

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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## THE PAN-AMERICAN CONGRESS.

As our readers already know, the Pan American Congress, opened in the Toronto Pavilion on Thursday, the 18th: and will terminate before this issue of the Record will reach the majority of its subscribers. The greatest disappointment was felt when Dr. Smith, President of the Congress, read the following telegram from His Grace Archbishop Ireland, to the five thousand people assembled in Massey Hall, on the evening of the 19th, every one of whom, it is safe to assume, came mainly to have the pleasure of listening to a brilliant address from the great prelate of St. Paul's:—

"I deeply regret that circumstances, unforeseen when I gave you my promise to attend the congress, make it impossible for me to keep my word. I wish the congress every measure of success."

After the reading of the Archbishop's telegram Rev. Father Ryan, rector of St. Michael's Cathedral, of Toronto, spoke briefly, saying that while he could not claim to have any Anglo-Saxon pluck, he had some Celtic daring, and it was by virtue of that that he came there, for he knew that the audience would be disappointed, and he feared it would be in dignant. He came there to stand by the chairman of the evening. He was present when the mayor had welcomed the delegates, and that welcome was sincere, as Toronto's welcome always is. It was a sign of sincerity to stand by a friend when he was down, and he knew that Dr. Smith would feel disappointed. He had reason to feel so, and his sympathy had led him to come there to corroborate what Dr. Smith had said. While he did not understand the particular circumstances which had kept the great prelate of the west from attending their meeting, it was not their fault. He had been personally instructed by Archbishop Walsh to invite Archbishop Ireland to partake of the hospitality of St. Michael's Palace. He was sure from what he knew of the Archbishop that he would appreciate the manner in which the Toronto audience had taken it, and that he would make, take or accept an opportunity to vindicate himself to them. Father Ryan concluded by highly complimenting the audience for its magnificent self control.

Rev. Dean Harris, P. P., of St. Catharines, read the following very able paper at the meeting in the Pavilion on Saturday night, which was one of the best of the Congress:—

At the request of my highly-esteemed friend, Mr. Shorin, whose name is so happily associated with the inauguration and success of the Pan-American Congress, I have come here this evening 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 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, twenty-eight volumes, entitled "Lectures Elémentaires," dealing in detail with the heroic labors of some of the Catholic priests 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 eighteen volumes octavo; the letters of the "Fathers of the Congregation of Foreign Missions," filling fourteen 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 worshipping 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 Pontiffs. 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 of Propaganda Fide. It was established by Gregory XV. in 1622, and richly endowed by Urban VIII., who, in 1627, built the now famous missionary col-

