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THOMAS COFFEY. MESSES, LUKE KING, JOHN NIGH, P. J. MESSES, LUKE KING, JOHN NIGH, P. J. MESSES, LUKE KING, JOHN NIGH, P. J. MESSES, AND MESSES other business for the CATHOLIC RECORD.

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Dominion.

ndence intended for publication, as hat having reference to business, should ted to the proprietor, and must reach not later than Tuesday morning. Is must be paid in full before the paper

London, Saturday, Nov. 16, 1895 THE JESUITS RELATIONS AND THE EARLY JESUIT

MISSIONS IN CANADA.

We learn from the Cleveland Leader and other American exchanges that the Burrows Brothers publishing house Lenox Library Directors purchased of Cleveland, Ohio, are about to publish the Bancroft Library, and, by a happy a work which has become exceedingly coincidence, the volumes which were rare, though it is of very great value as throwing more light upon the early history of the settlement of Canada than any other publication: we mean the Jesuit Relations, from which all the historians who have written on the early history of Canada have derived most of their information.

These Relations consist of reports made by the early Jesuit missionaries, who wrote to their Superiors in France a full account of all their efforts to convert the savages who then occupied

Mr. Alfred Hawkins, speaking of the French settlement of Canada, says: "The principal design of French settlements in Canada was evidently to propagate the Christian religion. But while there is no doubt that the spirit of commercial enterprise and gain entered into the motives of most of the French settlers, it is also certain that the movement had, with the French Government and the French Traders Company, a missionary purpose as well, and the Abbe Brasseur de Bourbourg says in his history of Canada and its missions that Governor Champlain exclaimed "The salvation of one soul is of more value than the conquest of an empire," thus emphasizing the chief object of his administration Hence the French Company which undertook in the first instance to carry on a trade with Canada bound them selves by a solemn compact made with Cardinal Richelieu, who was then Prime Minister of France, "to maintain missionaries for the conversion of the savages.'

The work of the missions was committed to the Jesuits chiefly, and their copious letters are the earliest historical records of Canada. These zealous | soil. missionaries, filled with the earnest desire to accomplish their sole purpose of propagating the Gospel, applied themselves energetically to the task of mastering the uncouth languages of es and of acquiring thei good-will. This was the first step to-

The first missionaries who came to Canada were Fathers Biart and Masse. who arrived in 1611. This was many years before the Pilgrim Fathers landed at Plymouth Rock, Massachu-

By the year 1636 there were fifteen Jesuit Fathers in Canada, and in that year Father Bressany wrote: "Whereas at the date of our arrival, we found not a single soul having present day, in spite of persecution, want, famine, war and pestilence, there is not one family which has not in it some Christians, even in the case where all the members have not yet embraced the faith. Such has been which he refers, having been tortured cruelly mutilated. Within a few allies of the English, the Hurons were | the House at present. dry wood was placed around them, fire repair the injustice. being set to it by their termenters.

It was not in Canada alone that ined than the appeal which is thus hood was celebrated with great cere- of Rome with a view to reunion, which

vears, sixty missionaries, chiefly Jesuits, were preaching to the Hurons and other tribes, on Lake Superior, the Mississipi and the Missouri, and Oneidas and Senecas, and many of these were put to death, or mutilated by those to whom they announced the

glad tidings of Redemption. The details of these occurrences are given in the Jesuits' letters, and much information which cannot be elsewhere found concerning the aborigines, and the French settlement of that early date.

The Jesuits' Relation were published by the Canadian Government, in order that the information contained in them might be accessible to students of Canadian history, but they are now not easily to be found, and those who do possess collections of them have only some odd volumes; but in 1893 the needed to complete the set they possess. ed, were discovered in their new purchase. It is said that the Lenox collection possesses now the only complete set of the Relations that exists. The entire work will consist of fifty volumes with the English translation and the French original on opposite pages. The Cleveland Leader says of the work :

"The Jesuit Fathers wrote learnedly and graphically . . . and a correct idea of their adventures, as well as of the condition of New France in the early part of the seventeenth century can only be derived by reading the . . One of the learned original. Jesuits translates and reports a speech made to Governor Champlain by a chief, pronouncing it worthy of the schools of Aristotle or Cicero.

