

The Catholic Register.

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"Truth is Catholic; proclaim it ever, and God will effect the rest."—I. MEZ.

VOL. VII.—No. 12.

TORONTO, THURSDAY, MARCH 23, 1899.

PRICE FIVE CENTS.

Presbyterian Review and Divorces.

"If there are to be divorces granted we prefer to have them adjusted by authorities who are responsible to the country as a whole, rather than by the authority of any particular church."

This is the conclusion of an article in the above named paper, upon one aspect of the marriage question in the province of Quebec.

Down there, as the world knows, the people are chiefly Catholic, and look to the Church for guidance in these matters. Holding her of immediate divine institution and jurisdiction they are too clear-headed not to perceive that whatever is in contradiction to her fundamental law, is ipso facto, shown to be wrong, and therefore of no obligation in conscience.

One of her dogmas—unchangeable as herself—is that marriage amongst the baptized is sacramental, and that therefore she alone has control of it, in the sense of being divinely commissioned to rule, beyond appeal, when, and to whom, and under what conditions, it may or may not be administered.

This is a position from which she never can recede.

But then the state, for the reason the family is the unit of count in society, and the basis of so many rights and obligations of a civil character, claims to have jurisdiction, and the power as well as the right, to have a say in the matter. And so at once we are precipitated headlong into the depths of that mighty question, raised but not settled by the memorable words: Give to Caesar what belongs to Caesar, and to God what belongs to God.

Now, as two men in their sober senses do find themselves in deep water are less likely to suggest a raft of straw than to think how both may, most surely, get safe to the solid ground, so we consider it best here to ask our brother of the "Review, How do you think this dull matter of the Church's jurisdiction should be settled? Does marriage belong primarily to Caesar or to God? Is it a spiritual or civil question?"

We know something of Presbyterianism and believe that about it that is the case in the actual times of the 16th century, men, under evil guidance, leaped madly from out the Ark of God, soon found they must have something to buoy them up, though they verily believed that the raft they built for themselves was made of straw, and that the waves of the sea would break upon their heads.

Lutherans, Anglicans and others, either for self-protection or to assert their own authority, threw themselves unconditionally into the hands of Caesar, and accepted him as supreme, whether in church or state. The Presbyterians on the contrary denied the right of any merely earthly ruler to interfere in such matters, and reserved those latter for adjudication by the kirk; and thus—so far as anything purely hand-made can copy what is divine—followed in the ways of the Catholic church. Let us note, in passing, that the Presbyterians, indeed to our temporal affairs, but the kirk show the way to heaven. Let us note the meaning of Covenanting, Cameronianism, and much akin to that, in the history of the church of Scotland? Let us note, in passing, that the Presbyterians, having been first administered by God Himself to the original pair. The stream cannot "adjudge" upon the fountain from which it flows.

Nobody, of course, thinks of doubting that the state has the right to make laws affecting the married as well as the single. But, as to marriage itself, that is a spiritual act, and to the full extent that it is such the state has no authority whatever to do with it, as having no competence in spiritual things.

tract. The contract is the matter of it, and contract, as all the world knows, depends for vitality upon conditions, of which some render it illicit though binding, and others make it a mere empty ceremony of no force or value whatever. In the latter eventuality, as when for instance one or both of the parties were not free but forced in their consent, or where an impediment altogether blocking their right of action exists, or in any other conceivable cases, there is no contract and consequently no marriage; and on production of proper evidence to that effect the Church bids the parties to separate, as having no right of action, and as being bound and wife. And this is, by the public called a divorce, though manifestly it is no such thing—there is no divorce in the church of God.

Surely the Review knows all this, and surely too he can hardly think that in so solemn a matter, involving such delicate personal considerations, such dealings with the soul and conscience of the Church, the mother of the faithful, will allow herself to be misled by the narrow and narrow discrimination, through her sense of responsibility to God, than can be reasonably hoped for from any authority responsible only to "the country as a whole."

Mission at the Central Prison.

