The Missions of the Century.

A BIRD'S EXE VIEW DI CARDINAL MODAN.

Va address delivered by Ho Ensinence in the Guila Haii. Sydney.

Three propositions have been again and again repeated—first, that the Catholic Missions in this century have been a complete adure; second, that the results of Pretestant Missions have been a complete adure; second, that the results of Pretestant Missions have been little better than persons, and third, that the Catholic missionaries have been little better than persons, and entering on the Mission-field only when the Protestant missionaries had sown the seed and borne the peril alike and the heat and borne and distributed as orminiants through and distributed as o burdon of the day. I will ask you to be a jury this evening to decide whether such propositions are honest or honourable, or true. I will endeave development of the decide whether such propositions are honest or honourable, or true. I will endeave do not to set the facts of the case before you, appealing for the accuracy of my statements to non-Catholic witnesses: but as we will have to visit many missionary fields. I must necessarily be very brief. First of all I ask you to accompany me to Korea. That peninsula, which for the past month has so attracted the attention of the civilized world, was hitherto, perhaps, the most exclusive of the Eastern nations. It was not till 1576 that its first commercial treaty was concluded with Japan, and it was only in later years that a few of its ports were thrown open to foreigners. It was so exclusive that it was known as the Hermit Land. It is just a hundred years since the first Chinese Catholic missionary in disguise penetrated into this pagan land, and the first Mass in the "Hermit Stand". The just a hundred years since the first Chinese Catholic missionary in disguise penetrated into this pagan land, and the first Mass in the "Hermit Nation" was celebrated on Easter Sunday, 1795. A few years later this priest was arrested, and in 1801 he had the privilege, with three hundred of his converts, of scaling with his blood the testimony of his faith. Other missionaries followed in his footsteps, and many of them shared his crown of martyrdom. In 1830 the first Vicar Apostlic and two priests foll victims to the fary of the persecution stirred up against the Christian name and with them 127 natives were numbered among the Martyrs. It was not till 1845 that the next Vicar-Apostolic could penetrate into the kingdom, Oac of his priests, Father Maistre, spent ten years in his on-desvours to break through the barriers hodging in that pagan kingdom. He at length succeeded in 1852. In 1866 the Oatholic Church numbered 25,000 Christians, with several native aspirants to the Priesthoo

yet they report no progress.

We now hasten to Japan. This was the missionary field of preditection of St. Francis Xavier. By the toil of that truly Apostolic man, and of those who followed in his footsteps there were about two millions of Japanese Christians, towards the close of the sixteenth century. The persecution that then began to rage against the Church. What is sad of recall, the fury of the persecutors was atimulated by the Dutch Protestants. The first fruits of the glorions Japanese army of Martyrs were the twenty-six priests and Religious who were crucified at Nagasaki on February 5. 1597. The soil was in truth fortlined by the blood of the native Martyrs. The last Bishop, a Franciscan, was burnt alive in 1624. The Catholic Church, so far as the hand of the persecutor could reach, was declared to be extinct in 1638. For 206 years Christianity was regarded as extinct; nevertheless, the families in some remote districts retained the lessons of Divine truth, handed on from generation to generation the record of heroism of their martyred and administered Baptism and their spiritual the glose of

IN CHINA.

From Japan we pass to China, which, though vanquished in the late struggle, still holds rank as the premier and most powerful empire of the Eastern world. Here, again, the blood of Martyrs has been the seed of Christians. The Martyrs were reckned not by hundreds but by thousands. "here were ten great persecutions in the early ages of the Church. More than ten times during the past three centuries, from the year 1600 to our own day, the persecution agains the Church in China has burst forth with renewed fury, and yet the Catholic faith lives on. In the beginning of the present century the number of Christians scattered throughout the five missions of China Proper was reckoned about 180,000. In 1890 there were thirty-eight Bishops, 620 missionaries, and 187 mative priests in charge of thirty-eight missions, with 580,000 Catholics. Besides this there were thirty-eight missions, with 580,000 Catholics. Besides this there were in the Tonkin of Annam Mission 628,000 Catholics. Besides this there were in the Tonkin of Annam Mission 628,000 Catholics. A distinguished Ohinese visitor to France in the beginning of last year, M. Ly-Chao-Pee, holding high official rank, in a lecture which he delivered before the Geographical Society of Lyons, gave many details regarding the Empire. For instance, the palace of the Emperor, he said, was fifty times as large as the Louvre, and all brilliantly illuminated with electric lights. But regarding religion he remarked that there were many popular prejudices and Japaper stitions to be overcome. He looked at Catholicity, which is penetrating more and more extensively into China to ultimately destroy these prejudices." He added: "It is the only means. I have the most profound conviction that it is only Catholicity that will regenerate my country." This distinguished speaker considered that the number of Catholics in China (Podon. 1891), reckons the resonancy, very appropriately romarked '1,095,000. He reckoned the number of Frotestants as only 33,000. The Protestant missionary reports f

