

ANNALS
OF THE
PROPAGATION OF THE FAITH
COMPILED FOR
THE PROVINCE OF QUEBEC.

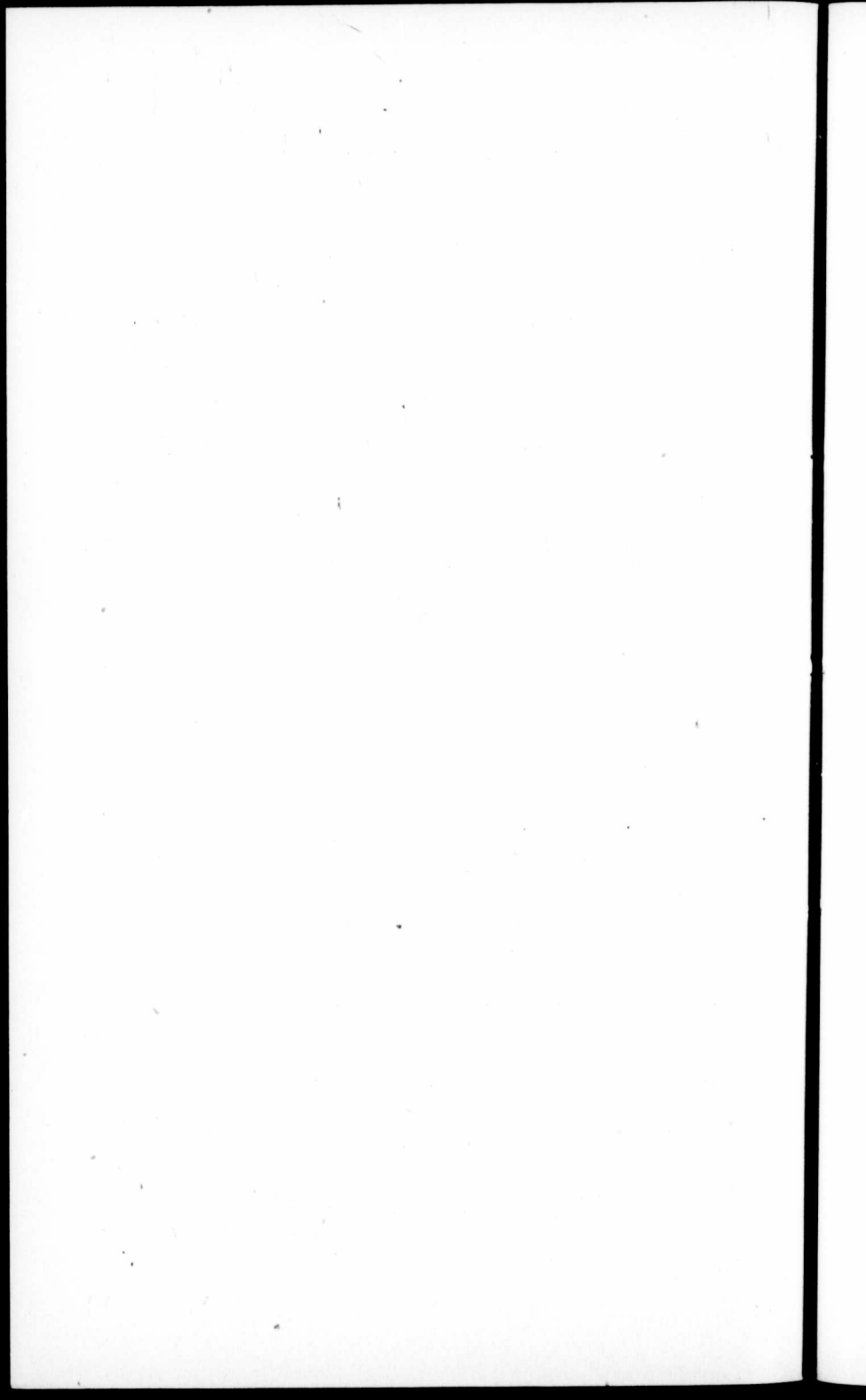


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When we read of Pope Leo XIII, bidding three men, ignorant of the language, the islands, and the people, to go forth from the Vatican to win to its spiritual sway the sixteen millions of Polynesians, we are tempted to ask, is this madness, and are they who accept the order not more demented than even the Pope who sends them? Asking the question, there come to the lips the names of Cyril and Methodius, whom this same Pope, so to speak, re-canonicalized the other day, all who went at the bidding of another Pope to the Chersonesus, as distant and as hostile then as Polynesia to-day. Equally there rises to the lips the names of Patrick, of Brendan, of Augustine and a score of others, who to-day on the altars of the Church, were when in the flesh, simple presbyters or bishops, or it might be plain monks without orders, who at the bidding of Peter's successors. Leo's predecessors went to the islands of the sea, to preach the Gospel of peace. The human doubt of the moment is therefore answered by the history of the apostolic past. Pope Leo, in bidding Father Durin of Watertown, N. Y., and his fellow missionaries of the Sacred Heart, "set sail for New Guinea, does nothing more novel, nothing more venturesome than what Celestine did when he sent Patrick to Tara. If the fortunate missionaries who have thus been sent to the dangerous and toilsome front, have made the preparation and will do the work, night and day, of their French ancestor in the apostolate, the age may come, when the civilized and Christianized millions of the swarming Celebes may bless their names, as to-day the names of Patrick and Boniface are honored. We have no record of the interview of these earlier apostles, with the then holder of the Keys, but it

cannot have varied much from the touching conversation of Leo on his Polynesian apostles. This we find in a letter of Father Victor Jouet, M. S. H., in the *Annals* of Our Lady of the Sacred Heart :—

