before them as a witness. Mr. Forster has refused under instruction received at a special Cabinet Council. Mr. Forster, Chief Secretary for Ireland, has telegraphed to Lord Cairns, chairman of the committee, to enquire into the working of the Land Act, declining to give evidence before the committee. Limerick, March 4.—It is rumored that martial law will be proclaimed in the County Clare. Dublin, March 4.—Six arrests to-day in connection with the murder of the informer Bailey. Mr. Forster has returned to Dublin. A large crowd hooted him at the Government depot as the train passed last evening. Hazel, an ex-suspect, was arrested for supposed connection with the demonstration. New York, March 4.—Egan, Treasurer of the National Land League, has written to Judge Birdsell, member of the committee appointed by the Chicago convention, suggesting in view of the slanders of enemies regarding the disposition of League funds, that an audit committee be appointed by Irish organizations in America or by a committee of the Chicago convention, to whom the fullest satisfaction as to every detail of expenditure will be given. Egan says details could not be published without giving information to the enemy which they would use to the detriment of the League movement. So the present League has received from all sources in America, including £1,000 from Canada, £106,000. This is independent of nearly £60,000 contributed through the League to the relief of distress in Ireland in 1880. Notwithstanding the heavy outlays of the past eight months the reserve fund is about £27,500. Egan concludes as follows:—"I take the opportunity of conveying through your committee to the various Irish national organizations of America, the grateful thanks of the League Executive at home for the splendid and unparalleled manner in which they sustained the movement throughout a long struggle—a struggle which we hope before long will be crowned not only by a satisfactory settlement of the land question, but by the achievement of national independence for our long oppressed country." London, March 6.—Mr. Hunt, late book-keeper in the office of the United Ireland, and Mr. O'Keefe of the editorial staff of that journal, have been released from Kilmalsham gaol. The Gazette offers a reward of £1,000 for information leading to the discovery of the murderer of a constable named Kavanaugh at Letterfrack, County Galway. Limerick, March 6.—It is stated that on many estates money for payment of rents has been lodged in the bank to the joint credit of the landlord and tenant, the latter binding himself to give his signature for withdrawal of the money; the moment the suspects are released. The London News denies that a plan is under consideration to pay members of the Irish Parliamentary party elected at next election.

ATTEMPTED ASSASSINATION OF QUEEN VICTORIA.

THE PRISONER BEFORE THE POLICE MAGISTRATE—DOUBTS OF HIS SANITY NOW ENTERTAINED—CONGRATULATIONS FROM HIS HOLINESS THE POPE.

LONDON, March 3.—A despatch to the Press Association says Queen Victoria was fired at at the Windsor Railroad station to-day. She escaped unhurt. Windsor, March 2.—Late this afternoon, as the Queen, with the Princess Beatrice, was entering her carriage at the railway station to drive to the Castle, she was fired at by a man in the crowd, happily without harmful result. The Queen had been in London holding a drawing-room reception, and was just returning. The Royal train had just arrived, and the station was crowded with Eton boys and towns people, who, with their hats raised were heartily cheering her as she crossed the crimson carpeted platform from the royal carriage. She had first entered the carriage, and the aged John Brown had taken his seat beside the coachman, who started the horses, while the air was still re-echoing with the cheers, when a shabby, ill-looking man, about 35 or 40 years old, standing at the entrance of the station yard among the other spectators, about thirty paces from the carriage, deliberately raised a pistol and fired at the Queen. He seemed about to shoot again when the revolver was struck from his hand by James Burnside, a photographer, of Windsor. Others seized him, and the police rushed in and took him into custody. Meantime the Queen's coachman drove on as though nothing had happened and reached the castle in safety. The crowd attempted to take the man from the police; the Eton boys cried "lynch him," and a rush was made toward the spot where a handful of police protected the would-be assassin; but a cab was sent for and the man was got safely away, though severely hustled. It should be stated at once that the cartridge is believed to have been blank, though the pistol contained two loaded ones. The noise of the shot was very slight, and the Queen did not hear the explosion. A few minutes after the Queen despatched the following telegram to the Prince of Wales at Marlborough House: "In case exaggerated reports should reach you, I telegraph to say that as I drove from the station here a man shot at the carriage, but fortunately hurt no one. He was instantly seized. I am none the worse." McLean said he would not have done what he did had he not been hungry. It appears, however, that he took a hearty meal at a Windsor coffee house shortly before the attempt. The Pope telegraphed regret at the attempt upon the Queen and congratulations upon her escape. MacLean says he is 27 years old. He states he is a grocer's assistant. The doctors pronounce him sane. The revolver is a six-chambered Colt's, American make. Two chambers were loaded and two had been recently discharged. Fourteen ball-cartridges were found on the prisoner. The Cabinet sent a despatch to Windsor, expressing gratification at the failure of the attempted assassination. No bullet marks were found on the Queen's carriage. Resolutions expressing horror at the attempted assassination of the Queen were passed at various meetings to-night here and in the provinces, including a meeting of Irishmen. The Czar, Empress of Austria, and the Emperor William telegraphed messages of sympathy. London, March 3.—The Times says: "It no more can be said for McLean, the would-be assassin of the Queen, than could be said for Giltan, the assassin of Garfield, or LeRoy, murderer of Gold, he can as little expect to escape punishment. Minister Lowell tendered to the Queen the congratulatory of the American nation on her escape. Telegrams expressing similar sentiments were arriving at Windsor throughout the night." London, March 3.—McLean has been removed to Reading Jail. It is stated that the certificates of the eminent physicians, Mandley and Goderich, assert mental aberration in the prisoner of long standing.

THE IRISH PARLIAMENTARY PARTY.

London, March 6.—It is stated that in order to prevent the perpetuation of divisions in the Irish Parliamentary party and the lax attendance of its members, it is proposed to elect each member, elected next election, £300 per session and contribute £300 toward the expenses of each contested election. The Faculties expect to return 70 members at