A mission beginning last Sunday week, the fourth Sunday of Lent and ending on Passion Sunday, was held at the Central Prison. The priests who took part were Fathers Chénier, Murray and Reach, with the prison chaplain Father Walsh, C.S.B. Out of a total of about 108 Catholic men, 55 received the sacraments and twelve others came under instruction for First Communion—totaling 67. The exercises were from the nature of the case confined to two evenings and consisted of the beads and instructions, appropriate hymns, confessions and night prayers. Mr. Jiro's also the build by the Basilian Fathers on Pentecost week to complete the Easter duty and also the third week in Advent for the Christmas Communion. On making enquiry we learn that the Catholic prisoners have Mass and sermon every Sunday morning from 8 to 9 o'clock. They have a choir which is in a fairly efficient condition which adds in a remarkable manner to the impressiveness of the divine service. From 7 to 8 p.m. the prisoners are instructed by two zealous members of the Catholic Truth Society, St. Mary's branch, Messrs. Richardson and Fulton. The prisoners furthermore are visited every Monday and Saturday evening and are all soon by the prison order which they leave the prison, and if they have not lately received the sacraments they prepare themselves for doing so the Sunday before their departure. On an average about 90 per cent. of them become reconciled with their God before recommencing their battle to the world for an honest livelihood. These visits do not include others made by the chaplains, Mr. Murray and Mr. Chénier, in cases at the desire of the prisoner. As the Catholic paper of Toronto we are glad to announce as we were to learn on the highest authority on the subject that the mission at the Central Prison, which under his auspices the Catholic priest with the greatest respect and reverence and afford him unsurpassed facilities for carrying out his holy mission.

A Tribute from William O'Brien to Bismarck.

Father Dollard has received the following letter from Mr. William O'Brien:

MALLOWS COTTAGE, WESTPORT, Co. Mayo, March 6th, '99.

Rev. Dear Sir—I am grateful to you for your thoughtfulness in sending me the verses "Lay Laider Abu," and still more for the kindly message that accompanied them.

Your poems from time to time in the American papers have a force and a living flame that I was afraid had disappeared from among our poets, and it is a very genuine pleasure to have you again so kindly write to me, and to have your own man here to read who try to keep the old flag flying in the evil days we have fallen upon. With best wishes, believe me,

Sincerely yours,
WILLIAM O'BRIEN.
Rev. J. B. Dollard, Toronto.

Mr. Peter Mcweeney for the Senate.

MONROE, N.B., March 15.—Mr. Peter Mcweeney, of this town, has been appointed to the Senate to succeed the late Hon. Michael Adams.

Mr. Mcweeney is a native of Moncton's most successful merchants. He is a close student of public affairs, a careful reader, a fair speaker, and will take to the Senate much business ability and general knowledge. His constituents are a very large and active one to the people of Moncton, and Conservatives as well as Liberals are joining in congratulations to the new Senator.

Hon. Mr. Mcweeney is about fifty years of age, and a native of Moncton, his parents being the late Peter Mcweeney and Johanna Mcweeney, natives of Kenmare, County Kerry, Ireland. He was educated in Moncton, and at an early age went to St. John, where he became engaged in the dry goods business. In 1868 he returned to Moncton, and went into partnership with his brothers, Edward and Thomas, under the firm name of Mcweeney Brothers. In 1877 he was elected to the Senate.

Mr. Mcweeney took an active part in the movement for the incorporation of the town of Moncton in 1877;

has been town councillor, chairman of the Finance and Fire Committees, a member of the Board of Health, chairman of the Alms-house Commissioners, and chairman of the Board of School Trustees. He is, of course, a liberal.

BUTLER'S CATECHISM.

To the Editor of The Catholic Register.