“ When our Holy Father, Pope Leo XIII, had informed you,” he writes, “ through the beautiful rescript of Cardinal Simeoni, of the intense joy he experienced at your acceptance of the missions of Oceanica, I had the favor to be admitted to a private audience. His Holiness addressed me first on the subject of the mission. ‘Yes,’ he said, ‘I wished to see you about the mission of Oceanica. Fear nothing. *When one sets out, with God’s and the Pope’s blessing, he has nothing to fear.* I bless and thank your good Superior General, and as you are few in number, I ask only two or three missionaries—let them set out without fear. God will be with them ; however, let them be prudent ; let them not expose themselves too much without necessity ; the mission is a hard one, the savages are numerous. Let other Fathers prepare themselves to follow those who are about to depart, or to take their place in case they find there their reward.’ At these words the Pope remained silent overcome for a moment, and continued again, he said with an accent of voice that I shall never forget. “ I hope that divine providence will open to your society in those distant countries a vast field where the Sacred Heart of Jesus will reign over multitudes of souls !! The harvest is abundant, prepare laborers. I know that your scholastics work with zeal, and are regular and fervent, and that the Sacred Heart blesses your house in Rome. I bless it myself also, and I also bless your good Father General, and yourself, and all your Father and children.” I bowed with reverence to receive the Holy Father’s blessing. I kissed the hand which the Pontiff deigned to present to me, and I arose feeling a holy jealousy from

the bottom of my heart towards those of our dear confreres who will soon have the happiness to set out for this mission, and thence to Paradise."

Will this mission and this band of missionaries succeed? As to the mission, "when one goes forth with the blessing of God and of the Pope, there is nothing to fear." The mission may then be set down as a success of the coming day. As to the missionaries; we have never read in the whole history of the Church, of the failure of a church, of a confraternity of a religious order, of a race or even of an individual that was generous in working for the faith. It is, therefore, no prediction to expect that they and their congregation will prosper, for it is generosity in a community to lessen its effective strength in regions where it is beginning to prosper, and it is generosity in individuals to go without murmur from the comparative civilization of New-York to the domain of pagan barbarism. Already the blood of Christian martyrs has disseminated the faith on the road which these new Apostles are to travel. While the Propaganda was considering the question to whom the work of evangelizing Melanesia and Micronesia should be given another Roman congregation that of Rites, was examining the cause for the beatification of Father Channel of the Society of Mary, the first martyr of Oceania, who was clubbed to death in 1846. Almost his dying prayer was this: "How willingly would I face the risks of seas and the dangers of persecution, but we are too small in number. Dear and Rev. Father go and knock at the door of the heart of Mary, and thence shall come forth a swarm of missionaries." To-day his brethren are everywhere.

Still another martyr of Oceania and within the jurisdiction of the new missionaries was Father Mazzuconi of the Society of Foreign Missions of Milan, who in September 1855, was killed by an axe in Woodlark Island. In that same month and year, on the feast of the Holy Name of Mary, Cardinal Dupont, Archbishop of Bourges, named a newly formed congregation, the Missionaries of the Sacred Heart. Father Jouet in a letter to his Superior, thus traces a striking coincidence. "You had often repeated to us, Very Rev. Father Superior, that that day was the baptismal day of our society. But you knew not then that the blood of the last apostle of Melanesia had, at the same time, descended as a sacred unction upon the little and newly-formed community, and had set its seal on it for the apostolate in these same countries. The blood of that pacific victim was like the seal of the alliance which we were contracting, without our knowledge, with these poor souls whose conversion and salvation we sighed for through our name of Missionaries of the Sacred Heart." Micronesia is fifteen hundred leagues long, three hundred and fifty wide ! Melanesia is eight hundred leagues long, three hundred wide. There are 1,600 islands, in one of which, New Guinea, there are five millions of savages. In all there are 16,000,000 heathens ! And there are *three* missionaries ! But they are sent by the Chief of the Twelve, to whom was given the task of teaching all nations.

MELANESIA AND MICRONESIA.

LEO XIII. BLESSES A NEW MISSION AND PLACES IT
UNDER THE BANNER OF THE SACRED HEART.

(Roman letter to the Annals of our Lady.)

Before relating to you the very kind and encouraging audience granted by His Holiness Leo XIII to your dear Father Durin, allow me to mention a little incident which probably has its part in the designs of Divine Providence.

Saturday morning during mass the thought occurred to me all at once that a beautiful banner of the Sacred Heart blessed by the Holy Father for the mission would draw down special graces upon our missionaries. But where to find one? How to procure it in a few hours? We were expecting our audience from one moment to another. After a thousand plans our guardian angel inspired us to think of the Sisters of St-Vincent de la Bocca della Verita, who have always been so full of zeal for our works—we went to them and what was our astonishment when the assistant Rev'd Mother, upon seeing us and before we made known the object of our visit, said to us, smiling: "*Oh, Father, since this morning at mass, a thought occurred to me which is constantly in my mind. Only imagine I have been thinking of offering a beautiful banner of the Sacred Heart to your Fathers who are going to New Guinea. But I wish to give them as handsome a one as possible, and you must tell me how it should be made.*"

You, yourself, Very Rev'd Father Superior will supply the remainder of the conversation which would certainly be very interesting but too long to relate—the great difficulty was that the good sisters

asked *two months* to make this little gift. and that we wished to have it *immediately*.

After numerous ineffectual plans and propositions it is remembered that there is in the community a very rich banner of the Sacred Heart, but it is a family treasure, it is a pious sister cured by Pius IX, who embroidered it, and who died in the most edifying and holy dispositions—impossible to part with this souvenir. However we insisted so upon seeing this precious work that they ended by bringing it to the parlor. Thenceforth every doubt vanished ; this banner is evidently intended for the mission. It represents our Lord walking through a cornfield with golden ears; our Lord presents His Divine Heart with a look so touching, a smile so expressive, that we could imagine no other than these adorable words : *Messis quidem multa, operarii autem pauci*—the harvest is abundant, but the laborers are few. (Luke X. 2v.

