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Catholic Record.

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A LENTEN LESSON.

His Lordship the Bishop of London continued his course of Lenten sermons on Sunday evening last. St. Peter's Cathedral was, long before the commencement of Vespers, crowded to its utmost capacity, the entire Catholic population of the city being fully represented in the congregation, which was further swelled to an unusual size by the presence of many persons of various Protestant denominations.

And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and hadst seen these things that are to be done to thee, how many times would I have fasted for thee. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone, because thou hast not done the time of thy visitation.

He said that there were but two occasions on record in Holy Writ when our Lord shed tears—the first when approaching the tomb which for four days had been closed over the body of his friend Lazarus. The gospel tells us that then he groaned in the spirit and troubled himself, and wept, so that the Jews, struck at this spectacle of the Son of Man shedding tears, said, one to another, "Behold how he loved him!" Jesus wept because of the ravages that death had in that short space of time wrought in the body of his friend, and because in him he saw the type of the ruin and wreck caused in the soul tainted by mortal sin.

The second time that our Divine Lord shed tears was when, according to the text, he approached the city of Jerusalem, and, looking on it, wept. That beautiful city lay before him, basking in the splendor of the noon-day sun, which tipped its pinnacles with golden glory, burnished the resplendent dome of its temple, and cast its aureole on gorgeous palace and stately mansion.

There stood the city of David, with its crowded thoroughfares and its majestic piles, reposing, as it were, in the lap of contentment that knew no limit—of happiness that was to have no term. But at this sight which gladdened the hearts of others, the Son of Man wept. Glorious as was that great city which unfolded its splendor and strength before his eyes, he saw that the time was at hand when the serried ranks of the Roman legionaries would press on its redoubts and battlements—when round about it would be dug a trench—when famine and pestilence would decimate its population—when mothers would be reduced to such want as to devour their young—when horrors, such as never before Jerusalem, in the darkest hour of her tribulation, had ever witnessed, would be enacted in her streets—when, in fine, the city should be beaten flat to the ground, and the children that were in it, and not a stone left on a stone.

These things Jesus saw and he wept. The spectacle of a man, in the prime of life and vigor of health, shedding tears, is indeed one of the most touching character. No ordinary cause of grief can give rise to such emotion as that which in such a man will loosen its fountains of sorrow and find relief in tears. What must have been the depth of the sorrow, the intensity of the anguish, which filled the great Heart of Jesus as he gazed on the city of God, the pride and glory of His chosen people? Ah! Jerusalem, blessed as it had been, privileged as it was before all other cities—had often forgotten God. There prophets had preached, but their teachings had been treated with scorn, and they themselves put to death by the fury of a populace hard of heart and deaf to admonition. Jerusalem, the metropolis of the chosen people, was about to crown its iniquities—to consummate its ingratitude—by the rejection of Christ, the Son of the Living God. Wherefore Jesus wept. Jerusalem, as Jesus wept over it, is the type of a class in the world and in the Church. They had been chosen for God's special graces and blessings. To them prophets preach and for them priests offer sacrifice. But to no purpose. Their hearts are hardened, and their eyes blinded to the truth. They reason thus: "We have often offended God and he has pardoned us. May we

