

The Time AND Witness

CATHOLIC CHRONICLE.

FESTIN IN COELO FIDELIS

PASTORAL

OF HIS GRACE THE ARCHBISHOP OF MONTREAL

On the Fourth Centenary of the Discovery of America by Christopher Columbus.

EDWARD CHARLES FABRE, by the Grace of God and the favor of the Apostolic See, Archbishop of Montreal, etc.

To the Clergy, secular and regular, to the Religious Communities, and to all the faithful of our diocese, health and benediction in Our Lord.

DEARLY BELOVED BRETHREN.—On the 5th of July last our Holy Father Pope Leo XIII. addressed to the Bishops of Spain, of Italy, and of the two Americas, an Encyclical Letter relative to the celebration of the fourth centenary of the Discovery of America by Christopher Columbus.

According to this important document there are two principal motives which should engage us to commemorate so remarkable an event. The Church, says Leo XIII. according to her institution and willing approval and countenance whatever is good and praiseworthy no matter where it is met with. She recognizes, indeed, special and superior gifts for eminent moral virtues, inasmuch as they are intimately connected with the eternal salvation of souls; she does not, however, other despite or sole light of other kinds of merit or glory. It is her custom to look nobly upon and to hold in honor those whose labors for the good of the world, and whose names have gone down to posterity.

For in both these fields, although on different grounds and in various degrees, she beholds the impress of God's power and perfection. His attributes, the distinction of His gifts, as God is admirable in His Saints, in whom His grace works fruits of virtue and lays open treasures of merit, so He is admirable in those who possess superior breadth of soul and look to the light of gentleness and patient reflection have no other origin than in the Father and Creator of the human family.

In the Catholic Church, not content with renewing genius, with encouragement and rewarding talent, with fostering and advancing progress in all its forms, delights in celebrating with pomp and gladness the anniversaries of the great events of history. She takes occasion from such events to recall the memory of illustrious men, and also to convey salutary lessons.

Now, beloved brethren, of all the exploits witnessed by any era, there are none more glorious, more stirring, or more capable of inspiring zeal, than that of Christopher Columbus crossing the Atlantic unexplored, and under the auspices of God, landing upon an unknown continent. "Thanks to him, a new world rose from the bosom of the sea, hundreds of thousands of human beings have been led from barbarism to civilization. Thanks to him, the limits of Europe have increased, and the limits of her civilizing influence have been extended in a remarkable manner. To this new world, which science, guided by faith, delivered up to her, she was enabled to send forth her surplus population and in it to expend the excess of her wonderful activity. Numerous and varied colonies were founded, flourishing more and more by the magic of the sun and the beneficent rains, in the depths of the most remote and the most inhospitable regions of the globe."

Between old Europe and young America a new intercourse of services, a new way of life, and a new world have been established and multiplied in an immense field of our knowledge of nature, of man's resources, and needs."

There is another reason and a very important one for gratefully celebrating the anniversary of the fourth centenary of the discovery of America. Our Holy Father expresses it in these words: "Christopher Columbus is our own, he belongs to us. It is easy to convince oneself that the Christian who decided to explore the dark ocean, and in view of which he strove to realize his purpose was the Catholic Faith, under whose inspiration he conceived the great enterprise and carried it to execution, so that on this ground also humanity owes much to the Church."

Christopher Columbus is not, beloved brethren, as some writers have tried to represent him merely a daring sailor with none or less skill, whose good luck it was to stumble upon a new world and who died without realizing the importance of his discovery, without suspecting that back at the islands of San Salvador and of Trinidad there was another continent separated by another ocean from that empire of Gihay where he imagined that he had first touched land. He was not simply a geographer—animated by a laudable love of science, nor a mere illustrious navigator, filled with the pardonable ambition of describing well of his country; Columbus was a providential man, the envoy of God, the messenger of the Church and of the Holy See, charged with discovering for her a world destined to take the place of the nations