It is the Sacred Heart of Jesus, missionary, calling the laborers to follow in His footsteps.

How is it possible that this banner should not be for the Missionaries of the Sacred Heart ? The reason was so evident that this exquisite chef-d'œuvre of art and of piety was presented to us with the greatest generosity ; and Wednesday, July 13, at half past eight o'clock in the evening—our audience was entirely private. We carried with us to the Vatican the banner of the Sacred Heart, to the great astonishment of the guards and the chamberlains, and with it we entered the apartments of His Holiness. The Pope was seated in his arm chair : he smiled amiably upon seeing this noble standard which was borne by Pere Durin, not, however, without trembling a little from emotion.

“Most Holy Father,” said we then, after having paid him our respects, “permit me to present to you the Father who has been chosen by Our

Very Rev'd Father Superior General and accepted by the Propaganda, to be Superior of the Missions of Melanesia and Micronesia : he does not wish to leave for these distant lands without receiving your holiness' blessing. It will be his greatest comfort and consolation. Superior and founder of our house in Watertown, he has left all to respond to the wish of his superiors and to the Vicar of Christ, and at your word he will leave for Oceanica with two of our Fathers."

"I am very glad that the Society of the Missionaries of the Sacred Heart have accepted that mission. It is necessary, now, more than ever, that we should turn our attention to these barbarous countries, and send them preachers. Go without fear, it is the Church that sends you. The savages themselves, in seeing you come to them from such a distance cannot help admiring the spirit of devotion and sacrifice which animates the missionaries. God will bless your courage but do not expose yourself too much ; be prudent."

The Holy Father appeared very much moved and very animated when saying these words. We remained fascinated by this look full of majesty, and we felt that it was indeed God Himself who invested us through His Vicar with the great mission.

"You are only three who leave, and that suffices for the present, but are there not others among you who are preparing ?"

"Yes, Holy Father, among our boys of the Apostolic School, our Novices and our Scolastics, there are ardent aspirations to the Apostolate, but we have to wait in order to have a large number of Missionaries. Here, in Rome, our Scolastics increase, and the house just finished will permit us to receive a greater number of young religious."

The Holy Father here renewed the expression of that paternal interest which he takes in our

Society and particularly in our Apostolic school in Rome—and turning to Father Durin, he said to him: “Were you born in America?”

“No, your Holiness, I was Superior in America, but I am French from the diocese of Moulins.”

“Oh! I know Bishop de Dreux-Breze well, he is a fine bishop, I appreciated him highly at the council.”

“Your Holiness,” remarked Father Durin “I owe to the Bishop of Moulins the sentiments of unalterable attachment which I profess for the Holy See, he knew to inspire us with the most perfect submission and the greatest devotion to the Sovereign Pontiff.”

“Well,” adds the Holy Father, “that will bring you good luck. Fear nothing, we will pray for you. There are wicked people every where, but with the Sacred Heart of Jesus you will triumph over everything. And what resources have you?”

“Your Holiness, we have absolutely nothing.” The Pope smiled, and then said to us: “the Propaganda and Propagation of the Faith will come to your help a little; we have lately addressed an encyclical to all the bishops in the world, and through them to all Christians, recommending to the faithful the work of the Propagation of the Faith, and our main object in making this appeal was to solicit the charity of Christians in favor of missions newly established, and of those where overwhelming difficulties are to be encountered.”

“Your Holiness, may we ask you what name you would wish us to give to the first savage we shall baptize?”

“You can call the first Leo, the second Joachim, the third Joseph, and you will keep us informed of the growth and progress of the Mission. will you not? And this beautiful banner, who made it?”

“Your Holiness it was made by a Sister of St-Vin-

cent, cured by Pius IX., and who died, a few years ago, a most edifying death."

The Holy Father then took the banner, admired it in detail, thought it beautiful. "It will delight all the savages. I am going to bless it, so that it may help you to gain many conquests over those dear souls."

And in saying these words he took it in his hands, blessed it, and returned it to Father Durin, as the symbol of his apostolate.

We withdrew much satisfied with our interview. Every word uttered by the Pope resounded in the Very depths of our soul. One in particular returned incessantly to us, the Holy Father said it with so much majesty:—"Fear nothing, it is the Church that sends you." How consoling are these words! Our Lord said to His apostles: "I send you as my Father has sent me." And in his turn the successor of the Prince of the Apostles calls us and sends us, and the word of the Pope is the word of the Church.

May the recital of this audience interest our dear associates, and inspire them with the idea of assisting by their prayers and the realms the missionaries and the savages who will not forget either on earth or in heaven their generous benefactors and benefactresses? One more word, it is taken from the admirable encyclical of Leo XIII. dated December 3d, and is particularly addressed to our co-laborers of the Priesthood and to young seminarians who are animated with the apostolic spirit: "If you know any men zealous for the glory of God and disposed to engage in this great work of converting the heathens of this distant land, encourage them, help them to know and to do the will of God, so that being dead to the things of this world they may

listen and respond to the call of the Holy Ghost.
Spiritus Sancti vocibus obtemperare festinent."

Your affectionate son in Christ,

VICTOR JOUET, *Miss. of the S. H.*

THE ARCHBISHOP OF TUAM.

DEATH OF THE OLDEST BISHOP OF THE CATHOLIC
 CHURCH — SCHOLAR, PRIEST, PATRIOT AND PRE-
 LATE—A GREAT CATHOLIC AND A GREAT IRISH-
 MAN—" THE LION OF THE FOLD OF JUDA."