Only seven hundred copies of the work are to be issued, as the sale will necessarily be limited, but though as yet the translation will not be made right. for some time, orders for it have been If, as we expect, the Manitoban received from England, France and Government refuse to repair the evil

ness of purpose of the Jesuits, the motto the hands of the Manitoban Governof whose lives is "to the greater glory ment and Legislature, and to provide of God." In every line it may be for the complete maintenance of Cathseen that the glory of God is the sole olic schools without subjecting them to motive of their acts; and yet, this the interference of a hostile Govern-Toronto a few years ago desired to fillment of its promise it will be sushave expelled from Canada, petitioning tained by the almost unanimous vot Lord Stanley, our former Govenor Gen- of Parliament, which is bound to make eral, to that effect. But they received a well-merited rebuke for their pains. The Jesuits labored with success in the country long before it was ever dreamed that their would be persecutors would ever set foot on Canadian

MANITOBA'S INTENDED REPLY.

It is said to have been stated author-

already suffered by the presecutions to islature, instead of being merely the field for operations.

Christians, during an incursion of the to prolong its existence by miliation. Mohawks on a Huron village. In raising the cry that an injury

these missionaries labored, but also being made against coercive measures mony.

throughout the West. Within thirteen to force the Manitobans to do justice to the minority.

The Constitution of the Dominion, and the Manitoba Act, constitute the standard by which provincial legislaamong the Mohawks, Onondagas tion is to be tested. They are founded upon a compromise between the various interests involved, and they cannot be violated without en dangering the whole Confed eration compact. This state of affairs has been brought about by the Manitoba Government itself, and if it persists, as it apparently intends to do, on violating the compact, it is a matter which concerns the whole Dominion. and not Manitoba alone. If any Province, even though it were the most important in the Dominion, be disposed to violate the compact, it is necessary that it be curbed. Manitoba cannot expect to be allowed a free hand to violate that compact, and when it persists in so doing there is a moral obligation on the part of the Dominion Government and Parliament to see justice done, and to restore the condition provided in the Constitution. The raising of a cry that a Province is being coerced is no reason for a different course of action. There is no use in a Federal Government at all if it cannot coerce an obstinate Province

which refuses to obey the law. But there is no unjustifiable coercion really in the course which the Canadian Government has declared it to be its intention to follow. The coercion was exercised by the Manitoban Gov. ernment when it interferred with the rights of the Catholic minority. There is liberty to the majority to legislate as it deems best as long as it does no coerce the minority wrongfully; but the insistence on the obligation of dealing justly cannot properly be called coercion, which term is generally used to imply the use of might to overcome

it has done, the duty of Parliament is The Relations make plain the single- clear. It is to take the matter out of admirable religious community, the ment such as that of Manitoba has pioneer order of American civilization, proved itself to be. This the Dominis the same which a number of meddle ion Government has promised to do, ome and fanatical preachers of and we have no doubt that in the ful its lawful authority respected.

Some of the papers, including the

Toronto Globe and the Montreal Wit ness, urge the withdrawal of the remedial orders, and the appointment of a commission to investigate the whole school question. The Federa Government cannot with dignity or justice do either of these things. The remedial orders point out the course Manitoba is bound to follow, and it is itatively by a member of the Greenway right they should have been plainly Cabinet that it is the intention of that worded. There is nothing arbitrar body to send an answer to the second in them, but Manitoba is informed Order-in-Council of the Dominion Gov- that, if it refuse to act, the ernment on the Manitoba school ques. Federal Government will do so. There can be no good reason advanced why The answer is to be sent before the the Federal Government should not meeting of Parliament in January, but thus state the case. The Federal Govas the Government of Manitoba is de- ernment possesses the authority, and it sirous of showing that it will be sup- would be folly for it to conceal the ported by the people and the Legisla- truth; and as to the proposed commis ture the intention is to call the Legis- sion of investigation, it is a thing for lature together to pass a resolution ad- which there is no juse under the cirhering to the position which it has cumstances. The matter does not de already taken, refusing to yield to the pend upon the things that would have knowledge of the true God, at the request made by the Dominion Cabinet to be investigated, unless the question that it should remedy the grievances were to ascertain whether Catholic pointed out in the remedial order and in rights have been interfered with; and the decision of the British Privy Council if this is to be the subject of investiga as having been inflicted on the Catho- tion, it has been settled by a higher lies of the Province. It is thought by authority than either the commission the Manitoba Government that its pos- or the two Governments concerned in the work of twenty years." Father ition will be much stronger if the reply the debate. In either case the in-Bressany at the time he wrote this had be thus made an expression of the Leg- vestigating committee would have no