of which in the following century, heresy was to rob her. In his gigantic enterprise he was before all and above all inspired with the holy ambition of opening up new lands for the preaching of the Gospel, and to extend to that portion of humanity yet unknown, but foreseen by his genius, the reign of J. C. and the benefits of the Redemption. Of these sentiments of Columbus, which may seem unlikely to those whose thoughts and cares rise no higher than this visible world and whose eyes, blinded by the things of earth are unfit to look heavenward, no one can doubt. They are attested by declarations before Ferdinand and Isabella, rulers of Spain, by his letter to Pope Alexander VI., in which he begs him to send missionaries to the country he had just discovered; in fine, this spirit of faith showed itself in the principal circumstances of his life, and sustained him in the midst of contradictions and trials.

And from what other source, far beyond what is human, could he have drawn the constancy and courage to bear with all he had to endure and suffer to the end of his life, viz. the adverse opinions of the learned, the refusal of princes, fearful storms at sea, continual vigils during which he more than once lost the use of his sight. Add to this his struggles with the natives, the unfaithfulness of friends and companions, criminal conspiracies, the treachery of the envious, the slander of the evil-tongued and finally the prison itself. He would inevitably have succumbed under such great miseries were he not sustained by the thought of the great undertaking which he trusted would one day bring such glory to the Christian name and salvation to countless millions.

We consider it then as proved and admitted by all, dearly beloved brethren, that the end which Columbus proposed to himself in searching for a new world to the west of Europe, was that of an apostle, and that the inspiration of God sufficed him in his noble and arduous undertaking. Deeply convinced of his being, the illustrious Genoese courageously bore the lengthened trials of a delay of eighteen years, amidst hardships, and waiting, accompanied with crushing humiliations. On all sides he is treated as a visionary and rejected while the presence of God directed him to the Father Guardian of the convent of La Rabida, Jean Perez de Marchena understood what elevation dwelt in the heart of an apostle, what power and originality in his genius, enlightened by the teachings of Catholic Faith. He therefore encouraged Columbus in his generous designs, consoled and strengthened him in the midst of his dejection and the neglect with which he was treated, became his defender and advocate with the learned men of the time, and with the princes and monarchs of Spain.

At length after having overcome the most dangerous temptations, Columbus, abandoned by all, without hope of human aid, put his trust in God alone, abandoned himself to grace which was heaven's help and support, and without delay his scheme is favorably received by Isabella of Castile.

On the 3rd of Aug. 1492, after having purified his conscience by confession and fortified his soul by holy communion, wearing himself under the special protection of the Blessed Virgin in the chapel of the convent of La Rabida, Columbus, appointed admiral and viceroy of the future possessions of Spain, embarked on his flagship the "Santa Maria," from whose mast floated the image of the crucifix, and used his own language never before heard in any seaman: "In the name of J. C. let the sails be unrolled."

And truly it was for J. C. and in His presence that every thought, word and action, the methos-man were offered. This is confirmed by the fact of Paris, a man of godly and blessed by God, that as yet little understood by men, which was the most extraordinary and fruitful that the world ever beheld.

Mysteriously aided by God, Columbus prevailed during the voyage over the fears, the terror, the mutinies and the threatened mutiny of his crew; and just when about to become the victim of their anger he assured them that on the morrow they should see land.

And when the morrow dawned, it was the 12th October, 1492, prostrate before the image of Him who had inspired and directed him, Columbus reverently kissed and bathed with his tears the land which he had discovered only to offer it to God, and took possession of it for the crown of Castile, in the name of the Sovereign Lord of heaven, of earth, and of the sea.

History has transmitted to us the touching and pious expression of his gratitude: "Lord," he said "Eternal and Almighty God who by Thy divine word hast created the heavens, the earth and the seas, be Thy name blessed and glorified in all places. May Thy majesty be exalted which has deigned to permit Thy humble servant to be the instrument by which Thy sacred name shall be made known to this other part of the world."

The three subsequent voyages of Columbus to America were signalized, on the one hand by the same protection of heaven, on the other by a like zeal to propagate the kingdom of God and that of Christ. "No matter on what

shores he touched his first act was to plant the emblem of salvation; and the divine name of the Redeemer which he had so often called upon at sea amid the roar of the billows, is now the first he announces in newly discovered islands."