We announce with profound sorrow and sympathy, the death of the most venerable and illustrious Archbishop of Tuam, Most Rev. John Mac-Hale, intelligence of which event on the previous day, was cabled to New-York on the 8th of November. *May he rest in peace.*

He was a mighty man in church and state, in the Modern Israel, and in the brief hours which have passed since the announcement of his death, it is impossible for us to put on paper even a tithe of our own recollections and knowledge of his years and labors. Nor is it necessary, for he has been a foremost leader among the Catholic Irish of this century, and hardly a child who reads this language, is not familiar with some of his great work for faith and fatherland, especially that of its later and less eventful period. All of it no man knows.

This week, and for a good many weeks to come, we shall cheerfully surrender abundant space to the

record of his life and its lessons, embracing as it does, so much of the history of the Nineteenth Century, and of all the English speaking races.

A great priest, a great teacher and leader, a bishop and prince of his people, "a king of men," was this Mayo peasant's son, born in the throes of suffering and persecution, dying in troublous time, but seeing, like the Patriarch of old, the sun of liberty rising on the Promised Land of peace and future prosperity. Throughout his life, the keynote of his conduct was fidelity to the Christian Church, and to Ireland. He was a great Catholic, and therefore, because he was that, he was a true and great Irishman.

John MacHale was born in a remarkable locality. On the south western shore of Lough Conn, under the shadow of Nephin, that rises to a height of 2,530 feet in the hamlet of Tobernaveen, Parish of Addergole, Barony of Tirawley, Diocese of Killala, and County Mayo, this eminent Irishman first saw the light. The scenic surroundings are magnificent, while the historical associations are rich and highly interesting. The MacHales were an influential native sept, located west of the mouth of the Moy, between Ballina and Killala. Within their territory was the wood connected with the mission of St Patrick in Ireland. Coill Fochladh, or the forest of Fochuth, is mentioned in the various Lives of St Patrick as the scene of his *Vision* respecting the conversion of Ireland, a place which he afterwards visited in the course of his mission, and where he converted to Christianity, Euda Crom, King of the territory, with his seven sons, and baptized twelve thousand persons in the water of a well called Tobar Euadharc. The place where St Patrick held the assembly was called Forach Mac Amalgaldh, now known as Mullagh Fany, near Killala. The wood of Fochluth, so frequently re-

ferred to in the vision of St Patrick, was situated between Ballina and Killala, in MacHale's country, while the village of Fogbill, near the latter, is supposed to retain the name. St Patrick founded the See of Killala, or Cill Alaidha, in the fifth century, when the pagan sept of the MacHales was converted to Christianity, which they have never since abjured, while one of the most accomplished and most enlightened prelates that ever defended its sublime doctrines, or enforced by example its pure morality, was John MacHale, formerly Bishop of Killila, and for years Archbishop of Tuam.

THE SEE OF KILLILA.

was anciently called the diocese of Hy Fiaaehra, and also that of Tir Amalgaidh, or Tyrawley. The territory of Tyrawley, now known as Barony includes one-fifth of the County Mayo, and is larger in extent than any of three Irish counties. Trawlay and Erris stretch from Clew Bay, with its western Cyclades, to the mouth of Donegal Bay, and include all the charming Highlands of Torth Connaught, where lofty mountains, broad lakes, and pleasant vales first catch the gales that are wafted from America. and the verdure on whose bald cliffs has for ages, been stimulated by the Gulf Stream. Tobernaveen, the hamlet in which the Archbishop was born, is only a short distance from the Pontoon Bridge, where the road from Ballina to Castlebar winds through the narrow peninsula which separates Lough Conn from Lough Cullen, a locality famed as one of the scenic gems of the West. The whole district is rich in historical associations, secular and ecclesiastical. The abbeys of Moyne and Rosserk, the Round Tower of Killala, the Forts, the Rath and many other remains stud the country. It was the territory of the O'Maleys. Grace, the

wife of one of whom was the valiant heroine that, in the time of Queen Elizabeth, commanded her own fleet and in many daring exploits damaged the English ; she is the famous Graine in Mhailla, or Graine Wale of the populace. Another of the local septis was MacFirbis, of whom Dudley, or Duaid MacFirbis was one of the last of the great Brehons of Ireland.

The *Yellow Book of Lecan* (*Leabhar Buidhe Lecain*) compiled in 1391, by the MacFirbises from earlier records, is one of the greatest and most authentic works on Irish history and antiquities extant. Duaid MacFirbis who assisted Sir Thomas Ware, and was the teacher of O'Fiaherty, was the last of this great line of Brehons and antiquarians but killed unhappily in 1670. he was buried in Kilglass near Enniscrone. To the favor and patronage of Fergal O'Gara, adjoining this district, Ireland is indebted for the *Annals of the Four Masters*, by the three O'Clerys and O'Dulgenan. And so, with the renowned *Book of Ballymote*, a product of the adjacent district. Thus, the whole soil of North Connaught, where Dr MacHale was born and nurtured, is sacred to Irish history.

In more modern times, we have had the landing of the French in Killala ; the ravages of the famine, 1846-51 ; and the West Connaught Prose-lytising Mission commenced with high hopes and ended in deep disaster. Such is the locality which gave birth to the illustrious Archbishop of Tuam.