Coylon next invites attention. It has been styled the gem of the East, the island of jewels, the rarest pearl in India's Crown, the land whose flora and fauna are the paradise of those engaged in such pursuits. Throughout the greater part of the seventeenth and eighteenth controls that beautiful island was a forbidden

field to the Catholic missionary. As early as the year 16.58 the Dutch, on the defeat of the Portugese tleet, on the catholic dergy. From that date till the close of the sighteenth century a butter persecution raged against everything Catholic, throughout the sistand. The British rule may be said to date from 17.55, when Colombo and Jatina were captured. but the island to date from 17.55, when Colombo and Jatina were captured but the island was not formally surrendered till 1802. It was not, however, till May 27, 1806, that evid rights were restored to Catholies in Ceylon, and the census made three years later (in 1809, gave the number of Catholics as 84,505. It was only in 1828 that full liberty was given to the Catholic clergy, the Act of Emanoipation being extended to Cylon. The Anglican and Presbyterian Churches continued to be regarded as the Established Churches util 1881; and the salaries of the ministers continued that 1830 We are, therefore, in the presence of a missionary field in which all the odds are with the Protestant missionaries. The sensus of 1871 gave the Catholic oppulation of Ceylon as 181, their number had increased to 215,214. What is remarkable, the Catholic shools in the public examinations hold the first place and bear away the highest prizes of the Government. Haeckel, writing in 1883, gave the number of "Protestants, chiefly Europeans, as 50,000." The census of 1891 gives the whole number or all the various Protestant denominations as 55,013. field to the Catholic missionary, early as the year 10.58 the Dutch

We must now turn to India, that vast Empire which, with its area as extensive as all Europe, its population of 287,000,000 and its manifold distinct races, would require a volume to place its missions in their true light. British rule in India may be said to date from the victory of Plassey, in 1767, and the Imperial authority was permanently secured throughout the whole of its vast territory in 1857. Nothing could be more and the property of the conditions of the Indian Catholic Church at the close of the last century. Tippo Saib, in the twenty years of his devastating career, had put to death about on. hundred thousand Christians in South India. In one day at Tanjore he had forced forty thousand to be enrolled as Mohammelans. The churches and schools, and every vestige of the Catholic religion that came within his reach, were sweptaway. For upwards of sixty years—that is from 1700 to 1820—there were scarcely any European missionaries to roplace their martyred or exiled brethern. In the beginning of the presenteentury, outside of the Portuguese territory, there were only three Bishops and twenty-outside of the Portuguese territory, there were only three Bishops and twenty-one Bishops, with their dioceses fully equipped as to clergy, and Nuns, and Brothers. The number of Catholics in 1891, not including Burmah or Ceylon, was considerably over 1,620,000. For some years the annual mumber received into the Church has been over 190,000. The growth of religion in the Lower Provinces of Bengal, and their feudatories—at one time the least hopeful field for the Indian mission work—was most striking. During the decade from 1891 to 1891, the Church of England increased more than sixy-two per cent., Irom 23,141 to 38,221. But the Catholic Church during the same period increased more than sixy-two per cent., The Church of Sectland had declined from 8,683 to 2,970, and unspecified Order than thriteen per cent. The Church of Sectland had declined from 8,688 to 2,970, and unspecified to the Church 20,000 converts, or the subs

number of economicants was only 182,722.