Our Lord loved his servant too deeply, not to share with him the chalice of his sufferings and humiliations. Like his divine Master Columbus had to endure the machinations of envy and calumny, as well as numberless other tribulations.

Vict-Roy as he was of the new world, he was made prisoner, heavily ironed, and sent back as a criminal to Spain. Abandoned by the Court, despised by the world, overwhelmed by a thousand physical and moral sufferings, blind, and half paralyzed, Columbus still watched over the interests of the Holy See, which its enemies strove to deceive, and the spiritual welfare of the natives whom he so ardently desired to convert to the Faith.

In fine, pinched by poverty, abandoned and forgotten, he died in a Franciscan convent at Seville, on the day of the Ascension.

Ferdinand placed the seal of silence on his tomb and the name of Columbus was no longer heard in Spain, either during his reign or that of his successors, until the day when history, the avenger of so much injustice and ingratitude surrounded him with that aureole of glory which has since been over on the increase and which at the present moment attains the zenith of its splendour.

We would wish, beloved brethren, to make you more fully acquainted with him whose memory is at present the object of universal praise, to examine his later life, and to recall those virtues which rendered him superior to all temptation.

What admirable things might be said of his faith which nothing could shake, of his hope which no storm could disturb, of his charity which procured for God such a wonderful increase of glory, and for his brethren the inextinguishable blessing of Christian faith; of his perfect submission to the will and designs of divine Providence, at a time when that will might appear cruel, and its designs contradictory; of his touching devotion to the Blessed Virgin whose name he scatters amongst the islands where he landed, and in fine of his still love for the Church, and his unalterable attachment to the Holy See.

We must now hasten to cast a rapid glance at the consequences, which, from a religious point of view, resulted from the discovery of our continent, and to give some attention to the serious lessons which may be gathered from this opening page of our history.

"The circumstances of the epoch," says Leo XIII. "cast a marvellous light on this fact. Columbus opened up America at a time when a dreadful storm was about to burst upon the Church. In as far therefore as men may conjecture the ways of divine Providence from the issue of events, it was really a special foresight of God, who seems to have raised up this man, the glory of Liguria, to lessen the evils which threatened the Catholic name in Europe."

Jesus Christ desired His Church to be Catholic (or universal) not only with regard to time, every age of which she embraces, not only with regard to truth which she possesses, and communicates in its entirety, but also with regard to its diffusion over the entire universe. As history and numberless other monuments prove, this peculiar feature, which distinguishes her from all false churches, belonged to the spouse of Christ from the first ages and she has never lost it. In the course of centuries, in consequence of the snares and cunning of the prince of darkness, the perversity of men, the bitterness and sacrilegious ambition of some of her own children, she has had to endure numerous apostasies, schisms and heresies. But Providence ever watches over her and takes a jealous care of preserving, even in the midst of the world, the brightness of her splendour, and the mark of her incomparable majesty. On each occasion that she saw the number of her children diminish in one continent or country, she also saw her reign extend to new regions, and fresh conquests were wrought in her behalf by her Divine Head. It was thus that in the 5th, 6th, 7th and 8th centuries, the acquisitions made in Syria, England, Ireland, and in Southern and Western Germany, compensated for the losses suffered by the Church in the East, through the defection of the Arians, the Monothelites and Nestorians. In the 9th, 10th and 11th centuries the conversion of Pannonia, of Poland, of Northern and Eastern Germany, and of Scandinavia made up for the schism of Photius and the inroads of Mahomedanism.

It was therefore according to the order of Providence that the Apostasy of Luther and Calvin in the 16th century, by which a portion of Europe was torn from the Catholic Faith and from the salutary guidance of the Church, should be compensated in a manner known only to the wisdom of God.