The precise year of the birth of the Archbishop is nowhere stated, on reliable authority ; but we believe that he must have been born in 1789. He entered Maynooth College, in the Second Class of Humanity, 20th Sept. 1807, and assuming that he was then only eighteen years of age, we fix the year of his birth as stated. One account fixes the date as Sunday, March 6, 1791. The opportunities

for Catholic education then in Ireland were so few and inferior that it is now difficult to realize how the preliminary instruction of clerical students was obtained. The fifth of June 1795, the Act of Incorporation received the royal assent, entitled, "An Act for the Better Education of Persons professing the Popish or Roman Catholic Religion," an act passed on the memorial of the Catholic Bishops, who pointed out that by the breaking out of the French Revolution, the institutions of the continent of Europe, in which owing to the penal laws, the Irish priesthood had been educated were closed against them. The preamble of the act admits the *raison d'être* of the measure. "Whereas, by the laws now in force in this kingdom, it is not lawful to endow any college or seminary for the education, exclusively, of persons professing the Roman Catholic Religion, and it is now expedient that a seminary should be established for that purpose." This great measure followed

THE CATHOLIC RELIEF ACT OF 1793,

which O'Connell attributed to the victory of Republican France, at Jemappe. Both were passed by an Irish and an exclusively Protestant Parliament. The foundation and opening of the famous College of Maynooth in 1795 marks the modern revival and expansion of Catholicity in Ireland. In these ninety years, the greatest single product of that College has preeminently, been the illustrious Archbishop of Tuam. Its beginnings partook of the Catholic weakness of this time the poverty of the people, the almost total absence of intermediate or classical education, and the want of a native staff for the College. The Parliamentary grant, from 1795, up to 1825, ranged from £10,000 a year, with the exception of a single year, when it amounted to £12,610.

Over all this period, little over £40,000 was voted for the erection of college buildings. The College opened with fifty students, but in a few years they rose to 250, little over £23 being set apart for the support of each. The salaries of the professors were very low and the chairs too few, while the library and material aids for instruction were, altogether, inadequate. Yet, we venture to assert, that no college in Christendom ever produced higher results with such inferior means. Delahogue, Anglade, Eilei, Delort, and Darre were professors imported from the continent, there being no natives competent to fill their chairs. Rev. Dr Lingard, the renowned historian and John Walker, the distinguished elocutionist, were, also, appointed to, but declined, chairs. Yet, in the course of a brief period, such was the ability and energy displayed by the staff, and the zeal and talents put forth by the students that Maynooth was able to man its own chairs with native professors.

THE ARCHBISHOP OF TUAM.

entered Maynooth, as we have just stated, Sept. 20th, 1809 ; August 30th, 1814, or less than seven years afterwards he was appointed Lecturer in Dogmatic Theology, under Dr Delahogue ; and 21st June 1820, was appointed Professor of Dogmatic Theology which he held up to his consecration, June 5th, 1825, as Coadjutor Bishop of Killala, his native diocese, under the title of Bishop of *Maronia*. He was therefore seven years a student, and seven years a lecturer and a professor in Maynooth, before he was raised to the episcopal dignity, at the early age of thirty six years. To appreciate the genius and intellectual prowess of the man, and understand the eminent soundness of the system of edu-

cation in Maynooth, under which those gifts were developed, we must allow His Grace, himself, to give an account of the slender opportunities that he had of preparatory education before entering Maynooth College in 1780.

On the 14th of June, 1824 a Royal commission was issued, upon a memorial of the Catholic Bishops of Ireland, to inquire into the whole question of Irish education and one of the branches inquired into and reported on is the Royal College of Maynooth. All the leading professors, past and present, and members of the staff and several students were examined, amongst others, the Most Rev. John Mac-Hale, Coadjutor Bishop of Killala, who appeared before the Royal Commission 3d, 4th, and 6th of Nov. 1826, being then only in the second year of his episcopate. We make the following extract from the opening of his evidence.

The Commissioners understand that you at one time, filled one of the professors' chairs of Maynooth?—I did.

You did so until a very late period?—Until June or July, 1825.

You held it about five years?—I held the situation of professor for five years. I was first lecturer or assistant to Dr Delahogue for six years, and then I became professor on his resignation; altogether I delivered lectures for eleven years.

Were you, at all connected with the college previously to that?—I had been a student there, seven years before.

From what diocese were you recommended?—From the Diocese of Killala.

At what place of education had you been previously to being admitted into Maynooth?—At Castlebar.

How long were you there?—I should think nearly two years.

Into what class did you enter at Maynooth ?—
 Into the second class of humanity.

J. H. G. Had you, in the short space of two years, been able to acquire so much acquaintance with the Greek and Latin languages as to enable you to be placed in the second class of humanity ?—Yes ; I do not think the time was much longer than two years ; I was reading classics in a country school for six months before I went to Castlebar.

Has any part of your study been in foreign countries ?—No, I have never been on the Continent.

This, truly, is a marvellous statement, yet from such scanty opportunity the genius of the man, and the sound scholarship and high culture of Maynooth shone forth in his great public life.

THE SPAN OF THE LIFE.

of the illustrious Archbishop of Tuam includes far more remarkable events in Irish history than were embraced in the life of O'Connell. The 14 years between the birth of O'Connell, in 1775, and 1789, when Dr. MacHale was born, embraces it is true, memorable events, thus the first formation of the Volunteers, in 1778 ; the carrying of Free Trade, the following year ; the Declaration of Independance, by both Houses of Parliament in 1782, "That no Power on earth hath or has a right to make Laws for this country save the King, Lords and Commons of Ireland;" and the Declaration the following year, that the Irish Courts of Justice are independent of those of England. Whereas the 34 years, since 1847 that the Archbishop has outlived O'Connell, has been a period of profound change in the social and political condition of Ireland. A famine of unparalleled severity, which appeared only a little before O'Connell's death shattered the whole fabric of the

social system of Ireland, and led to emigration which has caused a diminution of three millions in the population, or more souls than are in any one of the United States, save New-York and Pennsylvania. Upon the Civil Province of Connaught, as the poorest in Ireland, this calamity fell most keenly and taxed most heavily the energies of the great Archbishop of Tuam, and of his six suffragan Bishops, the whole seaboard of whose Province suffered dire affliction. The passing of the Ballot Act, the opening of all but two or three offices under the Crown to Catholics, the security afforded to the tenants under the Land Act, an improved trial by jury, and the Disestablishment and Disendowment of the Protestant Church in Ireland, the establishment of intermediate education rewards, the destruction of the Queen's University, the passage of the Land Act, are amongst some of the measures which the Archbishop has seen carried since the death of O'Connell. He was old enough to recollect some of the scenes of Ninety-eight; to remember the landing of the French in Killala Bay in his native diocese; to have seen them at Pontoon in the parish adjoining his own, and to have witnessed the rapid retreat of the British troops, at such a pace that it is historically known as, "the Races of Castlebar," the very place where the Archbishop went to school, as already pointed out. We have indicated some of the historical incidents of the Archbishop's boyhood, in order that our readers less familiarly acquainted with Ireland may have a clear appreciation of the long, intimate, and deep connection of this venerated and illustrious prelate with the public life of his race and nation. We pointed out that in 1835, Dr MacHale was appointed by the Holy See Coadjutor to Dr. Waldron. Bishop of Killala, under the title of Bishop of *Moronia, in partibus infidelium*, an Eastern See suppressed by the Turks.