lege named after himself. This Congregation is the medium through which the Pope commissions those who are destined to preach the Gospel in foreign lands; by this body faculties for the administration of the sacraments are given, the portion of the spiritual vineyard to be cultivated allotted, and jurisdiction more or less granted. The Congregation of Propaganda erects new sees and forms them into an ecclesiastical province, with a Metropolitan or Archbishop, who is practically the chairman when his suffragans meet in council. The printing establishment attached 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 Algoma 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 elicit 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 two hundred to three hundred 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 the shadow of death. Each missionary educated at the Propaganda must send 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 competition in its collection of works 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, Chaldean, 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 forty-four different languages, by students representing peoples from all parts of the world. This diversity of languages typifies the Catholicity and union 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 spiritual nature. As the Apostles 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 one another in their physical or moral characteristics, they speak as did 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 may be united "under the one fold and one Shepherd." The missionary work done by the priests educated at the Propaganda is, however, but as a drop in the ocean compared with the enormous labors of the great missionary orders of the Catholic Church. The Congregation of Propaganda has divided Heathen and Pagan lands into six hundred and eighty districts, and six hundred 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 other its respective field and assigning territorial limits, thus preventing any two missionary societies working in the same vineyard. 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 only 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 most of the missions; and, indeed, in many parts of Asia and Africa whole 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. After Christianizing all Europe she was intimately acquainted with every phase and form, every varying modification and change, associated with our nature in its multifarious 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 the acknowledged 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 Catholic missionaries. The accuracy of the priests' observations, fixing the position of innumerable places throughout the Chinese Empire, and ranging through 33 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 laid 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. Gertzeff in his work on China, "has been borrowed from the treatises of Roman Catholic missionaries." Two hundred and fifty years ago Father Chamaud, without portable chronometer 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 Indian's dwelling on the frontiers of Alaska. This monogram, with its wonderful illustrations, is the production of a missionary priest, who for twenty years has consorted 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' equestrian exercise every week, and this continues for three years, at the end of which time they are the equals of any rough riders of 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 Brebeuf, who was burned at the stake by the Senecas, established the great English Earldom of Arundel. Father Dailon, the Franciscan missionary, who traversed this country two hundred and seventy years ago, was the son of Count Dulude. 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. Father Schenize, who welcomed 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 respecting the education and social respectability of Protestant ministers in general, and of Ontario in particular. It is the society established for the conversion of the French-Canadians desires to make any impression on the people of the Province of Quebec it will do well to send missionaries to these benighted people 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 colporteurs and missionaries, who are supposed to represent in the districts of Quebec the enlightenment 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 missionary work 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 1,299,300. In the missions of the Buddhist countries Ceylon had in 1882 a total of 195,500 Catholics, increasing since then at the rate of 1,000 a year. In Burma in this year there were 24,000; in the Malay peninsula there were 11,178 Catholics; in Siam the same year 13,180; and in Cambodia 14,800. And so the statistics of Burma, Annam, Cochinchina, Tonquin, and many missions in China, Tibet, Japan, Asia Minor, Cyprus, Syria, Persia, 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 North West, the British Columbia missionary regions, Labrador, and the frontier regions of Alaska, are committed to the care of the Oblate Fathers. Patagonia and the neighbouring islands are attended by the Fathers of the Society of the Sacred Heart, established by the saintly and famous Dom 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 1619 Fathers Brebeuf and Lalemant, after suffering the horrors of mutilation, were burned at the stake, almost with in gunshot of the present town of Pentanguishene; Isaac Jogues, killed by the Mohawks; and John de Nove, trozan to death on Lake St. Peter. In this year Father Garnier was also martyred. On the 18th December, same year, Father Noel Cabanel met a similar fate. Nicolas Viel, Leonard Garreau, Datox and Poncet, and the fearless Rene Menard, LeMaistre and Vignal, Souel and Constantine, Du Poisson and Dotalleau, all gave their lives for the faith. John Duquette, who visited the savage nations on the borders of the Mississippi, and was killed in the midst of his apostolic labors; Gabriel de Laribourde, killed by the Illinois; Maxim Le Clerc, tortured and put to death by the same tribe; Daniel Tutu, burned on the banks of the Mississippi as late as 1728; Francis de Buisson, burned by savages in 1717; and Father Vercaillere, drowned by the Mississippi tribes. Of those who escaped martyrdom many died, worn out in the service of the tribe. Of these were Pinet, who became the founder of Cahokia, preaching with such success that his chapel could not contain the multitude that thronged to hear him. Binnetau, who left his mission among the Abenakis on the upland plains of the Mississippi; Gabriel Marest, who preached to the Eskimo among the icebergs of

Hudson Bay; Mermet, whose gentle virtues and fervid eloquence made him the soul of the mission of Kaskasia, far away in the valley of the Mississippi; Guigres, who travelled six hundred leagues from Quebec, to the territory of the Sioux, and when on the point of being burned alive by the Kickapoons 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 DuJanmay, whose memory is still preserved at Detroit, and whose name was dear to the Ottawas; 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; Druliettes, extolled even by the English for his incomparable charity; and Piquet, who for thirty years laboured among the savages. To these let us add one whom Mr. Bancroft calls the faithful Senat, and the Lamberville brothers John and James—who devoted themselves, with Bruyas, Chatmonat, LeMoine, Jogue, Fremont, and others to the Christianizing of the Five Nations. Father Bressani, who, with his mutilated hand, wrote the history of his captivity and tortures among the Iroquois. Orelon, who, after the dispersion of the Hurons, when his soubane was in rags, 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 the remains of his scattered flock. Pyart, who plunged into the forest with a company of famishing proselytes, and amid their miserable roamings through marsh and forest, endured for months the horrors of cold and hunger. Father John Dolbeau, who, in 1636, 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 cut asunder; they were tempted; they were put to death by the sword; they wandered about in sheep-skins, in goat-skins, 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. Halket, 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 Hon. Charles Murray, author of "The Travels in North America," after noticing in the generous language which might be expected from him, the zeal and enterprise with which the Roman Catholic religion inspires its priests to toil, travel, and endure every kind of hardship, continues thus: "In this labor, especially among the negroes and the Indians, they put to shame the zeal and exertions of all other sects. Nor do they labor without effect, for during my stay in Missouri I observed that the Romish faith was gaining ground with a rapidity that outstripped all competition." Mr. Bancroft and Mr. Parkman were struck, as every one must be, by the self-denial, the disinterestedness, the patient toil, the unwearying kindness, superiority to danger or death, and heroic self-sacrifices, and the martyrdom of the missionaries. The heroism of Father Claver, who by vow devoted himself "until death do us part" to the conversion of the African slaves; and of Father Damien, who bade good bye forever to his friends to live among the lepers of Molokai, excite the astonishment and elicit the admiration of the Protestant press of England and America. But let me say here publicly that if there were a hundred Molokais crawling with lepers, the Catholic Church would find in Ontario alone at least a hundred volunteers in the ranks of the priesthood who, if they were asked by her, would devote themselves unreservedly to the spiritual care of these miserable outcasts. The Sisters in charge of the Leper Hospitals at Molokai and at Tracadia, in our own country, are as much entitled to the praise of the secular press as was the dead and noble Damien. The Sisters who minister to the five-hundred and thirty-seven suffering men and women who, rejected by the world, are tenderly cared for in the House of Providence in this city, equally merit the same commendation and approbation given to the Leper Sisters at Tracadia. The non-Catholic who is familiar with Parkman's History of the "Jesuits in North America" is amazed at the marvellous labors and sacrifices of these priests, but if he supposed that they stand out as anything singular or extraordinary in the