not now expect that He will be equally lenient with us." Or: "We are indeed persuaded of the evil of sin in itself; we know its disastrous consequences; but the nature of our temporal avocations is such, their duties so pressing, that we have not time to give to God's service. That time He will give us. Then we will devote ourselves to his service." Could anything be more baseless—anything more delusive than this species of reasoning! What guarantee does God give the sinner that he will be spared to do penance, that he will be privileged with the grace of a good death and final reconciliation? Does not Holy Scripture at every page hold out a warning to the sinner that he must not neglect the call of God made to him through His ministers? "Because I called, and ye refused; I stretched out my hand, and there was none that regarded; ye have despised all my counsels, and have neglected my reprobations; I will also laugh in your destruction, and will mock when that shall come on you which ye feared. When sudden calamity shall fall on you, and destruction and a tempest shall be at hand; when tribulation and distress shall come upon you, they shall then call upon me, and I will not hear: they shall rise in the morning and shall not find me." (Prov. i, 24). The danger of dying in sin is apparent from these words of Holy Writ, and from the very state of the sinner, who, the moment he commits mortal sin, is condemned to the flames of hell. Nothing stands in the way of his falling therein but the slender thread of life, which may at any time be snapped in sunder. That the days of the sinner are to be short, God Himself assures us: "Do not commit iniquity, lest thou die in a time not thy own." (Ecc. vii, 8). "The wicked man shall perish before his days be completed." (Job xv, 32). "The years of the wicked shall be shortened." (Prov. x, 27). Our own experience attests the truth of these sayings of Holy Writ. The sinner wastes himself by his wantonness and dissipation, and dies before his time. Many are they, too, who, having lived in violation of God's commandments, are cut off by sudden death, to warn us against the dangers of delay. God grants all men a sufficiency of grace to be saved. To no man is he bound to grant any special grace securing him the blessing of a good death and final reconciliation. But what is our position in regard of God? Have we not received, and do we not daily receive from Him special graces of the most marked and manifest character? The two elements of conversion are the grace of God and the correspondence of man with that grace. Recipients then, as we are, of God's special favors, ought we not endeavor to meet His goodness by a correspondence with these favors? The ministers of God preach unto us His word, Holy Church appeals to us in her ceremonies and devotions to return to the Lord our God. Shall this appeal, emphasized in a special manner during this holy season, be made in vain? There were of old two cities in which the voice of the Redeemer was heard most frequently,—wherein he labored most assiduously for the conversion of their inhabitants. But these cities failed to put to profit the graces they received. They turned a deaf ear to the teachings, and softened not their hearts to the touching appeals of the Redeemer. To these wicked cities He was constrained to say: "Wo to thee, Corozaim, wo to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 21-24). The better to impress this truth on the minds of his disciples, Our Lord upon a certain occasion, when coming out of Bethania, cursed a fig tree which bore no fruit. The Gospel tells us He was hungry: "and when he had seen afar off a fig tree having leaves, he came if perhaps he might find anything on it. And when he came to it, he found nothing but leaves; and answering, he said to it: 'May no man hereafter eat fruit of thee any more for ever.'" (Mark 13-14). No sooner had this awful malediction been pronounced than the tree, to the amazement and dread of the disciples, withered and died. We should not be of those who hear, and yet put not to profit that which they hear; nor of those who, blessed by the sunlight of heaven and the waters of grace, bring forth no fruit. If, unhappily, we are now in sin, let us without delay return to Him. Let us put not off our conversion. God has indeed been patient and merciful with us hitherto. Will He be so any longer? It has been revealed unto certain of the servants of God that there are souls in hell thither sent after the commission of one mortal sin. Long

as God may have been patient with us, the time will come when, if we persist in offending His goodness, and outraging His majesty, His hand will be outstretched against us in anger. The wicked king Baltasar had led a long life of crime, but God had patience till he became guilty of sacrilege, by profaning the sacred vessels of the temple of Jerusalem. Then a hand appeared writing his doom on the wall of his palace: "The same night Baltasar, the Chaldean king, was slain." (Daniel v, 30). So it was also in the case of the rich man who clothed himself in purple and fine linen and feasted sumptuously every day. He had long defied the law of God, but the hour of retribution came. He refused alms to the poor man who begged at his gate. He died and was buried in hell. (Luke xvi, 22.) The city of Jerusalem, over which Jesus wept, had sinned much, and refused to turn from its evil ways. Its hard-heartedness and ingratitude were crowned by its rejection and crucifixion of Christ. The patience of God had reached its term. The city was compassed by its enemies, levelled to the ground, and its children carried into captivity. The curse of an angry God fell upon Jerusalem and its people. The Jewish people, to this day, a scattered, but distinct race, bearing, in their isolation, the mark of their punishment. Let us with eagerness seize on the graces vouchsafed to us by a bountiful God. Deceive we not ourselves. As men live so shall they die. Their death-beds may be seemingly happy, they may leave unto their children rich domains and valuable treasures—they may believe that they have done their duty,—but because they were wise according to the world and not according to the gospel of Christ, they will be buried in hell. May not this be the character of our wisdom. May we be gifted with that wisdom which, however far we may have wandered from God, will bid us rise up and go to Him who is our father. This is the wisdom that God will bless. He will receive us with gladness, saying to his servants: "Bring forth quickly the first robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry. Because this my son was dead, and is come to life again; was lost and is found." (Luke 22-24)