He was then but thirty six years of age, eighteen of which he had spent in Maynooth, seven as student, six as lecturer on, and two as professor of Dogmatic Theology. But from his own evidence, before the Royal Commissioners of education inquiry, Nov. 1826, we learn that three to four years before his consecration, in 1835, he had been recommended to the Holy See for a Bishopric, when, therefore, he must have been only thirty-two or thirty-three years of age. Under examination before that Royal Commission on a charge of having violated the Statutes of the Royal College of St-Patrick's, Maynooth in which he was professor, by the publication without permission, and the circulation of several letters signed, *Hierophilos* the following is reported, Nov. 6th, 1826 :

Had not the letters of Hierophilos been in the course of appearing for two or three years in the newspapers prior to the appearance of the letter to Mr. Canning [Foreign Secretary from 1823, Prime Minister, in 1827 ?]

They were in the course of appearing from the year 1820.

Then through the course of four years at least, the letters of Hierophilos had been before the public ?

Yes.

At the time you published the letter to Mr. Canning, are we to understand that you had been actually recommended for the appointment of Bishop ?

I had been recommended, I dare say, two years before. I had been recommended to Rome three or four years before my appointment. When I was understood to be the author of Hierophilos, I would not have been recommended if there was anything in these letters that was thought of an improper tendency.

When Dr. MacHale was consecrated Coadjutor Bishop of Killala, 5th June, 1836, the four Archbishops were Dr. Curtis, Primate of all Ireland, Armagh ; Dr. Murray primate of Ireland Dublin ; Dr. Kelly Tuam ; and Dr. Laffarn, Cashel. The most remarkable member however of the Irish Episcopacy at that date was Dr. Doyle from 1819, who was born near New Ross in Wexford three years before Dr. MacHale, and died in 1834.

THE WRITINGS AND PUBLICATIONS OF DR. DOYLE.

appear to have exercised considerable influence on Dr. MacHale. The period was full of contention and trouble. Irish Catholics had to flee for their lives ; so that a race of heroes, with the courage of their convictions sprang up in every class of society. Whether in the field in her many wars and insurrections—nearly all adverse—or writhing under the terrible penalties of a long and cruel coae, with poverty and death her portion. Ireland never put forth her strength with more courage or more prowess than she did between 1825 and 1829. Never was an enslaved people, struggling for civil and religious liberty, better, or more ably led ; and never did chiefs, lay and clerical, command a more united, devoted, and gallant people.

THE MARVELLOUS CATHOLIC ASSOCIATION

led by O'Connell, was supported by every rank and class of Catholics, and by many Libéral Protestants Its first meeting was held in Coyne, the bookseller's 4 Chapel St Dublin when O'Connell, to secure the semblance of an audience, rushed from the window into the street, and seized two passing students from Maynooth, whom he pressed to come up stairs and constitute an audience, which meeting was the

fous at virgo of Catholic Emancipation After the Archbishops, Doyle and MacHale led the ecclesiastical, element in that great crisis. O'Connell was supported by Sheil, Jack Lawless Tom Steele. O'Gorman Mahon, yet alive, and a host of as intrepid layman os ever championed the cause of liberty. The Earl of Fingal and the Catholic nobility, though timid, stood manfully by their principles. Wyse and many of the Catholic gentry threw themselves ardently into the support of Catholic Emancipation. It was "war to the knife." no quarters sought of given. The laymen had to fight duels; O'Connell killed D'Esterre ; Bric, a Catholic barrister fell ; O'Connell accepted a challange from Peel ; Smith O'Brien had a duel at the Clare election ; and every Catholic gentleman left his family in the morning, not sure but he might fall fighting before night. The bishops were in daily contention with the statesmen, and leading politicians that maligned the Catholic Church, and denied the rights of Catholics to Emancipation. Before select committees of both Houses of Parliament and before royal commissions they appeared to defend Catholic doctrine and the civil rights of Catholics. There is scarcely one question that was subsequently raised in Mr. Gladstone's "Expestulation" that was not then amply discussed Gallicism and Ultramontaniam ; the civil and the ecclesiastical rights ; the deposing power of the Popes ; keeping faith with the heretics ; Inability on every one of the questions which we have lately been discussing, is only a revival of what was more fiercely agitated half a century ago. Foremost in the phalanx of the Catholic prelates was Dr. Doyle ; and only second to him was Dr. MacHale.

BOTH VERY YONG MEN AND STILL YOUNGER BISHOPS.
The Duke of Wellington, on leaving a select com-

mittee of the house of Lords was thus accosted by a brother peer—"Your grace, is Doyle, the Popish Bishop, still under examination by the Lords?" received for answer, "No, by G——, but the Lords are, still I regret to say, under examination by Doyle, the Popish Bishop." The four Archbishops were examined before Royal Commissions, Dr. Doyle was examined and so was Dr. MacHale. The new Reformation was opened in Cavan Connaught. Carlow and other places. Father Maguire encountered Pope, at the Rotunda, in open polemical controversy. Dr. Denvir and Father Curran did likewise, in Ulster Many priests were driven to the same questionable course in other localities. O'Connell and Shiel got off the stage coach at Carlow, when journeying to Munster, and in the Court House, entered the lists against the itinerant proselytising brigade that then infested the kingdom. In those troublesome times one of the foremost prelates one of the first patriots, one of the bravest and most accomplished Catholic Irishmen was the illustrious Archbishop of Tuam whose death the Church and Irish people are now lamenting.