Such was the thrice happy consequence of the discovery of America by Christopher Columbus. In the steps of the Spanish conquerors, Catholic missionaries spread themselves over Central and South America. The Franciscans, Benedictines, Dominicans, Augustinians and Jesuits vied with one another in zeal and devotedness, and founded the Catholic nations of these

parts, who were so well grounded in the faith that although civilization and modern liberty may have demoralized them, yet it could not turn them from the faith.

According to the testimony of a Protestant historian the majestic edifice of the Catholic Church was completed in South America at the beginning of the 17th century. There were then five archbishoprics, twenty-five bishoprics, four hundred convents and numberless parishes. The conquest was transformed into a mission.

In the North, France vied with Catholic Spain, and her missionaries, braving every danger, crossed the continent in their bark canoes, established missions at intervals from Newfoundland to Lake Superior, and along the entire course of the Mississippi to the Gulf of Mexico.

Scarcely three centuries have gone by since that time, and to-day, in North America alone, ten million Catholics, scattered over more than a hundred dioceses, have raised to the glory of God nearly ten thousand churches or chapels, opened to children and youth, seven thousand schools, colleges or convents, and founded for the sick, the poor, for orphans, and the unfortunate of every kind, hospitals, asylums, homes and refuges without number.

Now it is to the Faith, beloved brethren, and to it alone, that we are to attribute this vast movement, this vigour and fecundity. It was this beneficent light brought to our continent by Columbus which illumined all with its divine rays, vivified all with its gentle but penetrating warmth. And this is true, not merely from a religious, but also from a social point of view. No one can doubt of the immense influence of Christianity on our civilization, our manners and our institutions, of which they are but the fruit and effect. Hence, as the Holy Father observes, "in all this matter the greatness of the achievement, the variety and variety of the benefits which have resulted from it, all invite us to glorify the man, by holding him in grateful remembrance and by according him all kinds of honours; but above all, we must very expressly recognize and adore the will and designs of Providence, whom the discoverer of the new world obeyed, and whose conscious instrument he was."

Another lesson we may learn from Columbus and the memory of his glorious enterprise, is what we owe to the faith; for it, did this illustrious man live, and to its service he dedicated all his powers, physical and moral, his manly courage and his noble ambition; he confessed it generously in the hour of trial, of affliction and abandonment; to preserve it in its purity in this new land which he had just added to the Kingdom of Christ, to defend it, and assure for it a lasting triumph, he employed the manifold resources of his great heart, and those more wonderful ones of his powerful genius.

In imitation of him, we should cultivate with jealous care that divine faith which he has bequeathed to us, profess it courageously, defend and preserve it amidst the obstacles that surround it, the dangers which threaten it, and the many influences which tend to undermine it.

We will cultivate our faith, dearly beloved brethren, if each day we humbly ask of God: if amid the temptations of a soul crushed by suffering, the dread which the thought of the past or the uncertainty of the future may inspire, amid the doubts to which contact with the world and its unbelief gives rise, we say with the humble Jew of the Gospel: "Lord, I believe, but help my unbelief." But prayer alone is not sufficient; we must also act. In the midst of distractions, of the unwholesome joys and fascinating pleasures of life, let us allow ourselves to be guided by the faith, and eagerly follow its salutary teachings; let it be our consolation in the time of sorrow, our strength amidst weakness, our firmest support in the countless dangers and difficulties which beset our path here below.

To profess the faith is to express outwardly what one thinks in his heart: it is to conform one's outward conduct to one's convictions and religious belief; to publicly acknowledge the sovereign authority of Jesus Christ over souls, and, casting aside human respect, to be faithful to His holy law. To profess the faith is again to admit unreservedly the divine origin of the Church, the legitimacy of her power, the infallibility of her teachings, the prudence and wisdom of her direction. To profess our faith is to nobly fulfil our duties in spite of the murmurs, the insults, the sarcasms, the errors, subtle or gross, by which her enemies strive to distort her most venerated dogmas, or the most sacred matters in moral and discipline. It is to be true to our faith even when we see it betrayed and basely abandoned. It is, in fine, to accept and bear persecution of whatever kind, without scandal, without complaint, without ill-will or fear.