general history of Catholic missions he will labor under a delusion. They were simply men, brave, indefatigable, self-denying, heroic, and cold must be the heart that can read their story without emotion, but their high qualities and virtues are due to their general character as Catholics, and to their special character as members of any religious order. The Jesuit who left behind him all the delights and riches of civilization gave up what men of the world hold most dear, braved the dangers of the forest, of the savage, performed fatiguing journeys, sustained all the inclemencies of the climate and the seasons, suffered hunger and thirst, in want of all things, submitted to captivity, tortures, mutilations, and death, did only what is being done every day by consecrated men of the Catholic Church in foreign missions. What the non-Catholic admires in them is really admirable, but its glory is due to Catholic faith and charity, which the Jesuit has in common with all Catholics, and the saintly and heroic priests, spoken of by Mr. Parkman have tolled no harder, braved no more dangers, suffered no greater hardships or a more cruel or horrid death, nor met them with a spirit more heroic, than have other Catholic missionaries among pagans and heathens, from the Apostles down to the last martyr in China, Annan, or Corea. It has been only by such suffering and such deeds that so many nations have been converted to the Christian faith and retained in the Catholic Church. At all times since the descent of the Holy Ghost on the day of Pentecost the Catholic Church has nursed in her bosom, and sent, and is sending, into the world to preach Christ and Him crucified, men equal in faith and love, in patient endurance and heroic self-sacrifice, to the great missionaries whose zeal and wondrous self-denial have excited the admiration and astonishment of American and Canadian writers. She has never wanted laborers, confessors martyrs; and a religion that never fails to create and inspire them is not, and cannot be, a false religion, a delusion, a fanaticism. Permit me to add that the annals of the Catholic Church are accentuated in red with the names of her martyrs and confessors. She alone has given birth to them and has won for herself the title of "Mother of the Martyr." Her beneficent influence acting on the intellects and hearts of men, has produced heroes and saints; and the same influence, acting on the will and intelligence of women, has induced her to surrender the permissible pleasures of the world, to break with the dearest ties of relationship, and devote herself to the care of suffering humanity in the hospitals, Houses of Providence, and charitable institutions that are to be found in every city, honorable to our humanity, and a credit to our common Christianity. The subject of Rev. Father Ryan's lecture was the "Organization of Charity and the Catholic Church," which was listened to with breathless attention by an immense gathering. He expressed his pleasure at being associated with the congress. Catholics had asked the question if he expected the congress would do any harm to the old Church, and he had replied "No." The Catholic Church had passed through too many congresses to be hurt by any. He also said that Catholics might be able to do some good there, and as Catholics they were bound to put themselves in the forefront. The Catholic Church was the grandest organization of charity that had ever come forth from the hand of God. Christianity had been successfully applied to every form and endeavor of human life and Christianity as applied in the Catholic Church had everywhere succeeded. There were twelve thousand Catholics living and applying themselves to the relief of every form of human suffering and human need. These Catholics were known under the general and glorious title of Sisters of Charity. Father Ryan defended State grants to denominational hospitals, on the ground that it is the State's citizens that are being cared for in them. Referring to the men in the Catholic Church engaged in charitable work, the rev. gentleman said that there were ninety thousand members of the St. Vincent de Paul Society taking care of the poor and needy. And they were not priests; they were laymen, men of the world. These ninety thousand were visiting the poor every day, and saying nothing about it. That was applied Christianity. Rev. Father Ryan told the story of the lepers at Tracadia. Formerly they were kept simply within an enclosure. There food was handed over the fence in shovels, and their rags were handed with pitchforks. The Government, for love or money, could not find anybody willing to enter that enclosure and nurse the lepers, till a Catholic Sisterhood took charge of the work, and sent thirty of their noble women in. There they have remained, and have changed that charnel house into a comparative paradise. The recital of this tale of heroism evoked a loud burst of applause, and when the rev. lecturer desired to sit down there were cries from all parts of the house for him to go on.

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