CHRISTIANITY IN CHINA.

NOT PROGRESSING AS IS SUPPOSED AND THE REASON WHY—THE ONLY MISSIONARIES RESPECTED AND TRUSTED ARE THE CATHOLICS—IMPORTANT REPORT TO THE BRITISH GOVERNMENT.

(From the London Register.)

In his Annual Report upon affairs in Hong Kong Sir John Hennessy makes some remarks upon Missionary enterprise in those parts which deserve

a wider circulation than they are likely to obtain by means of the Blue-Book in which they appear. Hong Kong is one of the most important centres of Missionary work in the world. One ecclesiastic there acts as the business agent of eighteen Missionary Bishops in China and Japan. At one time last year there were five Bishops in Hong Kong itself, and the number of priests and ministers of the various Christian denominations is said to be extraordinary. Sir John Hennessy reports that at the Te Deum on the Queen's Birthday he has seen an altar crowded with Italian, French, Spanish, and Chinese priests, and this large religious element has done good to the Colony in many ways. But, whilst admitting this, the Governor "cannot confirm what has been more than once recorded in the Blue-Book reports that have been printed for the information of Parliament—namely, that this Colony is producing a beneficial effect on the heathen population of the great Empire of China, and leaving the surrounding mass of ignorance and superstition. On the contrary, for many years past Christianity has been declining in China, and at this moment the total number of Christians is considerably less than the number that existed in the last century." Why? Because, replies Sir John Hennessy, missionaries proceed from Hong Kong into China.

SUPPORTED BY TREATIES, CONSULS AND, IF NEEDS BE,
GUNBOATS.

The Chinese associate them with a system to which, whether rightly or wrongly, they object very much—the system of foreign intervention. A Chinese statesman, who was recently visiting Sir John Hennessy, said to him: "The missionary enterprises that have their head-quarters under your Govern-

ment would be treated by us with the same friendly toleration that we accord to the Tamists and Buddhists but for their constant appeals to what they call Treaty rights; but these Treaty rights, though framed by the late Emperor of the French and the illustrious Lord Palmerston in the interests of true Christianity only, and not for any political object whatever, do not appear to us Chinese to be as serenely elevated above worldly considerations as their religiously-minded authors doubtless intended, and the consequence is that.

CHRISTIANITY IS MAKING NO WAY, IS INDEED DECLIN-
ING VISIBLY."

In reference to the above remarks of the high Chinese functionary to Sir John Pope Hennessy, a correspondent, who has lived in China, writes to the London *Echo* that the Roman Catholic Missionaries alone are looked upon, and with reason, by the Chinese as disinterested and sincere. The Protestant Missionaries from England and America are generally married, with large families; they frequently inhabit well-built European houses in the best positions at the various foreign settlements, and they are usually in receipt of some hundreds of pounds per annum from the societies who send them out. The Catholics, on the contrary, are single, self-denying men, sent forth by their Church with no money allowance beyond what it is necessary to support life. They identify themselves with the people of the country by adopting their dress, their frugal habits, and their manners and customs, and by living among them. They even officiate at the altar with the pigtail visible over their ecclesiastical vestments. The pay they receive is little more than that of common Coolies—from

five to seven dollars a month, equal to from seventeen to twenty-four shillings. Such an amount is, of course, only sufficient to buy rice and such simple food as the natives of the lower classes consume. Some of their Bishops receive as stipend only about twice as much as the priests. One, personally known to our correspondant, spent upon himself about half such income, and divided the remainder among his poor. Contrast this with the proceedings of the Protestant Missionary Society who in 1879 defended against the officials of a Taoist Temple an action brought to dispossess them of the land which by evidence at the trial, they held under a very questionable title indeed. In this case the judgment was entirely against the missionaries, and those among them who were examined and cross-examined did not pass the ordeal with by any means "flying colors."

THE CHURCH IN ASIA.

A NOTABLE EVENT—THE FIRST CHURCH CONSECRATED IN THE VICARIATE OF BOMBAY.

(From the Catholic Examiner.)

It was a glorious day for the Vicariate Apostolic of Bombay, on Sunday last, Nov. 6th, when for the first time, since its erection in 1660 or thereabouts, it possessed a church consecrated and dedicated to God forever. We are not able to say how many churches as in India have been consecrated; but probably they are very few, at least outside of the Por-

tuguese dominions. During the last quarter century we have become accustomed on this side of India to the possession of spacious edifices for our schools, convents and charitable institutions, and quite frequently new churches and chapels have been blessed and set aside for divine worship, some of them as St-Patrick's at Poona and that opened at Kurra- chee, at the beginning of this year, large and handsome; but not till last Sunday had we been able to rejoice in the consciousness that, in St-Anne's By- culla, we had a building consecrated, and in a special manner, according to the most ancient rite, dedicated as a House of God, a House of Prayer.