THE NEW REGIME. On the 4th of March inst., Grover Cleveland, of New York, and Thomas A. Hendricks, of Indiana, entered on the duties of office as President and Vice-President respectively of the United States of America. In his address, delivered on inauguration day, Mr. Cleveland declared himself of opinion that it was the duty of those serving the people in a public place to closely limit public expenditure to the actual needs of the government, economically administered, because this was the limit of government's right, to exact tribute from the earnings of labor, or the property of the citizen. The new President pronounced himself in favor of the scrupulous avoidance of any departure from that foreign policy commended by the traditions of the republic, and dictated by the genius of its institutions, the needs of its people in their home life, and the attention demanded of them for the settlement and development of their vast territory. This he declared to be a policy of independence favored by their position, and defended by their known love of justice and their unquestioned power—the policy of peace, suitable to all interests—the policy of neutrality, rejecting any share in foreign broils and quarrels upon other continents and their intrusion into America—the policy of Monroe, Washington and Jefferson, "peace, commerce and honest friendship with all nations, entangling alliances with none." Mr. Cleveland likewise declared that "care for the property of the nation and for the needs of future settlers require that the public domain should be protected against purloining schemes and unlawful occupations." The public conscience, he added, demands that the Indians within the boundaries of the republic shall be fairly and honestly treated as wards of the government, and their education and civilization promoted with a view to their ultimate citizenship. Polygamy being, as he sententiously affirmed, destructive of family relations, and offensive to the moral sense of the civilized world, is to be repressed. We will await with interest and anxiety the development of the policy of the new administration on this important subject.

Mr. Cleveland further expressed the view that: "The laws should be rigidly enforced which prohibit the immigration of a servile class to compete with American labor, with no intention of acquiring citizenship, and bringing with them and retaining habits and customs repugnant to our civilization." "The people demand reform in the administration of the Government, and the application of business to the public affairs. As a means to this end civil service reform should be in good faith enforced. Those who worthily seek public employment have the right to insist that merit

and competency shall be recognized instead of party subservience or the surrender of honest political belief."

The new administration is composed of the following gentlemen: Thomas F. Bayard, Delaware, Secretary of State; Daniel Manning, N. Y., Secretary of the Treasury; L. Q. C. Lamar, Mississippi, Secretary of the Interior; Augustus H. Garland, Arkansas, Attorney-General; W. F. Vilas, Wisconsin, Postmaster-General; W. C. Whitney, Secretary of the Navy; William C. Endicott, Massachusetts, Secretary of War. All of these gentlemen but one, belong to the legal profession. The "solid South" is represented by Messrs. Bayard, Lamar, and Garland, all statesmen of great prominence, ability and influence. Everything considered, the Cabinet is one of the strongest that could be formed out of the material at the President's disposal.

THE ENGLISH AND FRENCH NAVIES.

Much attention has been of late devoted to the consideration of the naval strength of Britain as compared with that of France and other powers. The Pall Mall Gazette a few months ago entered into a very full discussion of the relative strength of the English and French navies. It shows, after going into details concerning the various ships of each country, their size, age, thickness of armor, with the number of guns of different capacities, that the relative strength of the two navies is as follows:

Table with columns: ENGLISH, Number, Tons. Rows include First class ironclads, Second class, Third class, Coast defence, etc.

Table with columns: ENGLISH, Number, Tons. Rows include First class 8 years old and under, Second class, Third class, etc.

Table with columns: FRENCH, Number, Tons. Rows include First class ironclads, Second class, Third class, etc.

The Pall Mall Gazette states that the first-class ironclads which may be completed within the next two years by the two powers, are as follows:

Table with columns: ENGLISH, Date of Launch, Displacement, Max'm Arm'r, Guns, T's. Rows include Edinburgh, Colossus, Collingwood, Ajax, Agamemnon, etc.

It is, however, in second-class ships that the French are building up their naval strength. During the next two years the following vessels will be added to the navies of the two countries:

Table with columns: ENGLISH, Date of Launch, Displacement, Max'm Arm'r, Guns, T's. Rows include Warspite, Imperieuse, Conqueror, etc.

Neither of the two governments is engaged in building ironclads of the third-class, as these would be of small service against the guns that are now in use. Our contemporary the Advertiser, reviewing the article in the Pall Mall Gazette, conveys the information that:

"Of cast-iron vessels the French have three armor-plated gunboats of 1,045 tons each, with armor-plate eight inches in thickness, and carrying 18-ton guns, while the English are building none. The French, it is said, are spending a large sum in guns in excess of the expenditure of the English. The new breach-loading, steel gun of 18 tons weight is capable of penetrating armor 18 inches in thickness, and is equal to the 38-ton English muzzle loaders. The English naval guns average 16 tons in weight while the French average 19 tons. Ship for ship the French navy is superior to the English in its guns. It is stated, too, that when the Government of Lord Beaconsfield left office there was not a breach-loading gun in the navy. Since then Woolwich has turned out 500 breach-loaders. But in this re-

spect the French are ahead, and are producing at least 40 per cent more in the way of improved cannon for the use of their navy. The speed of the French ships recently built has been greatly increased. At present the Admiralty are pushing on 4 ships of 17 knots; 7 of 16 knots; and 4 of 14 knots. It seems that it is a special feature of the policy of the Admiralty at the present time to make rapid progress with fast unarmored ships, and it is maintained by the writer that, the English navy is quite inadequate at the present time to protect her mercantile marine in case of war with any considerable naval power. It is also maintained that coaling and telegraphic stations are quite unprotected, and that at the present time it would be quite possible for Admiral Courbet to burn every pound of coal in Hong Kong or Shanghai, and every ton of English shipping in Chinese waters; that he might proceed to Singapore and repeat the operation. The coaling station at the Cape is equally unprotected, as are also those of Ascension, St. Helena, King George's Sound, Fiji, Vancouver and Mauritius. The protected coaling stations are Gibraltar, Malta, Aden, Melbourne, Sidney, Halifax, Bermuda and Jamaica."

The telegraph stations of the British Empire, at least equal in importance to the coal stations, are quite unprotected. It is not then any wonder there should be alarm in Britain at every prospect of war with any of the European powers. The supposed invincibility of England has long since been exploded. Englishmen are brave and daring, but not more so than Germans or Frenchmen. The nation best equipped with the modern appliances of war is that which in a struggle will triumph.

The attention of the British nation has been roused in regard of the navy, and the Conservative opposition has given notice of motion of censure on the government for its administration of that department. The total amount voted by Parliament for the navy during the past three years is as follows:

1882 3, 410, 483, 901; 1883 4, 410, 752, 300; 1884-5, 4, 811, 770. The number of officers and men in the naval service for the same years is also stated: 1882-3, seamen 45,100, marines 12,400; 1883-4, seamen 44,550, marines 12,400. Many interesting details concerning the state of the navy will, no doubt, be brought up during the debate on the motion of censure, which will take place some time after Easter.

THE CATHOLIC CHURCH IN BRITISH COLUMBIA.

The Catholic Church in British Columbia consists of one diocese,—Vancouver Island, and one vicariate apostolic,—the mainland portion of the Province. The diocese of Vancouver Island is under the direction of one Bishop, the Right Reverend Mgr. Seghers, the Right Reverend priests, and twelve secular Mgrs. In this diocese there are eight Catholic churches, three of which are attended by congregations from the white population, three by Indian congregations and two by congregations consisting of both Whites and Indians. The entire Catholic population of the Province of European origin, according to the census of 1881, amounts to ten thousand and forty-three, (10,043). The only religious community in the diocese of Vancouver is the Sisters of St. Anne. They have charge of one hospital, two orphanages,—one for white children and the other for Indians,—two schools and a very efficiently conducted academy for young ladies at Victoria, the capital of the Province. St. Louis College, also at Victoria, is conducted by the secular clergy, who likewise, at four of their missionary stations, maintain schools for Indian boys. Among the laity there is established that most liberal and charitable institution, the society of St. Vincent de Paul, together with a Catholic Mutual Benevolent Society.

The Vicar-Apostolic on the mainland is the Right Reverend J. D. Herboomez, O. M. I., who has for his coadjutor the Rt. Rev. P. O. Durieu, O. M. I. There are no secular clergy in the vicariate. The whole of the mainland is under the direction of the Rev. Oblate missionaries, of whom there are twenty, together with sixteen lay brothers. They evangelize the whole country between the 49th and 60th parallels of north latitude, and from the waters of the Pacific Ocean to the Rocky Mountains. They occupy three principal missionary houses about three hundred miles apart, besides four subordinate missionary residences. From these establishments they serve fifteen churches and sixty-five chapels. Three of these churches are frequented by white congregations, five by Indians and seven by both Whites and Indians. The sixty-five chapels, being on Indian settlements, are almost entirely attended by Indian congregations. Five of the churches and all the sixty-five chapels have been built by the labor or at the expense of the Indians themselves. They are standing proofs of the esteem in which these poor people hold the Faith delivered to them by their devoted missionaries. One church, in particular, cost the aborigines about two thousand dollars (\$2,000). It is situated at New Westminster and is capable of containing two thousand worshippers. Its windows

are of stained glass, and in its lofty tower there is a bell that weighs 1,000 lbs. The elegant architecture of this church would grace more populous cities than New Westminster, or do credit to a people with more pretensions to advanced civilization than the Indians of the Pacific coast. But these simple people give more evidence of the sincerity of their Faith than merely by building churches and chapels. Their fidelity, to their religious duties under the greatest difficulties, is truly edifying. In the beginning of the winter season the nearest tribe sends a delegation of about ten young men in a canoe to the nearest missionary station. A missionary then accompanies them to their camp, where he spends some weeks in evangelizing the tribe. He is thence similarly conveyed to another tribe; and thus, passing from camp to camp, spending a few weeks at each, the missionaries instruct all the tribes living within a circuit of two hundred miles from their station, the last tribe visited conducting the missionary back to his residence in the same way as the first delegation took him thence. When engaged in these missionary labors, the Reverend Fathers share the lot of their humble flock, who supply all their wants according to their limited means, and in their own primitive fashion.

At the opening of the summer season the scene is changed. At that time all the tribes assemble in order to visit the missionary at his camp. Then may be seen a picturesque gathering—all the Indians within the mission circuit, arrayed in their various costumes and speaking several dialects, are in attendance, together with every member of every family, not excepting the youngest babies, whilst along with them are borne their household effects—cooking utensils, etc., which are of a truly primitive description, and last, but not of least importance, their fishing apparatus. On such occasions the camp is always in the vicinity of the missionary residence. One of the central churches is calculated to contain such a tribal gathering. For several weeks the assembled neophytes follow faithfully the exercises of a general mission preached to them by their indefatigable pastor. These good people, so primitive and simple in their customs, are still more so in their religious worship. They heed not the outside world. Wholly absorbed in the fulfillment of the pious duty of the moment, the feeling known to spiritual writers as "human respect" never enters their minds. When the mission comes to an end, they proceed to work at the fish canneries and other industries carried on by their more civilized and enterprising white neighbors. This does not hinder each tribe from assembling every evening, in order to recite in common their evening prayers, which they conclude by a hymn. This hymn is really soul-stirring when sung with ardor by the stentorian voices of a whole tribe of these children of heaven, and causing the neighbouring woods and hills to resound with the devoutest praise. So great is the effect produced, that we have known infidels of the Caucasian race, who came for the sole purpose of corrupting the morals of the Indians, to return after having heard their evening hymn, declaring: "They are really too good, and it is so beautiful a scene that it would be a monstrous outrage to spoil them." Hence the poor savages, who know nothing of "human respect," continue in their simplicity, never imagining that this very simplicity has often been their most effectual safeguard. When the season's work is completed they perform anew the exercises of a general mission, and then return to their respective camps to be visited in turn by the missionary during the ensuing winter.

The Catholic population of European origin in British Columbia, according to the census of 1881, amounts to 10,043. Of this number 6,963 are inhabitants of the mainland. It is easily understood that so many thousand individuals, scattered over such a vast region, form only a small congregation at any one place. This adds greatly to the labors and difficulties of the missionary clergy. They make it a duty to see and minister to all the members of their flock as often as possible. This work is the less easily accomplished as they can meet only one hundred persons, or thereabouts, at a time, in any of their churches.

Of the Indian population, about 10,000, it is estimated, have been instructed and baptized, while about as many more are under instruction for Baptism. The last census of the Canadian Dominion, that of 1881, states the Catholics of British Columbia, i. e. those of European origin, at 10,043, or a little less than half the entire white population of the Province, which, according to the same census (1881), amounts to 23,798. If the Indians were included in these figures, they would be much higher, for the same year's census enumerates them alone at 25,661. However imperfect may have been the first attempt at making a census of British Columbia, it is, nevertheless, the highest authority we possess as