IN BURMAN AND THE MALAY TEMP From India proper we must hurry on to Barmah and Siam the Malay Peninsaula. In all these countries the progress of religion has been considerable during the past fifty years. In 1850 Burmah had only 8 missionaries and about 5.000 Catholies. When the progress of religion has been considerable during the past fifty years. In 1850 Burmah had only 8 missionaries and about 5.000 Catholies. When ment avenged itself on the Christians. The churches, presbyteries, and schools were destroyed. One missionary was put to death; another foll a vatim to the hardships of his imprisonment. At the present day there is the fallest religious liberty flour shing. There are 16 missionaries, with Brothers and Nuns. besides 13 native priests, 36 schools, and 32,000 Catholies. A letter from East Burmah, addressed to the Allahabad Morning Post, in the beginning of last year, passes a high culcay on the Catholic missionaries, and contrasts them with the agents of Protestant societies: "The Roman Catholies have established a mission here, and are working with a self-sacrificing self-denial found nowhere outside the Church of Rome. Their work and self-denial found nowhere outside the Church of Rome. Their work and self-denial found nowhere outside the Church of Rome. Their work and self-denial found nowhere of them) live continuously in Toungoo, varied by trips to a sanatorium or the saashore. Many of the members of this precious set have gone in for fithy lover, and make no secret of foisting upon the Karons patent medicines put up by their impecunious relatives in the home land. To this they add scents, soap, cheap calico, and even betel nuts. Siam, too, has its record of progress. In 1840 at had about 10,000 Catholies, with 19 priests and 16 schools. Its capital, Bangkok, which is called the Venice of the East, has now a grand Cathodral, scarcely surpassed by any other Church in the Eastorn countries, whilst there are 25,000 Catholies. In 1890 it had 27 missionaries, 2 schools, and 3,000 Catholies. In 1890 it had 27 missionaries, 2 scho

We will pass by the islands of Mauritus and Bourbon, with their flourishing churches and 277,000 Catholics, as we hurry on to the Continent is colosalin its proportions, being as largeas North'America and Europe put together. Its teeming population may be roughly estimated at about 160,000,000. What has been achieved by the Catholic missionaries in this vast and heatthen continent? In the beginning of the present century North Africa, once the flourishing Church of St Augustine, was indeed the land of desolation, there being no longer any trace of a Christian Church. To day there are in North Africa more than 500,000 Catholics. Need I recall the name of Cardinal Lavigerie, the venerable Prelate who ruled that Church, who, by his indomitable and successful efforts to repress the Slave trade, won the applause of all right-thinking men, even in London and Manchester and other great centres of Protestant public opinion in England? In Western Africa, as late as 1850, there were but 11 missionaries, be schools, and 1,700 Catholics. There are to 30,100 and 38,610 Catholics. And who can realize the heroism by which such a religious triumph has been achieved? Suffice it to say that within this last half century the territory of Cougo has been the grave of 500 members of one Religious Congregation alone, the Congregation of the Holy Ghost. In South Africa, in the beginning of the century, under Datch trule there was no toleration for the Catholic religion, and far into the present century the same persecuting policy was pursued by the British agouts. To day there are five discoss with flourishing native settlaments of 40,000 Catholics. Along the Eastern Coast, in Madagascar, at Zanzibar, throughout Abyssinis, around Nyanza Lakes, the Church. Who ever heard in European circles of the Oubanga Mission? And yot when Mohammedans and Protestants and pagans made a combined attack upon the Catholic missionaries throughout Egypt. The Franciscan Fatheres alone have in Lower Egypt 60 priests and 40 lay-brothers, and there are 44,00