CONSECRATION IS THE ACTION.

by which, by means of prayers, ceremonies and blessings, something common and profane is destined for divine worship. It is the opposite to sacrilege and profanation, which consist in turning to a profane use what has been consecrated to divine worship. From the most ancient times it has been customary to dedicate to God persons destined for His service, places, vessels, and instruments to be used in divine services. The Church, now, as anciently, employs nothing in the service of religion without first dedicating it to the service of the Deity by prayer,—“For every creature of God is sanctified by the word of God, and prayers.” In the New-Law, when persons are dedicated to God as Priests, they are said to be ordained, as distinguished from Bishops, who are consecrated and receive the Sacrament of Holy Order in its plenitude. Churches, the houses in which people meet for prayer and sacrifice, and the altars which are erected in the churches, and on which the sacrifices are offered, are also consecrated. Noah erected his altar:

Seven days shalt thou expiate the altar and sanctify it, and it shall be most Holy," and we read of the many splendid presents which were offered by the Princes of Israel on the occasion of

THE SOLEMN CONSECRATION OF THE TABERNACLE, in the dedication of the altar, when it was anointed. Those who had the happiness to assist at St. Anne's through out all the morning on Sunday last, are able to bear witness to the care and accuracy, to say nothing of the labor, with which the consecrating Bishop performed the holy rite of consecration, followed in every point—every cross, inclination, prostration, and in the very tones of the chants—the rite that has been followed in the church almost from the very time when, the persecutions having ceased, churches and altars could be erected under the bright canopy of Heaven, and not, as had been for three hundred years, in the very bowels of the earth. Though the rite was so rare and the exception, and so long, yet it was carried out to perfection. The Assistant Priests did their part: the Master of Ceremonies never failed to be ready to provide everything required—the acolytes and Sacristans were familiar with their duties, as though they had had a training for years, and as for the chanting, it gave forth the Gregorian system of church music in its most sublime form.

OUTSIDE THE SANCTUARY STOOD THE LAITY

densely thronged; it is calculated that, including the many who had taken up their position in the two spacious galleries, there were but little short of eighteen hundred persons present. These members of the laity had their share, and it was a large one, in the work of divine worship that was being performed there. To build the House of God and to provide for the due worship of God within those walls, sums of money have been required, and it is

from that body of laymen a large portion of the money that has been thus given to God's service has come. The names of those benefactors to the Church are not made public ; but let it be said that they have given to God nobly and generously. One has given Rs. 4,000, another Rs. 3,000, a third 1,000 a dozen of persons have each given Rs. 500 ; and then have followed, in a long list, benefactors in smaller sums. Was not the presence there of such benefactors an integral part of the great act of worship that was taking place ? One benefactor who had given Rs. 800 was not there we mention this out of respect to the memory of the lamented Capt. G. F. Henry.

THE NEW ST-ANNE'S, BYCULLA,

consists of a nave with side aisles, and at the west end are two towers 140 feet in height, with tapering spires which add considerably to the architectural effect. The internal measurements are ; length 126 feet width 54 feet, and height 50 feet. At the east end is a large three-light stained-glass window, representing the Ascension, the Descent of the Holy Ghost, and the Coronation of the Blessed Virgin. It is believed that the cost of the church when quite finished will be something over Rs. 53,000 comprising solely the cost of materials and furniture and the daily wages of the workmen.

A CHINESE BISHOP.

Bishop Raimondi of Hong Kong, China, in St. Louis, Mo—twenty-three years a missionary among the celestials—interesting facts about the missionary work in the chinese empire.

(From the St. Louis Republican.)

Rt. Rev. Dr. J. T. Raimondi, bishop of Acantho in p. i, vicar apostolic of Hong Kong, China

has been in the city for several days ; and is the guest of the Christian Brothers at the college, corner of Eight and Cerre streets. For the past twenty-three years he has been engaged in missionary work in China, and came to the United States in June, landing at San Francisco. The object of his visit to this country is twofold—for the recuperation of his health, and to interest Catholics in the work in which he is engaged. In appearance the Bishop is rather tall, wears a long mixed black and gray beard and is about 55 years of age.

HE SPEAKS ENGLISH VERY WELL, THOUGH AN
ITALIAN BY BIRTH.

In his manners and conversation he is very affable and pleasant, and talks so well that it is exceedingly interesting to listen to him relate his experiences in the East. A "Republican" called on the Bishop last evening, and found him seated in the room just having returned from a drive with Brother James around the city. Brother Virgil introduced the scribe, and after a preliminary chat about the remarkably fine Christmas weather, the missionary Bishop expressed a willingness to tell something about his labors among the Chinese. In answer to questions he said that he had been a missionary for 30 years, the first three years having been spent.

AMONG THE CANNIBALS IN THE PACIFIC ISLANDS.

The particular island on which he laboured with these savages was Woodlard, between New Guinea and Solomon island, off the north part of Australia.

His experience there was not altogether calculated to make a man happy. One day the savages acted in such a queer manner that he wanted to

know their intentions. One of them reached down and felt the calves of his legs, and with a shake of the head said he wouldn't do, he was to thin. As the Bishop's mind reverted to that incident he marked, "I certainly thought they had determined to make a beef-steak of me." Continuing, he said the savages were so low and degraded that it was next to impossible to teach them anything, much less inculcate any religion. Their ideas are entirely material, and they are scarcely above the brutes. There is but one word in their language that expresses anything reasonable. They are so brutal that nearly all their female children are murdered, chiefly by burying them alive

AFTER LEAVING THE CANNIBALS

he went among the Malays for three years, on Borneo Island. For the past twenty-three years he has been in China, his field of labor being in the southern portion of the empire, with his head quarters at Hong Kong. In latter years they have been very successful in converting the Chinese to the Christian belief. There are at present about one million and a half of Catholics in the missionaries territory. Of native priests there are about one thousand. They have forty-two bishops in all the empire, and seven orders of the Sisters of Charity, who have under their charge at present twenty convents. A Christian Brothers college is also established at Hong Kong, and a protectorate. The money to carry on the work is donated by Catholics in all the civilized nations of the earth. Of the natives who give, are these belonging to the oldest missions only. They do not ask the new converts to give unless they are so disposed. The average number of adults received into the church per annum is now 20,000; and the missionaries save from 30,000 to 40,000 infant children per year.