

CATHOLICISM IN CANADA.

PROGRESS OF THE FAITH PLANTED BY FRENCH MISSIONARIES.

Grand Results Attained Through the Vigilant and Constant Efforts of Bishops and Priests and Co-operation of the Laity.

From the fact that the early seeds of Catholicity were planted in Canada by pious and zealous French missionary priests who laid down their lives for the faith, it is but natural to expect that the progress of the Catholic Church in Canada should be steady, solid and satisfactory. It is a fact, nevertheless, that the propagation of the true faith in new France had many formidable obstacles to meet and overcome.

The very appearance of white men on the soil inherited by the aboriginal Indian tribes incited feelings of jealousy and distrust in the savage breast. The revelation of the Gospel was new and repugnant to the red men of the forest, and in spite of all that heaven-born zeal could do to bring those untutored savages under the influence of religion, many of the heroic Jesuit Fathers lost their lives in the civilizing attempt and received the martyr's crown as a just reward for their unflinching fortitude in the cause of Christ.

After the first furious storm of rage and slaughter had passed away the merciless heathens began to soften, and wild and unreasoning as they were, they had penetration enough to see that the servants of God preached a religion whose roots centered in heaven, and they judged it by the supernatural grace and strength that it conferred upon the holy preachers in making them strong and fearless in the face of the cruellest torments and the most inhuman butchery. The display of super-human fortitude was not lost upon even the pagan heart, which finally bent its proud neck under the benign influence of religious truth.

The saving truths having once gained a foothold, their sublime power became irresistible, and the infant church, packed by streams of French colonists, made rapid progress even in the early stages of its existence. The noble deeds performed at this time by the holy women who came from France to establish convents and other charitable institutions are surely recorded in the "book of life," and will form the brightest page in the religious annals of the new world.

FIRMLY ESTABLISHED.

Having constantly added to its earliest foundations, the Church was firmly established in Canada at the period of the English conquest, and while that adverse event and change of sovereignty led to the introduction and prominence of Protestantism in the conquered territory, it did not materially impede the growth of the Catholic Church therein. The blood of the holy martyrs, namely, the Brebeufs, the Lallemands and the Jolles, had sanctified and given undying vigor to the Catholic faith, the salutary fruits of which had taken deep root in the land and could not be overturned by any political combination or human power. Moreover, it must be said in justice to Britain, that her conquest of the colony was not marked by any intolerant or arbitrary laws for the suppression of Catholicism. Of course the treaty between the contending nations amply guaranteed to the Catholics of Canada the absolute freedom and exercise of all their civil and religious rights. While giving credit to the Protestant conquerors for the due fulfillment of international obligations, it can be easily understood that the Protestant form of worship was pushed to the front as far as circumstances would allow, and it received considerable strength from the large contingents of Ulster Orangemen, whose offsprings are the moving spirits in the detestable organizations known to day in the United States as the A. P. A., and in Canada as the P. P. A.

The circumstances, however, that gave the strongest impetus to the maintenance and expansion of Catholicity both in the United States and Canada was the wave of Celtic Irish Catholics that swept across the Atlantic to escape from intolerable religious persecution and landlord tyranny at home. As an intensity of suffering in any good cause binds the sufferers more closely to the vital interests of that same cause,

those exiled Irish victims of oppression became veritable lay missionaries in the new world. Abundant fruits of their early struggles, their fidelity and Christian fervor, are visible to-day in the numerous and prosperous Catholic settlements throughout the republic and the Dominion of Canada.

New York, with its stately Cathedral of St. Patrick's and its vast number of Catholic churches, combined with admirable educational and charitable institutions and a teeming Catholic population; Philadelphia's majestic Catholic churches and their overflowing congregations, reinforced by institutions of learning and noble houses of Christian charity, may be cited as striking examples of what true faith and Celtic devotion can do in the broad field of American liberty. What is here said in regard to the two great cities named may be justly applied to all the other large cities and towns in the nation.

GREAT CATHOLIC CITIES.