answer of the Provincial Government. We are told that Manitoba has been for a month by the Indians, and It is thought also that three-fourths of called upon to make a "humiliating the House will sustain the position of surrender." It has done a wrong, and years after this the whole Huron tribe the Government, and that in case of it ought not to regard it as a humiliahad become Christians; but in the re- an appeal to the people the Govern- tion to repair it. If the province perlentless warfare which was carried on ment will still be sustained by as desists in refusing to do this it will against the Hurons by the Iroquois cisive a majority as it commands in bring upon itself the real humiliation of seeing Parliament legislate to grant almost exterminated, and every Jesuit | This is what has been expected. It a redress of grievances which itself Father on whom these savage enemies has scarcely been hoped that the Man-should have redressed without hesitacould lay their hands was put to a itoban Government will take any step tion. This would be a real humiliacruel death. In 1648 Father Daniel towards a conciliatory policy. It pre- tion ; but it is not too late for Manitoba was shot down by arrows while in the fers to take the supercilious course of to avoid it, and we hope for the sake of act of baptizing catechumens and defying the Parliament to interfere peace and good will that it will do so absolving those who were already with its decisions, and it hopes without being subjected to this hu-

1649 Fathers Jean de Brebœuf and is done to it and coercion attempted | REV. FATHER DUMORTIER, the ven- Church to enter her ministry, to trans-Gabriel Lallemand were burned, being against the Province by any action on erable priest connected with the Church fer them bodily as congregations, with tied to stakes while a pile of bark and the part of the Federal Government to of Our Lady, Guelph, Ont., died on faint and feeble guards of soundness pus had penned his testimony. The announced his intention not to visit Friday night. A few months ago the Nothing more absurd can be imag- Jubilee of Father Dumortier's priest-

PATRIOTISM.

We may learn some lessons from our cousins over the border, anent the subject of Patriotism. It cannot be said that we are not in need of it, for one thing too apparent is the lack of healthy of doctrine, because truth cannot be national sentiment among our young changed; but the very manner in men. Over the border is the land of milk and honey, and their own land Church express their indignation at arid and incapable of satisfying their ambition. And they go, and eke out a life of poverty and grinding toil. We have seen them in factories and in warehouses pouring out their life's ive Christian truth. It is somewhat blood for a beggarly pittance, and glad to do it

What we want is an enthusiastic love or our native heath, confidence in her future, and hard work to effect its realization. The young man who is not afraid to work, and clings to it manfully and perseveringly, never yet in Canada went long unrewarded. But to do this he must concentrate his efforts upon some aim well defined. Competition is too keen to permit a man to dabble in a multiplicity of occupations, for then he will be but half master of his craft. and such are always found, where they should be, at the bottom.

REJUNION STILL FAR OFF.

The editor of the Disciple of Christ, the Hamilton organ of the religious body known as the Disciples, is authority for the statement that a Baptist minister said "he could join with Disciples in fighting the devil, but he could not sit at the Lord's table with them." When it is considered that the Baptists and the Disciples are as similar to each other in their peculiar doctrines as two sects can well be which have any plausible reason at all for keeping apart, we may well wonder where is the spirit of re-union hiding itself which was said not long ago by a prominent minister to be "hovering in the air." If between denominations which have such an affinity to each other there is such tenacity to the points of difference as is exhibited in the Bartist's declaration, how are we o expect a union such as has been talked of between Anglicans, Method sts and Presbyterians, who are s widely divergent in their views regard ng the five points of Calvinism?,

It may be true, however, that the ninister whose words are quoted goe further in his antipathy to Discipleisn han most of his fellow Baptists; stil it would appear from the frigid manner in which several Baptist conventions have received proposals to make steps towards consummating a union of the two denominations that there is no likelihood that such a union will take place in the near future. The editor of the Disciple considers that the saying of the minister whom he quotes is very "pleasing to the devil," who delights to see Christians treating each other in an unbrotherly manner.