DOO CAtholics. We now ask what are the results of the Protestant Mussions. They claim in all their seattered missions throughout Africa 101,212. It is not easy, however, to know how far the reports of such missionary success can be reparded as conformable to truth. The colonial settlement at Sierra Leone and its neighbouring Republic of Liberia may be said to have been organized under Protestant missionary control, and the mission aries have now for a hundred years cultivated that spirtnal field Dr. Ingham, Protestant Bishop of Sierra Leone. In his recent work, Sierra Leone after a Hundred Years (London, 1891), refers to the unblushing immoraity that prevails, and adds in his recent work, sierra Leone Sierra Leone, instead of wishing their people to come and see how well we do things, dread for them to come to this colony, on account of the danger to their morals? It was only last year that the Republic of Liberia, though Protestant, sent a petition to Rome for priests and Nuns to take charge of their schools and lospitals. The reason assigned is the low condition and ignorance of the Methodist missionaries, of whom a German traveller writes. "How can extend a faith they do not understand? They are a disgrace to civilization."

They are a disgrace to civilization."

IN AMERICA.

But we must hasten on to other missionary fields. What shall we say of the missions throughout the vast continents of America? The last census gives to the Clandian Dominion and its adjoining missin more than two millions of Catholies. A British explorer not long ago reported that even in the remotest districts or frozen Alaska he found the devoted Catholic missionary sharing the hardships of his flock and leading them to Heaven. A his Great Lone Land, published by Sampson, Low, Marston, London, 1873, Sir William Butler, Aide de eamp to Lord Woolsley, and recently Military Governor of Alexandria, speaking of Edmonton, says. "It is a wild lone land, guardled by the grant peaks of mountains, whose snow capped summits lift themselves 17,000 feet above the sea level. It is the birthplace of waters which seek in four mighty streams the four distant occaus—the Polar sea, the Atlantic, the Gulf of Moxico and the Pacific. A tow miles north-west of Edmonton a settlement is presided over by a mission of French Roman Catholic elergymen of the Order of Oblates, headed by a bishop of the same order and nationality. It is a curious contrast to find in this distant and strange land men of culture and high mental excellence, devoting their lives to the task of civilizing the wild Indians of the forest and pratire—going far in advance of the settler, whose advent they have buttoo mucle cause to dread. The growth of the church in the United States is one of the marvels of the century. IN AMERICA.

United Since the century. This geographical name embraces more than two thousand islands, varying in size from a continent to a tiny speek on the bosom of the pathless seas. The island world has been divided into no fewer than threyoight distinct groups, the most numerous of which the Philippine group, has four hundred islands and more than four million inhabitants, three and a half million of whom are Catholies. It many of these islands our missionsnies, unknown to the world, are spreading around them the blessings of religion and Christian enlightenment, amid untold privations and with a heroism that has nover been surpassed. For instance, the Tonga group now recknos its seven thousand fervent Catholies. A writer, Mr. Browne, who under the name of Rob Boldrewood, has done so much to promote Australian literature amongst us, thus writes of this interesting mission. "At the Marist mission in Tongs thal I was received most kindly by the venerable Father Chevron, the head of the church in Tonga. His had been a life truly remarkable. For fifty years he had labored unceasingly among the savage razes of Polynesia; he had hair breadth escapes, and passed through deadliest perils. Like many of his colleagues, he was unknown to famo, dying a few years later beloved and respected by all, yet comparatively unhonored and unsung. During the whole course of my experience in the Pacific I have never heard the roughest trader speak an ill worl of the Marist missionaries. The lives of ceaseless toil and honourable poverty tell their own tale. The Catholic church may well feel proud of these, her most devoted servants. Two islands of this group, Wallis and Futuna, have been rendered illustrious by the martyrdom of the Apostic, the Blossed Ohanel, the first missionary that ever landed on their shores. Through the blessing of his apostolate they are wholly Oatholic, and are looked to as the model islands of the whole Pacific. The Samoan group has its six thousand Catholies, and it would be difficult to find anywhere they are removed the commes. When the C here among ourselves, isited those islands in 1892, she remarked to me that she was particularly struck by the fervent piety of the Catholic natives who, every morning at the first dawn of the day, used to assemble in their neat alurch and there performed their devotions and chanted their awest hymns before satting out for their daily work. The same may be said of the Fiji Islands, with their twelve thousand Catholics, of the Gilbert group with its six thousand converts, of the Gambier Islands almost entirely Catholic, and of the Marquesas Archipelago, with about half its population Catholic. The Marquesas Archipelago, with about half its population Catholic. The Marquesas soon quitted it in despair.