While these glorious results thrill Catholic hearts with gratitude in the neighboring country, Canadian Catholics have equal reason to rejoice. Montreal and Quebec, in proportion to their population, are probably the two most intensely Catholic cities in the new world. Toronto, the seat of the eminent Archbishop Walsh, has rapidly developed its Catholic interests and strength within recent years; so has the Archdiocese of Kingston, Ottawa, Halifax and St. Boniface (Manitoba), as well as the prosperous Dioceses of Hamilton, London, Peterborough, St. John's and the other episcopal sees in this wide Dominion. These grand results obtained for religion and morality have not been reached by indolent ease, but by the constant and vigilant labors of the venerable hierarchy and their devoted priests, ardently seconded by the honest co-operation of docile and faithful Catholic flocks.

Protestantism in Canada, as elsewhere, priding itself upon its connection and prestige with imperial England, is often aggressive, insolent and intolerant, and it tries occasionally to make use of its fatal fangs, through the medium of its Orange and bigoted adherents, to inflict injury upon the Catholic Church. Even in the city of Montreal, where the pulpit firebrands sometimes meet to strengthen the barriers against what they call Rome's aggressions, bombastic edicts are issued for the conversion of French Canadians. This is a hopeless task, the total net gain of years of fruitless efforts being a mere handful of the most despised and degraded types of humanity—unclean wretches, whom the Catholic Church had to force out of her communion to preserve intact her moral purity and cleanliness.

No doubt Protestantism in the Dominion is as decorous and as respectable as it is in any other land, and fulfills as efficiently the purpose for which it was invented by an English King and his Parliament, and in all human probability it will survive and beguile the minds of unthinking men longer in this British colony than it can possibly do in the New England States, or in any other part of America where useless formalities and empty traditions are beginning to vanish before the practical and intellectual keenness that is quick to detect illegitimate pretension and hollowness, whether in the domain of religion or politics. Despite a religion's worldly power or influence, or its claims to decorum of conduct and high respectability, when it lacks the essential



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apostolic stamp of divine authority it cannot logically or reasonably expect to exercise controlling spiritual sway over the minds and hearts of its adherents. This is the reason why the decadence of the Protestant Church is becoming so glaringly evident in New York City and all through the towns of the New England States, where Anglican clergymen frankly admit that they can only secure the attendance of eighteen per cent. of their congregations for the ordinary Sunday services.

Logical and intelligent Protestants must ultimately seek the reasons for this religious failure on the very soil where Puritan zeal was once wont to boast of its power and conquests. According as honest men sincerely desire to be freed from the blinding mists of prejudice will they more readily submit their reason and judgment to the light of truth and grace, and by this means will they be led by the guiding hand of Providence to accept the teachings of the Catholic Church.—Wm. Ellison in Philadelphia Catholic Times.

CATHOLIC SUMMER SCHOOL OF AMERICA.

Important Announcements—Session of 1894.

The third session of the Catholic Summer School of America will open at Plattsburg on Sunday, July 15. Everything argues a most successful session. The conferences of Reading Circles held so numerous East and West since the first conference at Boston last April, have stimulated popular interest and the consequent attendance of students.

Parties of students are already being organized in several cities, and Plattsburg will be taken by storm on July 14.

MGR. SATOLLI WILL OPEN THE SESSION.

This third session will be opened by His Excellency, Archbishop Satolli, Apostolic Delegate—

WASHINGTON, D.C., June 9, 1894.

REV. JOSEPH H. McMAHON,—Rev. and dear Sir: It is with great pleasure that I have received from you an invitation on behalf of the board of trustees of the Catholic Summer School of America to preside at the inaugural ceremonies of the third session of the Summer School to be held at Plattsburg, N.Y., on Sunday, July 15th.

I appreciate this important work so much that it is my desire to comply with your kind wishes, and I hope that no unforeseen circumstance will prevent me from accepting your invitation.

Please to accept in the meantime my best thanks, which I beg you to extend to all the trustees, and believe me, yours truly in Christ, FRANCIS ARCHBISHOP SATOLLI, Apostolic Delegate.

We append the

Summary of Lectures.

FIRST WEEK JULY 15—20.

Preachers: The Rt. Rev. John A. Watterson, D.D., Bishop of Columbus; the Rev. Thomas J. Conaty, D.D.