DEAR SIR.—The discussion on "Butler's Catechism" appears to be exciting a great deal of interest, and not without reason. For there are few parents or teachers who do not find the matter on one side or another how difficult it is to get a child to remember, not to speak of understanding, many of the answers in Butler's. The writer of the article in last week's Register, perhaps without intending to pick and choose from his criticisms of Father Foley's letters in The Record, Father Foley's own writing a Catechism or even a letter for children, and it is surely not a question of pedagogy or theory, or that matter, but rather a question of common sense. No one would think of teaching a child to read for instance by making him begin with the fourth book, then why expect children to learn and remember words and sentences they can not understand and hardly pronounce? It appears to be the principal object of all who have so far written on the subject not so much to criticize or find fault with Butler, as to hope that those in authority will not allow the matter to go on so simple and easier catechism for children could not be put together from the many there are in existence, Butler's among them. There are excellent models in most countries and in almost every tongue, and the matter is thus taken up, not at all in a spirit of criticism, and a catechism compiled for children not "grown up," would it not be a boon, and a saving of time, temper and labor for all priests, parents, teachers and children.

Yours respectfully,
J. E. F.

Obituary.

Mr. Thomas Bonner—who was a resident of Toronto for nearly sixty years—died at his home, Anne street, on the 15th instant after a short illness. A few weeks ago our old friend was in the enjoyment of good health, for he was then in the eightieth year of his age; but a sharp attack of the grippe, which developed into pneumonia, cut short his long and active life.

Born in Belleek, County Fermanagh, Ireland, he inherited that steadfast love of Faith and Fatherland so eminently characteristic of the men of the North, and the lessons of his youth were not forgotten in the land of his adoption. With faithful and unflinching loyalty he remained attached to his native land, and ever mindful of the land of his birth, which he had hoped and prayed might one day be blessed, as Canada is, with all the rights and privileges guaranteed by the British Constitution.

Mr. Bonner was blessed with a most excellent wife, who shared his early struggles and subsequent ease and independence. She survives him, as do also four sons and one daughter, all of whom are residing in Toronto.

The funeral took place on Saturday at St. Michael's Cathedral. The pall-bearers were the four sons of the deceased—John Bonner of Cincinnati, O.; James Bonner of Hamilton, Ont.; Patrick Bonner of Boston. Mr. C. J. Baxeman, son-in-law of deceased, was one of the chief mourners. The Requiem Mass was sung by Rev. Father Rohleder, with Rev. Dr. Treacy as deacon and celebrant. The musical services were most impressively rendered by Mrs. Tappell, Mr. A. J. Hobbler and Mr. M. D. Caron. After the Absolution the body was taken to St. Michael's Cemetery, where it was laid to rest in a large number who had known and respected Mr. Bonner as an upright and enterprising citizen. May his soul rest in peace.

Forty Hours at St. Helen's.

"Forty Hours" began at St. Helen's on Sunday. The High Mass was celebrated by Father Richardson, Father Cruise and Oberier. Father Cruise preached. Rev. Dr. Treacy presided at the altar. Father James Walsh was the preacher on Monday evening and Father Miller, C. S. R., on Tuesday evening.

Gabriel are Furthest Catholics.

The St. Boniface Northwest Review of March 7th, says: "Rev. Father Kellaway, O. M. I., went to Dauphin last week. In his last missionary excursion to Pleasant Home, north of Stovewood, Rev. Father Heald and his daughter, who are even more fervent Catholics than any of their fellow-countrymen he has yet seen."

No Catholic University for Ireland.

LONDON, March 17.—At a meeting of the Executive Committee of the British and Foreign Bible Society, held yesterday the Duke of Devonshire announced that the present Government would not create a Catholic university in Ireland.

The Public should bear in mind that Dr. Thomas' Ecclesiastical has nothing in common with the impostor, deteriorating class of so-called medical oils. It is eminently pure and really efficacious, relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

THE JESUIT RELATIONS.

Our readers will recall the opening reviews of the Cleveland edition of The Jesuit Relations in these columns. The publishers are now completing their great enterprise, and some of the recent volumes that have reached us merit extended notice from the Canadian press. But before we refer to the contents of these particular numbers it will not be out of place to pay a candid tribute to the editorial staff as well as to the publishers for the painstaking supervision and sustained perfection of their new all but accomplished labors. It is not too much to say that never was there undertaken in the literary history of America a larger task, and as to the general style of its fulfillment, it is difficult to see how or where it could be improved upon. Indeed it is entitled to be regarded as nothing less than a national achievement, and one that will continue to gain in prominence by virtue of the certain reference on the part of future writers to this as the standard edition of The Jesuit Relations. There is no gaudy display of the American editors and publishers. Assisting Mr. Treacy in his work are the following as the editorial staff: Translators, Finlay Alexander, Percy Favor Becknell, Crawford Lindsay, William Price, Hiram Allen Sobor; assistant editor, Emma Helen Blair; bibliographical advisor, Victor Hugo Palazzi. The work of translation whether from the French, Latin or Italian is admirable, the arrangement of original text and English translation set opposite each other page by page affords the utmost facility for reference, whilst the copious notes of every volume add an invaluable feature of interest. It will be quite impossible to praise the work too much from a typographical standpoint, there being so much to admire and not a flaw to be discovered. In fact every detail of modern skill, excellence and accuracy in book making is exhibited at its best. The world at large, and the student world of America in an especial manner must acknowledge a corresponding obligation to the editors and publishers who planned so broadly and laid so well their plans for the reconstruction of the basis of American history.

Vols. XXX, XXXI, XXXII take in the Relation of 1647 of Lalumet, who tells of the labor, captivity, sufferings and death of Father Jégué at the hands of the Iroquois in 1649. Jégué himself describes his capture in 1642, the cruelties inflicted upon him and the hideous journey to the Iroquois villages. Whenever one comes back to the plain or mountain accounts of the sufferings of these Frenchmen, Jacques Goupil, Couture and their Huron companions—the renewed impression is that since the Master Himself went the Way of the Cross there never was and never can be such a cruel and bloody history. The persistence of the Christians realized the highest type of heroism, and over against it was the unrelenting rage of the natives correspondingly watchful and unrelenting. The story of this long conflict between love and hate throughout our sufficed with the spirit of the presence of God on the side of his servants—in visions, dreams and miraculous experiences of joy in the most intolerable and unendurable conditions. Father Jégué's life was like this from the summer of 1648 when he was captured until the following summer when he was rescued by the Dutch at their settlement where the present site of Albany stands. Father Jégué had been in the hands of the Iroquois for two years and had been in Canada again in 1644, when he undertook with Bourdon the fatal voyage of the Iroquois country. The motive of haste on the part of the Dutch was to secure the French. The doctrine of the Christians caused their illness and other misfortunes. Jégué's confession of faith in this Relation was the greatest offering of the martyr was a masterpiece of composition which he wrote in the hands of his captors. The narrative of Jégué's capture in part was written by him at the command of his superior Father Buteux in Canada, in 1645-50, and corresponds exactly with the account given in the Relation of 1647.

In Vol. XXXIII, Lalumet describes the Tadoussac mission in 1647-8. In that year the northern tribes of Indians were afflicted by a scourge which was ascribed to the Christian religion. The same had been the case in the Tadoussac mission founded upon returning that his disciples had been drunken and disordered. He explaining to them the shame of these excesses, "they climb upon an insupportable rock and exposed the same to all eyes. The French and savages they are severely flogged upon the shoulders," the sentence and its execution being their own. Such incidents as this present pictures of the Indian natives as the Jesuits found them.

The Jesuit Relations and Allied Documents. Travels and explorations of the Jesuit missionaries in New France, 1611-1791. The original French, Latin and Italian texts with English translations and notes. Illustrated by portraits, maps and engravings. Edited by Euben Gold Thwaites, secretary of the state historical society of Wisconsin. Cleveland, The Burrows Brothers Company, 1898.

One young lad, a Christian, was undergoing torment beside an infidel at the hands of the Iroquois, when the Christian offered to baptize his brother. Other captives, like the Iroquois, were baptized by the Jesuit while under torture. From them the torturers never could draw a sign of pain. The Jesuits understanding the Indian nature were always ready to baptize the victims of torture, whose souls were the sacrament with the highest evidence of their courage. The Fathers count 1,700 Huron baptisms for one year, besides many baptized at St. Joseph whose number is not known. Among these was a young man, a Frankish holiness, even "In this Relation who have by Ragueneau the first recorded mention of the falls of Niagara, which in editorial notes explained, appeared without a name on Champlain's map of 1632. Lalumet in his Relation of 1641 mentioned the river but not the falls. The first illustration of the enterprise was given by Hennepin in "Louisiane et du Nord." The Superior also mentioned for the first time in the Relations and apparently then received its name.

Vol. XXXV contains some valuable illustrations; a reduced facsimile plate from Historical Geology is by Francis Cruikshank S. J. and fine similar handwriting of Father Abbeé, from the parish register of Notre Dame, Montreal in 1650, also the handwriting of Father Vincent from the account of the chapel of Sillery. The first document in the volume is a letter from Ragueneau to his General dated in 1650 in the Huron country. It is a story of a great misery of the Huron nation, Father Gaultier and Gaultier have gone down at their posts and war, famine and pestilence is the common lot. Cannibalism has been revived by the famine and corpses dug from the graves, and the Iroquois have taken in the midst of their afflictions the people seek baptism from the missionaries with more piety than ever before. The missionaries are established at Christian Island throwing up defenses against the unholy attacks of the Iroquois. It is interesting to note, "the method employed by the Fathers in aiding the poor—thaw of personal investigation, the essential value of the best modern missionary, and the Iroquois who are to be winter all available supplies of food within reach." Ragueneau describes the occupations of the missionaries during the winter, relieving the poor through the winter, and all in religion. The Relation graphically describes the sad journey of the Christian Indians from St. Joseph Island to the French settlement on the St. Lawrence, under the leadership of the priest, and the destruction of the Huron mission occurred. This will be our excuse for quoting some passages from Ragueneau's narrative:

"On the day of the destruction, the 25th of March, a party of Iroquois—who had marched over nearly three hundred leagues of country, across ice and snow crossing mountains and forests full of treacher—surprised one nightfall, our Christian brethren who were in a cruel hurry, and perished as if heaven directed their every step and as if they had an angel for guide; for they divided their forces so successfully as to discover in two days every party of our Christians who were hidden in their hills and thicket. These were separated by six, seven or eight leagues—one hundred in one place, fifty in another; there were even solitary families who were scattered in the most remote places and away from all beaten tracks. Strange circumstances! of all that scattered people but a single man escaped who came to bring us the news—even as in days of old it happened to that prodigy of nature, when the great city of Jerusalem lay in ruins, but one messenger who hastened breathlessly to apprise him of his calamity and thus render it more poignant. My pen can no longer express the fury of the Iroquois, these unaccountable shrines of the torments they portrayed of such scenes of cruelty, to which our eyes cannot become familiarized any more than our feelings, which are never dulled to all these scenes of horror. The Iroquois, whose sole consolation is that these horrible afflictions and with our lives and that God will crown them with a happiness that has no end. Since then misfortunes have befallen upon us. Hardly had the Christians been taken to the Iroquois, they enjoyed a few days' respite after so terrible a blow as that which had stricken them down than their fear of the flames and the cruelty of the Iroquois revived, but as evil was done, they were again so remote seemed less terrible than the immediate pang of an insupportable famine, which was already isolating them to the very rejections of nature and causing them their worst tortures. The mother felt so sorry in setting her aching hunger on the body of her own child, nor did the children spare the body of their father. This was toward the end of the year. Also the Iroquois, whose children would have been only too happy had they had anything from which to fast, as even so late as water. On Easter Day we had a general communion for them. The next day they parted from us. In the evening they had slipped by when news reached us of the misfortune we had anticipated. The poor scattered band fell into the snare of our enemies the Iroquois. . . . Eight days afterwards we were again encamped by another band. Whoever they were massacred as usual. . . . Despair reigns everywhere."

Out of this almost inconceivable condition arose the enterprise of the mar-

graphically describes, telling of the devastation done in Ontario, the shores of Lake Nipissing and the Ottawa River. The route traversed by the miserable Huron remains of St. Joseph's Island. Ragueneau consented to the portous attempt to save his famishing Christians after holding the Forty Hours devotion. The piety of these priests is a constant revelation; their absolute trust in the Divine will in their direct home, their undaunting bravery in executing the wishes of God as they believed themselves to have discovered them through prayer as so amazing that the inspiration of their deeds can never perish from the annals of the faith on the continent baptized with their blood.

Catholics and the Ontario Government.

To the Editor of The Catholic Register.

Sir—Some months ago with commendable zeal for the rights of our people you showed by comparative tables, our unfairly Catholics are dealt with in the distribution of offices in the gift of the public bodies of this province. Since that time their position has grown much worse. Will you please call on the place in the House ask the government what Catholics have been appointed to the positions held by Messrs. B. B. Hughes, O'Grady, Cashman, Horvatzky, Higgins and others? Will you please call on the place in the House ask the government what Catholics have been appointed to the positions held by Messrs. B. B. Hughes, O'Grady, Cashman, Horvatzky, Higgins and others? Will you please call on the place in the House ask the government what Catholics have been appointed to the positions held by Messrs. B. B. Hughes, O'Grady, Cashman, Horvatzky, Higgins and others? Will you please call on the place in the House ask the government what Catholics have been appointed to the positions held by Messrs. B. B. Hughes, O'Grady, Cashman, Horvatzky, Higgins and others?

Yours, etc.,
ONLOOKER.

Toronto, March 22nd, '99.

Ordination at St. Basil's.

Rev. Patrick Howard of Boston, who had been ordained deacon on the previous day, was on Sunday last elevated to the sublime dignity of the priesthood at St. Basil's church. Besides the vicar of the Basilians, the superior of the college and the other Basilian Fathers the occasion was graced by the presence of Very Rev. Administrator, Father McCann, and other Fathers, performed by His Lordship Right Rev. Denis O'Connor, Bishop of London, himself a brilliant light of the Basilian order. Mr. Rooney a theological student at St. Michael's College and belonging to the diocese of Columbia, Ontario received—on the same day that Father Howard was elevated to deaconship—tonsure and the four minor orders. A longer account will appear next week.

Canon Raclet Honor.

MONTRÉAL, March 18.—Rev. Canon Francois Theo Z. Raclet, Vicar General of the Archdiocese of Montreal, and Vice-Rector of the Laval University, has been created an Apostolic Canon by the Holy See. The news was transmitted last evening to Mgr. Buechsi, who announced it publicly at the conference of M. de Labriolle at Laval. The new Monsignor was complimented by the Archbishop, and reported as being a becoming address. Lieutenant Gov. Jettie was present and congratulations were general.

J. M. J. D.—Athens Church Debt.

The debt on St. Denis Church, Athens is now reduced from \$2,000 to \$1,300. It can be seen in the columns of the "Catholic Weekly," that I have received almost nothing within the past month or so towards the liquidation of this debt. My own means were nearly as pitiable as present as it was when I made my first appeal, for I had to be paying interest on the entire sum of money borrowed, until the debt is altogether wiped out. As I stated my first appeal there are only six Catholic families in the Athens section of my Mission who can give me anything towards the church. The people in the Ballynane and Rockport church districts of my mission do not think themselves called upon (they have no churches of their own) to shoulder the debt on the Athens church—a church from which they derive no benefit. However, some of them—the same as charitable people outside the Mission—give a subscription now and again towards this truly poor church. It is a great work of paying for the debt on the Athens church, the approval and blessing of some of the great Church dignitaries in the land—the love of Jesus Christ—during the holy season of fasting and the giving of alms to the poor. I am sure that the Church or the people who will perform duties—subscriptions will be made and the debt will be paid. I will be glad to hear from you in all my way—the good word of the Lord.

Lord Russ

LONDON Killowen has been Baro Arbi