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IN THE PANAHAN GROUP.

Did time permit, I would wish to refer at some length to the Sandwich or Hawaiian group, the history of which is, perhaps, one of the saddest in the whole range of missionary annals. Protestant missionaries early in the contury appropriated to themselves this Mission field, but under their rule the poor natives have gradually dwindled away from a population of about three millions to little more than 50,000, and of these about 1,400 are lepors. There was in particular one most lamentable feature of their enterprise they appropriated to themselves the richest lands and built up fortunes on the misery of the poor natives. The one bright sunny spot in Hawaian history is its Catholic Mission, the heroism of its missionaries, and the fond affection cherished for them by their 27,000 converts, The name of Father Damien will not he soon forgotten, nor the herois devotedness and self-sacrifice of the zealous missionaries and Nuns, who, following in his footsteps, spend their lives ministering to the wants of the poor lepers of Molokai. What shall I say of the other Protestant Missions throughout the Pacific? There are, we are told, 2,260 stations in 350 islands, and yet, according to the latest reliable report by the Rev. James Dennis, of the American Prespotraria Mission (Foreign Missions of Foreign Missions in these substrains is set down at 68,000, which is little more than half the number of the forent Catholic converts. From all the Protestant Missions in these islands the same story comes, that the native races are dying away. The contrary is seens in Wallis and Futun, and the Gambier islands, where, under the benign influence of the Catholic Church, the native population has steadily grown in numbers and material prosperity.

A DECLARATION UNDER OATH.

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The Record of a very Remarkable Case

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Hamilton.
County of Wentworth to wit:

I, Thomas kmil Storling, for City of
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I Than Ilvo at 08 John-street north
in the city of Hamilton. I am seventeen years of age, son of Thomas Storling, motorman on the Hamilton Street
Railway.

2. About fifteen months ago I was atkacked with chronic rhomatism. The
doctors who attended me said that it was
derrous rhomatism at that it would
be hard to get rad of. I took about
twelve bottles of the doctors a medienic
and four different kinds of patent medicires, and none of which did me neigenes, and none of which did me progood whatever. I suffered great pain
and was unable to do any work whatover.

over.
3. On the 8th April, 1885 I started taking the medicine (Kootenay Cure) which Mr. S. S. Ryckman, M. P., gave

3. On two an appropriate taking the medicine (Kootenay Cure) which Mr. S. S. Ryckman, M. P., gavo me.

4. The rheumatism was in my right arm and in my right shoulder, and in my back and in both my legs.

5. I have used five bottles, and I am now entirely cured, and have gamed ten pounds in my — th.

6. My general health has also wonderfully improved since I commenced taking the medicine, and they have now completely daspheared, and my health has never been better than it is now. It is a grand tonic.

7. The attack of rhouentism which I had va so severe that my feet and legs were so weak and pamful that I could not walk without stumbling.

8. I am now able to work without any injurious effect. I believe Kootenay Cure is one of the greatest medicines in the world to day for rhoumatism and to build up the system.

And I make this solemn declaration conscier itously believing it to be true, and knowing that it has the same force and offect as if made under eath and by virtue of the Canada Evidence Act 1893. (Signed)

DeliroMAS EMIL STERLING.

Declared before me at the City of Hamilton, in the County of Wentworth, this 26th day of October, 1895.

(Signed)

E.D. CAHILLI, Notary Public.

Notary Public.

The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behaviour, not in any manner dependent and servile either on persons, or opinions, or possessions. Beyond this fact of truth and real force, the word denotes good-nature and benevelence, manhood first, and then gentlemess.—Emerson.

A DINNER PILL.—Many porsons suffer excruciating agony after partaking of a hearty dinner. The food partaken of a hearty dinner. The food partaken of a hearty dinner. The food partaken of a like a ball of lead upon the stomach, and instead of being a healthy nutriment is becomes a poison to the system. Dr. Parmoleo's Vegetable Pille are wonderful correctives of much troubles. They correct a .idity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspopsia.