

# The Catholic Journal.

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## AUSTRALIAN MISSIONS.

### Work of Jesuits in the Northern Colonies.

An Interesting Letter From a Laborer Among the savages on Their Present State and Future Prospects—Harred of Colonists for the Natives.

Some twenty years ago it was the fashion to describe the natives of the Australian continent as an utterly degraded and hopeless race, who had not the elementary ideas and faculties which could be made the basis of religious and civilized development. Their extinction was represented as as about the best thing that could happen for the country. These views were upheld partly by scientific preachers of the doctrine of the original savagery of mankind, who thought they found in these poor black men living arguments for their theory; and partly by the less scrupulous among the colonists, who regarded them merely as a kind of vermin that had to be got rid of before the land could be settled, and who poisoned and shot the natives near their farms without the slightest scruple.

The story of the destruction of the black race in several of the Australian colonies is a very ugly one. Happily, however, the Catholic missionaries have done something for the remnant that is left of these unfortunate people. Everyone has heard of the good work done by the Benedictines in Western Australia, who have practically proved that the native is as capable of civilization and of religious training as any other uncultured race. The Jesuits are now endeavoring to accomplish the same good work in the north of the continent. Father McKillop, the energetic superior of this mission in the northern territory, is a colonist of Scotch extraction, who made a portion of his studies for the priesthood in England.

He has written from Sydney where he is making a short stay the following account of the present state and future prospects of his mission:

"Ten years ago a mission was started by the Society of Jesus for the purpose of civilizing and Christianizing the aborigines of the northern territory. The mission is now, after many vicissitudes, firmly established on the banks of the river Daly. Strange as it may seem, it is in the longed-for moment of success that grave doubts arise as to its future. Unless a large tract of country be set aside from which the white man and a fortiori, the Chinaman, will be rigorously excluded, the doom of this mission, as of all similar ones, is pronounced. On the other hand, although we have every reason to be satisfied with the result of our work so far, it does not seem to us that this success is striking enough to overcome the prejudices of a hundred years, and to justify the demand which we hope these blacks will yet make upon the justice of Australia. Meanwhile we have the full confidence of the tribes about us. If generously helped, we shall easily form, or rather continue to form them into civilized and self-supporting communities.

"In the great conference of last year, when statesmen came together from the different colonies to mould the destinies of Australia, it was surely significant that not one word was spoken about the native races. This fair land of ours is marching on to greatness, and very often we hear it boasted that this greatness, whatever form it take, it will be achieved without the loss of one drop of blood. I am afraid the future historian will tell another tale. Blood has been shed in the past; whether it be as freely shed in our back-blocks today, aggressively or by the way of reprisal, it is not in my province to determine. There is a bigger question. Australia as such, does not recognize the right of the black man to live. She marches onward, truly, but not perhaps, as the fair maiden we paint her. The blackfellow sees blood on that noble forehead, callous cruelty in her heart; her heel is of iron, and his helpless cowering beneath her feet. Australia has never yet been generous enough to adopt the only course by which a remnant at least of an old race might be saved. She has constantly refused them a native territory. And though it mean certain destruction to them, the blacks must everywhere yield to the advancing interests of the whites. They may have legal rights on leasehold as well as on Crown lands on game, timber and water, but they dare not maintain these rights against the white man and his cattle. Reserves in close contact with Europeans cannot save them. Indeed such reserves are more likely to become a curse to blacks and whites alike. They cannot be permanent, because the two races cannot co-exist on the same land. If our rulers admitted this truth, proved by the sad experience of 100 years, and then deliberately decreed the gradual extermination of the blacks, it would at least be honest. Impossible, half-hearted, or useless legislation will not serve us from the hard verdict of history.

"Although a member of the order that drew from barbarism those glorious reductions of Paraguay which even to Voltaire appeared in some respects the triumph of humanity, although on the Daly river we should only have the same difficulties to overcome which were met by the Jesuits in South America, I dare not at present hope that any colony would grant the blacks a native territory. Governments will naturally shrink from an undertaking

which from the past history of kindred movements, as from the nature of the enterprise itself, would seem to carry with it the necessity of failure. But because a thing has not been done it in no way follows that it cannot be done. As for the inherent difficulties of the problem, many think they would vanish were Australia, I will not say magnanimous, but simply just.

"Surely we may ask even now the sympathy and help of Australia in the hard work which we have undertaken. We have seen enough to know that ultimate success is possible. But in these days things move quickly. Our pace, unless we be assisted to a much greater extent than heretofore, will be too slow for opposing influences. Of course our purpose is to prove to legislators, as quickly as may be and by the strong argument of success, that they would be justified in doing for a remnant of the blacks what has never yet been done. For well we know that sooner or later we must inevitably fail unless a Federated Australia be prepared to have in one barren corner of the continent her own Paraguay.

"Of course, I am not so arrogant as to suppose that only in our mission could the happy experience of our South American 'reductions' be repeated. Others too, labor, and have long labored among the blacks of Australia. Any expression therefore in this letter which would seem to ignore the claims of other missions or the varied success which has attended them, will, I trust, be taken in the spirit in which it is written. Dealing with the general principle, which I believe must be the foundation of any hope of permanent success in these missions, I naturally throw my argument into concrete form by bringing forward the claims of that mission whose necessities have brought me for a time to the southern colonies.

"Neither do I for a moment forget that much has been granted to missionary enterprises by the different governments of Australia. We are deeply grateful to the South Australian government in particular for the very great kindness shown to our mission in the northern territory. In the southern colonies the native races will never more exist as such, but the doom of a whole people is not yet sealed. And perhaps among our public men some will be found who will admit that the interest as well as the honor of Australia may be promoted by a bold and generous policy towards the natives who remain. There are men among us—a minority, I am glad to think—who would willingly see the northern territory covered with Indian or Chinese coolies. Has it never struck them that the black labor of the territory might be utilized? Not now, of course. Civilization would have to obtain in the first instance. But it has long been something more than a dream to me that an Australia is possible, some at least of whose tropical regions might be cultivated by the ancient sons of the soil. There is a land west of the Daly river very poor, as far as I have seen it, and presenting almost insuperable difficulties to white settlement. Here are the tribes who fall under our influence, and this influence will extend in exact proportion to our means. Here, if the public sense of Australia would enable us to rise above what is only tinkering at civilization, a fine people might be saved from the general wreck, and a wonderful language preserved to the philologist. We are only now getting into the ways of this strange tongue, and to my mind, in the interests of science even, the people who have so carefully retained its ancient structure should be themselves saved from threatened extinction."

### Live for Something.

Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. Your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars in heaven—Chalmers.

### At St. Anthony's Shrine.

Preparations are already being made to celebrate the feast of St. Anthony at Butler, N. J., on June 13. Right Rev. Bishop Wigger will celebrate high mass at St. Anthony's Shrine, and the Right Rev. H. Gabriels, of Ogdensburg, N. Y., will deliver the sermon. The occasion is looked forward to with pleasure by many clients of the good St. Anthony.

The Cardinal Archbishop of Toledo, Primate of Spain, is organizing a pilgrimage to Rome. The advanced age of the Cardinal will prevent him from personally joining in the pilgrimage, but he is active in exhorting all fervent Catholics to make all possible efforts to join in the good and pleasurable task of journeying to the Vatican in order to render homage to the Holy Father on the joyful anniversary of his Episcopal Jubilee.

The Most-Reverend Archbishop of Cincinnati has passed the 74th milestone on the journey of life. He is still active, young at heart if not in years, fired with zeal and full of work for the diocese committed to his care. In 1897 he will celebrate the fortieth anniversary of his episcopal consecration. May he live to see his golden jubilee in robust health and the plenitude of his splendid administrative facilities.

## BIBLES FOR HEATHENS.

### Why Protestant Missionaries Fail in their Efforts.

Comparatively No Results Obtained From Scattering the Bible Broadcast Over Benighted Countries—Catholic and Protestant Missionaries Contrasted.

The claim made by Protestants that the Bible is a sufficient rule of faith, has no grounds whatever to support it. According to their own admissions, the Bible, with all their elaborate and costly machinery for distributing it, has failed to convert the heathens. If it so fails, it can not be regarded as the means appointed by God for the conversion of the world. And it has failed, notwithstanding the number of people employed in scattering it all over the world, and the immense sums of money that have been employed in publishing it in almost every language and in every part of the earth. If the Bible could have made Christians of the heathens it must have succeeded in the hands of the numerous and wealthy agencies employed in its distribution.

The British and Foreign Bible Society, one of these agencies, founded in 1803, has an income of \$211,754 a year. In Britain and the colonies there are 3,000 and 6,000 auxiliaries and branches of this society, which print the Bible in 279 different languages, and issue 4,000,000 copies annually. The total number of Bibles issued since the society is founded was over 130,000,000. The American Bible Society, founded in 1816, has 7,000 auxiliary societies in the United States; its income is \$524,000; it issues annually 1,500,000 Bibles, and it has issued 49,000,000 since its foundation. It may, therefore, be fairly assumed that the Bible has fair play as a means of conversion. Those who urge that it is sufficient as a rule of faith have enormous funds to produce it and to spread it broadcast over the earth.

There are in Great Britain 23 societies employing 2,658 missionaries, with an income of \$932,156; in America 30 societies employing 2,127 missionaries, and having an income of \$781,393; in Germany and Switzerland 17 societies having 559 missionaries and an income of \$142,428, and in other European countries 8 societies and 96 missionaries, spending \$23,427, showing a total of 78 societies, 5,440 missionaries, and \$1,879,399 income. This is without the Religious Tract Society, whose income in 1891 was \$201,119, and expenditure \$199,444; while the number of the publications they distributed reached a total of 2,830,703,810.

Then there is the American Tract Society, which printed 400,000 pages during a few years. These figures are so enormous that it is with difficulty the mind unskilled in the use of masses of figures can grasp them; but to the most unskilled they make it clear that Protestant agencies for distributing the Bible are numerous and wealthy, and that if the Bible is sufficient as a rule of faith it must long ago have converted the world. And yet, on their own admission, the spending of all these millions of pounds and the printing of all these millions of Bibles has been, as far as results in conversions are concerned, a miserable failure.

They have scattered the Bible broadcast in India, Ceylon and China, and there have been comparatively no results. They have lavished all this money, and they have employed all these men in various parts of the world, and they have failed everywhere to convert the heathens. The reason is that the methods of the Apostles have been abandoned. The Apostles did not try to convert nations by means of the Bible. They had no Bibles to spread if they had desired to try the methods employed by the Protestants of the present day. The Apostles went forth, as they were commanded to do, to preach the Gospel, and they preached it as the Catholic Church preaches it in the present day. They and their converts laid down their lives for their faith, as the early Christians did. Not many years ago, 16,000 Catholics in the empire of Annam sacrificed their lives for their faith in the short space of nine months, a proportion probably never equalled, not even in the palmiest days of the Roman persecutors. This shows there are Catholics in the present day as steadfast in the faith as the early Christians were.

It is much easier to send Bibles about than to preach the Gospel. You do not find Protestant missionaries often sacrificing their lives in defense of the faith they preach. Another proof that Almighty God never intended the Bible to be the means of converting the heathens is the fact that in the time of the Apostles there were neither Bibles nor tracts, and the Apostles had won their victories before there was a Bible in book form. The Roman empire was converted to Christianity without a Bible. Those who urge that the Bible is sufficient as a rule of faith have completely abandoned the methods of the Apostles, and this perhaps accounts for their sterility as far as the results are concerned.

It is a noteworthy fact that all the Apostles save one were martyred, and fifty-two Roman Pontiffs in lineal succession from St. Peter died of martyrdom. So general was death for the faith the lot of Christians in the apostolic age, that the only three great names not written in blood are those of the Blessed Virgin, St. Mary Magdalen, and St. John the Evangelist. These three may be said to have endured a

martyrdom more than human from the fact that they were the three who stood beneath the Cross of Our Blessed Saviour.

The vocation of a missionary, now as then, is to be ready to lay down his life for the doctrine he preached. How many Protestant missionaries during the century have fulfilled this vocation? These men, usually outnumbered with domestic ties and burdened with wives and families who claim their first attention, do not as a rule preach the Gospel in places where there is personal risk. They satisfy themselves with scattering Bibles and tracts, and leaving those to work out their effect; whereas the Catholics, following the example of St. Paul, willingly present themselves before pagan crowds, and undeterred by threats of torture or of death, preach by word of mouth the saving truths of the gospel because they know that "faith cometh by hearing."

### Bringing Back the Golden Age.

By your responsive affections you can help on the coining of earth's golden age. The sweet influences of a new spring are breathing about you, seeking to charm you into a new birth, to clothe you with a new loveliness, and to inspire you with new hope. The real sun of the world, which is our Father's impartial and universal love to all mankind, is rising. Be ye glad and sing for joy; for joy will clothe you with beauty, and beauty will make you attractive; and others will be moved to unsheathe themselves of their wintry earthliness, until love's sun glows through their souls and renews them also. When the woods begin to unfold their new leafage, and the flowers appear on the earth, and the birds sing out their love and joy, we know that summer is nigh. So when the love of God kindles anew the souls of men, when their bosoms throb, and their faces beam with the divine enchantment, and when men and women pour out their new-found joy in thrilling song, we shall know that the summer of God is coming, and the marriage of Heaven and Earth is at hand.

### Courage!

Are you alone, weary heart, laboring in the great city? So is He who is hidden in the tabernacle. Do you plead day and night for souls? So does Jesus in the Blessed Sacrament. Have you left your home and the beautiful country to labor for souls in the gloom and the fog of the city? Jesus left Heaven. Do your sacrifices seem of no avail, your labors fruitless, do your appeals fall on deaf ears and stony hearts? Since He shed His last drop of blood on Calvary, Our Divine Lord has pleaded with and for souls, and yet hearts refuse to heed His voice, and souls are lost because they will not heed, but still He pleads and waits. Do friends pass you by and forget you? Thousands daily pass by the churches with never a thought that God is there: why, then, should you complain? Courage! Take your crucifix in your hand, kneel before the tabernacle, and learn that you are not alone in your labors or your prayers, in your sufferings or your tears.

### A Happy Woman.

Is she not the very sparkle and sunshine of life—a woman who is happy because she can't help it—whose smiles even the coldest sprinkle of misfortune cannot dampen. Men make a terrible mistake when they marry for beauty, for talents or for style. The sweetest wives are those who possess the magic secret of being contented under any circumstances. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up just as musically in their hearts. Do they live in a log cabin? The fire that leaps up on its humble hearth becomes brighter than the gilded chandeliers in an Aladdin palace. Where is the stream of life so dark and unpropitious that the sunshine of a happy face falling on the turbid tide will not awaken an answering gleam? Why, these joyously-tempered people don't know half the good they do!

### The Eucharistic Congress.

Spain, which has always shown devotion to our Lord in the Blessed Sacrament of His Love, will send many of her distinguished theologians to associate with their brethren from France and Belgium, Germany, England and the United States at the Eucharistic Congress at Jerusalem. Only a few weeks ago was celebrated in one of the churches of Barcelona, the Church of Our Lady of the Kings, the third centenary of the establishment in that church of the devotion of the Forty Hours—a devotion which without intermission during these three hundred years, has been fervently observed in the diocese of Barcelona.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Who received our soul into Holy Church when it came to life? The priest. Who fed it with spiritual food that it might be strong enough to make its pilgrimage? The priest. Who will prepare it to appear before God? The priest. Always the priest, who is God's steward, the administrator of His goods.—Cure d'Ara.

## MISSION RESTORATION.

### Remodeling the Old Convent of San Luis Rey.

The Ancient California Buildings Nearly Ruined By Relic Hunters—Preparing for a Celebration of the Founding of the Franciscan Order.

There is a "mission building revival" going on in Southern California—a renaissance fever, brought on by a desire to restore these quaint and curious buildings, erected by the mission fathers, to their former splendor.

It is proposed to first preserve the buildings from further decay and deterioration by vandal relic-hunters, and gradually restore them, when the scattered Indians will return to the fold from which their ancestors were driven after the secularization.

This movement was mainly incited by the recent return of two Franciscan friars to the old mission of San Luis Rey, where they are founding a college for the education of novitiates of their order, and where the Indians will be instructed as in the old days before the American conquest.

To further the revival an "Association for the Preservation of the Missions of Southern California" has been formed. The moving spirits are Rev. Father Adam, Don Antonio F. Coronel, Senora Mariana, W. de Coronel and Miss Tessa L. Kelso. Don Coronel came to this country in 1836, spent many years in and around the missions, and possesses a fund of information not contained in the usual guide books and alleged history of missions.

After the secularization the mission buildings began to decay. The buildings were sold at public auction and their purchaser excavated in and around the walls in search of treasure supposed to be hidden by the priests. In each building was a "treasure room," about ten or twelve feet in length, in which gold and silver was supposed to be kept, as there were no banking institutions in those days. Thus the walls have been made insecure and have gradually crumbled and fallen.

During the American war with Mexico the American soldiers were quartered in the mission buildings, and to this fact is attributed the desecration of the buildings. The soldiers made targets of the holy images, chipping off pieces with their bullets. The San Luis Rey and San Juan Capistrano mission buildings seem to have suffered the greatest desecration both by gold hunters and by vandal soldiers of the "Army of Occupation."

The rage for hidden treasure hunting still exists, and the society is taking steps to put a stop to the burrowing in and around the walls. As an illustration of the delusions, there lives in Los Angeles an old Indian woman with the Spanish name of Trinidad. She was a young girl, about twelve years old, at the mission of San Juan Capistrano when that building was destroyed by an earthquake in 1812, and thirty-eight Indians were killed on that memorable Sunday of high mass. Trinidad, who claims to be a witch, says she knows where a large amount of silver and gold is buried in that building, and the spirits tell that it is still there. She has recently sent several exploring parties to that mission, receiving a handsome consideration from each. All of them returned empty handed after delving for days and weeks.

What time, the elements, the impious soldiers and treasure-hunters have not done towards the destruction of these memorable and picturesque buildings, the relic hunters are doing. They chip away pieces of the altar, wooden statues, and even dig out whole bricks, climb upon the roof and take the tiles and carry them away in their capacious gripsacks.

Preparations are now being made by the society for the celebration of the founding of the order of Franciscans in commemoration of the restoration of the missions and of the return of the friars to their former territory. The celebration will take place at the old mission of San Luis Rey, which will begin on August 13th. The order was founded on that day in 1209.

The features of the celebration will be most novel and interesting—a picture of California in the good old mission days, with all its realism. The first will be the founding of a mission, with the native Indians for a background and perspective in their mission costumes. A fiesta will follow, with all of the primitive Indian and Mexican games and sports of those days, including the national sport, the bull-fight, which on mission feast days was held in the court, witnessed by priests, nuns, neophytes and all. The arches were barricaded so as to protect the spectators, but the great majority took a better view from the flat roof.

One of the ancient banderillos, Francisco Sepulveda, living in Los Angeles at the advanced age of 80, in describing one of these scenes at San Luis Rey, said in his imperfect English:

"On the fiesta day at a bull-fight my horse was killed, and I was thrown against the sun dial in the center. I was dead for two hours."

This fiesta celebration will last about two weeks, the same ceremonial being observed at each of the missions in Southern California. It will be something novel, quaint and curious, and is the inauguration of the renaissance to follow.

The mission building of San Luis Rey is quadrilateral in form, is two stories in height, and is raised about ten feet above the soil. The church occupies

one of the wings, and the facade has a gallery which encircles an interior court. Upon this gallery are the dormitories of the monks and major domos, schoolrooms, storerooms, workshops and "spare rooms" for the accommodation of travelers, who were always taken in, according to the scriptural injunction, as there were no wayside inns in those primitive days of rural indolence.

Of all the gifts of the Holy Spirit the principal is grace to conquer self, and willingly to suffer injuries for the love of God.—St. Francis.

### LEOPOLD DE LA GAICHE.

Life of the Priest Recently Beatified—Miracles Wrought by Him.

The Blessed Leopold de la Gaiche, a native of Perugia, and priest of the Order of Reformed Minors of St. Francis, beatified a short time ago at the Vatican, was born on the 2d of November, 1792, at Gaiche, a small village in the diocese of Perugia. His parents were simple and honest country folk, whose sole ambition was to bring up their offspring in the love and fear of God. While quite a child, Leopold used to pass hours in the church listening to sermons and assisting at all the ceremonies with such evident joy that many a prediction was made by the villagers of a remarkable future in the service of God for the earnest-looking little boy.

When he was eighteen years of age he joined the Franciscans and was given the name of Leopold. During his novitiate, and for five years following it, the young religious studied with ardor and gave high proofs of virtue and piety. He was then ordained and almost immediately afterward was named Professor of Theology. Some years later on he was sent out to preach the Gospel. He visited all the villages and towns of Umbria, converting by the force of his touching eloquence and example many a hardened sinner, and it is recorded in his Beatification Brief that, in order to preach by example also he frequently walked before the people of a town or village crowned with thorns and carrying a heavy cross.

Again, he would take a cord and at the termination of a sermon cruelly scourge his body so that he might imitate his crucified Master and move his listeners to sincere repentance. His renown became so great that crowds followed him from place to place to listen to his inspired words. Like his Master also many persecuted the holy man and sought to injure him. "For many bore false witness against him, and their evidences were not agreeing." Later on he was named provincial of his order and founded a retreat near Spoleto. Here he was again persecuted, and even suffered violence and exile at the hands of those who attacked religion in every shape and form. But he was permitted to return to his dear retreat at Mont Luco, Spoleto, with some of his companions, thanks to the benevolence of Pope Pius VII. There he was shortly afterward seized with a mortal illness, and he died April 4, 1815.

The process for his beatification was introduced in the Ecclesiastical Court of Rome on the 28th of August, 1815. The heroicities of his virtues was proclaimed on the 18th of February, 1865. The authenticity of miracles attributed to the saint was ratified by Leo XIII. on the 8th of September, 1892. Two miraculous cures were wrought by Blessed Leopold de la Gaiche, upon persons still living. One, Angela di Re, cured instantaneously of a cancer, on the 4th of January, 1874, lives at Genzano; the second is a widow named Scipioni, resident at Rome, who assisted at the beatification with her daughters; she was miraculously cured of a naturally incurable malady, through the intercession of the saint.

Remember:—The greatest sinner may become an instrument of mercy to others—there is an apostolate which can be carried on in the market-place and in the workshop of great cities—and the strong will and quick impetuous feelings which, when undisciplined, tend to crime and misery, if turned by the grace of God into the right channel, may effect results which gladden the angels of God, and add, as our Lord has emphatically told us, to the very joy of Heaven. Oh, how many in our courts and alleys—many of those warm, passionate, loving souls that to-day give scandal to their neighbors, but have in them the elements of so much good, and the faith that works miracles—might become "apostles" to their country people, and a joy to the Heart of our Divine Lord!—Lady Fullerton.

### The Dignity of the Priesthood.

In Heaven only will the priest comprehend what he is. If he could comprehend it on earth, he would die, not of fright but of love. The priesthood is the plenitude of love of Jesus's heart. How sublimely great is the priest! What an honor, what a happiness to serve or help a priest. If I were to meet an angel and a priest, exclaimed a great saint, I would salute the priest first, for he represents Our Lord Himself.

King Oscar of Sweden is a very simple-minded man. When he went to see the Pope he kissed the Holy Father on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This custom was only broken once, in the case of the late Pontiff, by a president of the United States. General Grant simply shook him by the hands and said: "How do you do, sir?"