Lectures by the Rev. P. A. Halpin, S. J., of St. Francis Xavier's College, New York City; Hon. W. C. Robinson, of Yale Law School, New Haven, Conn.; J. K. Foran, LL. B., editor of Montreal TRUE WITNESS; Prof. James Hall, Geologist of New York State; Prof. Edmund G. Hurley, choirmaster of Church of St. Paul the Apostle, New York City; the Rev. J. L. O'Neil, O. P., editor of the Rosary Magazine, New York City; the Rev. Walter Elliott, C. S. P., New York City. During the first week also, very important communications will be made from the executive committee and the board of studies.

SECOND WEEK, JULY 22-27.

Preachers: the Rev. Walter Elliott, C.S.P.; the Rev. Charles H. McKenna, O. P.

Lectures by Richard Malcolm Johnston, of Baltimore, Md.; the Rev. Joseph H. McMahon, director of the Cathedral Library Reading Circle, New York City; James Jeffrey Roche, editor of the Boston Pilot; Dr. Valentine Browne, president of the board of health, Yonkers, N. Y.; Hon. Charles E. Gorman, of Providence, R. I., the Rev. Morgan M. Sheedy, president of the Catholic Educational Union, Pittsburgh, Pa.

THIRD WEEK, JULY 29—AUGUST 3.

Preachers: The Rev John J. Wynne, S. J.; the Very Rev James S. Lynch, D. D., LL. D.

Lectures by the Rev. George M. Searle, C.S.P.; the Rev M. G. Flannery, director of the Fenelon Reading Circle, Brooklyn, N. Y.; John P. Leahy, president of the Catholic Union, Boston, Mass; Mrs B. Ellen Burke, conductor of Teachers' institute, Malone, N. Y.; the Rev Michael P. Smith, C.S.P. The convention of the

Catholic Young Men's National Union will be held this year on July 31, and August 1, during the third week of session of the Summer School.

FOURTH WEEK, AUGUST 5—10.

Preachers: The Rev. James A. McCallen, S.S.; the Very Rev. William O'B. Pardow, S.J. The Very Rev. Frederick W. Wayrich, O.S.S.R., of Rochester, N.Y., will preach morning and evening on August 12.

Lectures by the Very Rev. William O'B. Pardow, S.J., Jesuit Provincial; Rev. James A. Doonan, S.J., of Boston College; Principal George E. Hardy, president of New York State Teachers' Association; Principal Marc F. Vallette, LL. D., of Brooklyn, N.Y.; Brother Adjutor, of Manhattan College, New York City; Principal John H. Haaren, of Brooklyn, N.Y.

RELIGIOUS NEWS

As estimated from the school census, Chicago now has a population of 1,562,000.

In eight days Bishop Cotter and Father Ward, of Beloit, Wis., added 4,800 to the ranks of total abstainers in the diocese of Winona.

The twin daughters of the late General "Phil" Sheridan are pupils at Eden Hall, the Visitation convent school at Torresdale, near Philadelphia.

The Celtic chair to be established at the Washington Catholic University by the Ancient Order of Hibernians will be given the title of the Daniel O'Connell Chair.

Three Redemptorist priests celebrated their first Masses in Baltimore on Sunday. They are Rev. Joseph R. Schmidt, Rev. Wenceslaus F. Supik and Rev. Joseph C. Lowenkamp.

The project for holding a Catholic Summer School at Oxford, England, has been abandoned owing to the disapprobation of His Eminence the Cardinal Archbishop of Westminster.

A sister of Sir Charles Russell, now Lord Russell, who was a poor Clare, has died in her convent at Newry, at the advanced age of seventy-nine. She had been a member of the Order fifty-six years.

Mgr. Satolli recently visited the refugees founded by the late Father Drumgoole in New York and at Mt. Loretto, Staten Island. He was charmed with the magnitude and excellence of the noble charities.

The comedy, "Philosophy in a sea of troubles," has been remodeled from the original Italian of Father Liberatore, S. J., by Father Gohiet, O. M. I., of the University of Ottawa. The English adaptation by Professor Herckenrath, M. A., was presented by the students of the Ottawa University, recently.

Rev. George Frederick Fisher, a Methodist minister of Newtown, Long Island, was received into the Catholic Church, by Father Flannery, last week. He is a brilliant man intellectually and, it is said, will practice law. He has a wife and three children who remain Protestants.

SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whiteners." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whiteners" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whiteners for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whiteners, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whiteners" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

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P. S.—We take P. O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purpose, then it will save us the rash of P. O. stamps.