Without scandal, viz., that we do not allow persecution to become for us an occasion of doubt, of weakness or hesitation in our belief, our love for the Church and respect for her ministers.

Without complaint.—We must not murmur against the Providence of God which permits them, so that His glory may be thereby promoted, to cleanse us by penance, to fortify us and give us

occasion of meriting. Jesus Christ has gone before us on the way of the Cross. He was the first to become acquainted with all manner of suffering, of abandonment, of ingratitude and calumny. Now, the disciple is not above his Master, nor the slave above his Lord.

Without ill-will.—That we be without indignation or desire of revenge against those who are the authors of our ill-treatment. When the universal fury of the Jews was let loose upon our Lord, although He read their most secret thoughts and perfidious intentions, yet the only weapons He opposed to them were silence and charity: "Love your enemies," said He, "do good to them that hate you, bless them that curse you, and pray for those who calumniate you." St. Luke, vi. 27, 28.

Faithful to this lesson of His Divine Master, St. Paul wrote to the Romans, "Not revenging yourselves, my dearly beloved, but giving place unto wrath, for it is written, revenge is mine, I will repay, saith the Lord." Rom. xii. 19.

Without fear.—Finally, we must accept persecution without fear. Our Lord watches over those who are faithful to Him, truth is ever victorious over falsehood and calumny; our enemies may kill the body, viz., rob us of worldly goods, honor, reputation, and even life itself, but they are powerless over the soul.

The third duty we owe to the faith is to defend and preserve it. It is with the faith, as it is with grace, it may be lost. Excessive love of riches, of honors and pleasures, distaste for piety and holy things, neglect of the Sacraments, intellectual pride which believes itself equal to understanding everything, weakness of the will, which has not the resolution to break its chains, to sacrifice what duty demands, prejudices, rancor, self-seeking; all these are so many causes which undermine the faith in a soul.

To these dangers which the faith encounters within us, from our passion, our temperament, and our natural dispositions are to be added those which come from without. At all times the enemy of God and man has sought to sow cockle in the wheat field of the husbandman. His devices are various and his snares numerous. His attacks, though sometimes open are generally hidden and perfidious. Here he utters blasphemy and impiety, there he disseminates immorality by every means which inflame the passions, removes the horror of vice, or fosters distaste for virtue. To-day it is the Church which he seems in her creed, which he outrages in her moral code, or which he combats in her discipline; to-morrow it is the pastors he strikes, so as to scatter their flock.

Let us endeavor, then, dearly beloved brethren, to detect Satan wherever he hides himself; to know the agents and even the dopes he makes use of to frustrate his artifices, and thus to save our faith from the pitfalls he prepares for it.

United in perfect obedience to the same true head, who is the Pope, in participation of the same sacraments, in the use of the same means of salvation, let us labour and strive unceasingly to preserve in its purity and integrity the faith of our fathers, to strengthen and develop it in our midst. We shall thus realize more and more the apostolic idea which incited Columbus to look for our continent, we will perpetuate and complete his work, and assure for our country a future blessed with peace and progress.

To attain these desirable ends and to conform to the wishes of the Sovereign Pontiff we will celebrate, on Wednesday, the 12th October next, in our Cathedral church, a solemn votive Mass in honor of the Most Holy Trinity, and on the following Sunday, the same Mass will be celebrated in all the churches and public chapels of the diocese.

The present Pastoral shall be read and published at the parochial Mass in all parish churches and others where public service is held, and in the chapter of all religious communities, on the first Sunday after its reception.

Given at Montreal, this 21st day of September, 1892, the Feast of the Apostle St. Matthew, under our hand and seal, and the counter seal of our chancellor.

EDWARD CHARLES,

Arch. of Montreal.

(By order of the Archbishop).

ALFRED ARCHAMBAULT,

Canon, Chancellor.

THE GREY NUNS.

On Monday last the election of Superiores and different officers in the order of the Grey Nuns of Montreal, took place at the Guy street convent.

BENEDICTION.

Yesterday afternoon, at the chapel of Notre Dame des Anges, at four o'clock the Archbishop of Montreal gave the solemn Benediction of the Blessed Sacrament.