The Baptists, however, are not lways so particular in maintaining their peculiar doctrines, for it is only a couple of years since the Baptist Trustees who have charge of the Tabernacle in London, England, where the late Mr. Spurgeon became famous, appointed a Presbyterian to take spiritual charge of the congregation, though it is known to be a fact that he was not baptized in the Baptist fashion, that is by immersion, which the Baptists consider to be the only mode whereby adults can be made Christians; and Presbyterians are particularly opposed to immersion. It remains a difficulty to explain how a denomination which proclaims openly, that only a baptized, that is an immersed, Christian, can administer baptism and the sacramental supper, could accept the ministration of a Presbyterian who did not even renounce Presbyterianism while becoming for a time a Baptist pastor.

But it is not alone the Baptists who show a disinclination to compromise in order to effect a union. The Epis. copalian convention which met recently in Minneapolis discussed the question of union which has been talked of during the last few years, and the result is a long and elaborate pastoral letter from the Bishops, who declare therein that there are two perilous tendencies among the clergy and laity, both of which should be counteracted. They say :

"We are indeed between two perilous tendencies. On the one hand there is a demand for concessions which will make it easy for members of Christian bodies not in communion with the in their forms of worship; on the other there is a plea put forth by some to enter into negotiations with the Bishop

and unlawful demands. The wise St. Paul's Epistle affords indubitable thing for us to do is to hold fast to our evidence of the fact that St. Peter had

As far as the Catholic Church is concerned there can be no compromise which the Bishops of the Episcopal this shows that they would be willing to compromise something if they were met halfway. They are evidently conscious that they have not the primit strange, however, that, while they virtually express such a willingness to compromise, they are still uncompromising in regard to their fellowsectaries.

Union among the different denomin ations is evidently still very far off.

EARLY EVIDENCE OF ST. PETER'S ROMAN PONTIFI-CATE.

The Rev. Father Breen, so well known to Catholic students, contributes to St. Luke's Magazine a very readable and valuable paper on ' Early Evidence of St. Peter's Roman Pontificate." Knowing that this question is in our day one of vital interest to many enquiring minds we cannot refrain from giving some of its salient points.

Dr. Moorehouse, of Manchester, has but recently attempted to disprove it, and he has been demonstrated to be a poor wielder of old controversial weapons, not to say anything of his indifference to the simplest rules of logic.

The questions, says Dr. Dalliger, are involved in deciding St. Peter's relation to the Church of Rome-Did he found it? Did he die there? We must examine both. The Roman Church must have been founded by an apostle, and that apostle can only have been Peter. St. Paul declares in his epistle to the Romans (xv., 20 24.) that he had often withstood his longing to come to them because he was busy sowing the seeds of Christianity on lands untilled as yet by the missionary. But now, after the Church had been founded in the West, he was going into Spain, and would visit Rome on the way.

St. Paul's words are very signifieant, inasmuch as they prove that a flourishing Church existed in Rome at the time that he wrote his Epistle. But by whom was it founded? History gives us the name of the founder of the Churches at Alexandria, Ephesus, and proves likewise that the Romans looked upon St. Peter as their first evangalizer.

"While all the principal Churches have their tradition about the men to whom they owe their first foundation Peter is marked out, both by the universal tradition of all Churches and the special tradition of the Roman as the founder and first ruler of that Church and is said which comes to the same thing) o have fi St. Dionysius of Corinth and St. ius. Irenaus in the second century, men-tion St. Peter as having laid the found ation of the Roman community planting of the Roman and Corinthian | not? What matters it to me to have Churches, says the former, was by Peter and Paul. As St. Paul founded the Corinthian, St. Peter founded the Roman Church.

The same writer describes clearly the historical state of the question. He quotes Hegesippus, a Christian Jew of Palestine, who went to Rome, and stayed there till A. B. 156, for the purpose of ascertaining the Apostolic succession in the principal Churches. He says that he wrote down the list of the Bishops up to Anicletus. When we consider that Hegesippus had no personal view to forward, and had every facility of gleaning his knowledge from reputable witnesses, we must accept his testimony, and all the more because it is confirmed by St Irenæus.

Such evidence would naturally bring conviction to any impartial mind. But the Anglican critics, headed by Dr. Moorhouse, ventured the assertion that the tradition of St. Peter's Roman episcopate originated in the Clementine Homilies and Recognitions, a work of Ebionite origin, admitted on all hands to be a fiction. The Anglicans say, therefore, that the Petrine Episcopate, attested by Hegesippus and Irenæus, rests upon no better foundation than the spurious Clementines.

vain attempt to prop up a theory that Holy Father as offensive to him. He has been discarded even by Anglicans | was informed that if he came to Rome who have any reputation for scholar- as the guest of King Humberto he ship. The Clementines did not appear | could not be admitted to an audience until 160, four years after Hegessip- with the Pope, and he has therefore conclusion is obvious.

Objection is also made on the grounds Freemasons of Portugal endeavored to that St. Paul writing to the Romans persuade him to do so. So vexed is is now known to be possible only by makes no mention of St. Peter the Italian Government at this

absolute submission to his unscriptural We have seen, however, that evidence of the fact that St. Peter had evangelized Rome, and moreover there is no reason why St. Peter should be mentioned in that Epistle. Silence of authors cannot disprove a fact that can be established by documents of weight.

We are well aware that this question has long been settled, but owing to the endeavors of Unity faddists to bolster up their visionary theories, even at the cost of truth, it is well to keep before our minds its historical facts.

Past ages have beheld heretics keen and subtile but too wary to be betrayed into the error of holding a theory repudiated by all. That St. Peter lived in Rome and founded the Church there was a fact too well substantiated to admit of denial. Cains, writing in the second century against Proclus, bids him to look at the monuments that attest the Petrine Episcopate. "I can," he writes, "show you the trophies of the Apostles. For, whether you go to the Vatican or to the Ostian way, the trophies of those who founded the Church will present themselves to your view."

To those who are seeking earnestly the truth, we may say in the words of St. Augustine: "Come, my brethren, if you desire to be engrafted on the vine. It is grievous to see you thus lopped off from the tree. Number the Bishops from the very See of Peter and observe the succession of every Father in that order: it is the rock against which the proud gates of hell prevail not."

And to those who reject Papal supremacy as a fable and fiction we commend the words of Mr. Allies, who was once a leading Anglican.

"Of so many Pontiffs famous for learning and sanctity, whom even to suspect of claiming what did not be-long to them would be the height of rashness, not a single one can be found who did not believe that this prerogative had been granted to or his Church; while among all founded Churches other apostles, or their successors no single one can be found who ventured to call himself the head of the Church. Either the Popes claimed what was right by the gift of Christ or they were one and all impos tors from the beginning.

There is no escape from the dilemma Surely no one can be so devoid of common sense as to say that the faith of over 250,000,000 of Catholics in the Petrine Episcopate and Supremacy is a fable and fiction.

EDITORIAL NOTES. A curious and pathetic incident

which puts in a strong light the sad consequences which follow from godless education, occurred recently at a session of a French criminal court. The prisoner on trial was Emilius Gaudot, eighteen years of age, the charge against him being the murder of Rosina Menie, in order to rob her. The sum he obtained was only forty cents (sous). On being questioned by the court he dmitted the crime, and when the judge said : "Surely if you had known he had so little you would not have killed her?" Gaudot answered: "And why an old carcass more or less in the world? I work for any wages I can procure.' The prisoner's counsel could do nothing toward acquitting the surly prisoner, but he made a strong protest against the state of society which had abolished religious teaching in the Public schools in one of which Gaudot had been educated, and arraigned French society for not teaching that there is a God who requires of us an account of our actions, and that we should love and obey God, and respect our neighbor. He said that society, which is responsible for this state of affairs, is more guilty than Gaudot, whose teaching had been so deficient as regards the duties of a good citizen. Loud applause followed this speech of the lawver, but it was suppressed by the judge, and the prisoner was con-

demned to death. KING CARLOS of Portugal, who intends to make a tour through Europe, visiting the various capitals, enter tained a desire to visit Rome as well as other cities, the more especially as King Humberto is his uncle: but before finally determining to take in the Eternal City on his tour he took care to ascertain whether the visit This objection, however, is but a as proposed would be regarded by the Rome, though the Irredentists and

the Portugu probably be Rome. The I very much hur suade any Cat the Italian oc in the informa to King Hum Aosta has bee deavor to per carry out his visit Rome though it is 1 succeed in his very moment assert that the tion of the P can never be the Catholic I an unsettled of up at some fu which will be lic world. THE follow bit of "olde E down to us i

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