THE CARMELITES.

At two o'clock this afternoon, the ceremony of the taking of the habit in the Carmelite monastery will be performed.

C. M. B. A.

GRAND CONVENTION NEXT WEEK.

The Programme to be Followed by the Members of the Different Branches. Supreme Council to Meet.

On Tuesday morning, the 11th October, a grand parade and High Mass will constitute the opening features of the C. M. B. A.

The branches will assemble at the Hall of Branch No. 26, at 1717 Notre Dame street, at 8.30 a.m. The parade will leave the hall at 9 o'clock sharp, as the Grand Mass will commence in St. Ann's church at 9.30 precisely.

The route of the parade will be as follows: Notre Dame street to Colborne, thence by Colborne, William and McCord streets to St. Ann's Church.

Returning by McCord, Ottawa, Colborne, Chaboillez Square, Inspector, St. James streets and Place d'Armes Square to the Hall.

The order of the procession will be as follows:

- Marshal-in Chief.
- St. Ann's Young Men's Band.
- Assistant Marshal.
- Branch No. 143.
 - " " 142.
 - " " 140.
 - " " 87.
 - " " 84.
 - " " 83.
 - " " 74.
 - " " 54.
 - " " 50.
 - " " 41.
 - " " 26.

Representatives of the Supreme Council. Officers of Supreme Council. Mayor and invited guests.

Some forty delegates from Canada and the United States are expected to be present and the local branches have made every preparation to give them a right royal reception. Besides the morning ceremonies of Tuesday, this most important gathering will be marked by other pleasant features. In the evening a grand banquet will be given and a drive around the city, to the Mount Royal Park and all points of interest, will take place.

At this meeting of the Supreme Council the all-important question of separation between the Canadian and American Branches will be fully discussed and some definite conclusion will be the outcome. It will be a memorable convention in the history of the Catholic Mutual Benefit Association, and reports of the results will be anxiously looked for.

ST. ANNE'S CHURCH CONSECRATED

The Church of the St. Anne's, on McCord street, was consecrated this morning, the ceremony being performed by Mgr. Fabre, assisted by Rev. Father Beaudet, Principal of the Congregation of the C. S. C. and the Rev. Father Savard, C. S. S. R. When a Roman Catholic Church is sufficiently complete to allow of service being performed, it is simply "blessed" and the ceremony of "consecration" is not allowed until such church is out of debt and free of mortgage or any pecuniary claim not legally provided for. This explains why although for a long period services have been held in St. Anne's Church, the above ceremony only took place to-day. The proceedings commenced at seven a.m. in the chapel of the Convent of Sisters, where the seven psalms of penance were sung; then a procession was formed, in which about forty clergy took part, proceeding to the church, and while the choir was stationed at the entrance, marching four times round it and then entering the sacred edifice, where the various ceremonies were performed. A large congregation which had assembled outside was then admitted to the church and at 10.30 High Mass was celebrated by the Archbishop, assisted by the Rev. Father Girard. The choir was under the direction of Mr. Patrick Shea, and the entire proceedings, which excited considerable interest in the locality, passed off to the satisfaction of those concerned.

ST. MARY'S C.Y.M.S. CONCERT.

Less than a year ago Mr. Alex. Bannerman came to the conclusion that the young men of the East end were in need of a meeting place or club room in which they could spend their evenings in amusements. He broached the matter to Father Salmon, of St. Mary's parish, and the result was the formation of St. Mary's C.Y.M. society, who now occupy very spacious and well appointed rooms at 1240 Notre Dame street and can boast of a membership of 100 members. The musical and dramatic section of the society gave their first complimentary concert in St. Mary's hall, corner of Panet and Craig streets, Monday evening. The hall was crowded, and Mr. Bannerman must have been highly pleased with the appreciation of his efforts shown by the East end people.

FORTY HOURS.

To-day the exercises of the Forty Hours Devotions commence at Ile Perrot; on Friday at St. Jacques de L'Achigan, and on Sunday at L'Assomption.