



## Father Soullier.

Missionary Record.

The third Superior of the Oblates of Mary Immaculate has had but a short Generalship. He was elected in the Chapter of May 1893, and already he is gone. In July 1897 he seemed to be in almost his usual vigour and preached to the Sisters of the Holy Family, gathered together in great numbers for their annual retreat, at the Abbey of Royaumont near Versailles. On the feast of Our Lady DE MERCEDE, 24 September, he received the Last Sacraments, and the same day a telegram came to Paris from Rome saying, "Saint Père doulourement surpris donne de tout cœur bénédiction apostolique." At 7 in the morning of Rosary Sunday, 3 October 1897, the Right Rev. Father John Baptist Louis Soullier passed away from earth, in the 72nd year of his age. The funeral took place on the Tuesday. Cardinal Richard, Archbishop of Paris, who was accompanied by a Vicar general, assisted pontifically at the High Mass of Requiem, which was sung in the Church attached to the General House in the Rue de St Pétersbourg, Place de la Concorde. His Eminence's presence was all the more comforting to the Fathers because they know that his age and health usually prevent him from assisting in person on such occasions. Mgr. Balain, O.M.I., Archbishop of Auch (late Bishop of Nice), ever faithful, was also in the sanctuary. There was a large congregation, made up in part of representatives of religious communities of priests, including several Superiors General. The Oblate Fathers were very numerous, along with the four Assistants General being the Roman Procurator (F. Joseph Lemius), and the (two) French, English (or Irish) and German Provincials.

Sœur Marie Louise, a sister of Fr. Soullier who recently received the Academical palms, or badge, from the Minister of Public Instruction for her educational work, was present, as well as many other nuns. Apostolic simplicity, not to say poverty, marked the funeral. The hearse was of the poorer sort, and there were no flowers, such as one sees in profusion at funerals in France and other countries. Behind followed many mourners, comprising the Fathers of the Rue de St. Pétersbourg and of many other houses, numerous lay friends and deputations of nuns of the Holy Family of Bordeaux, an order of which the Father General of the Oblates of Mary is EX OFFICIO Director General. The burial took place in the cemetery of Montmartre.

A funeral service for Father Soullier was held in all the Oblate Churches. In St Lambert's, Liège, the Bishop, Mgr. Doutreloux, assisted pontifically, and pronounced the Absolution over the catafalque. There was a large congregation composed in part of the City parish priests, and representatives of the religious orders.

The founder and first Superior General died in May 1861. His successor, Father Fabre (some time Superior of the Grand Seminary of Marseilles), died in 1892.

Their Lordships Bishops Pascal, Legal and Danteville are soon expected here and will visit the several institutions of St. Boniface.

## Fr Soullier's Successor

Present Head of Oblates Once Canadian Provincial of The Order.

Catholic Columbian.

Pending the convocation of a general chapter to elect a successor to the late Very Rev. J. B. L. Soullier, the superior of the Oblates, the affairs of that order will be administered by Very Rev. J. E. Antoine, O.M.I., who acted as assistant-general to the late superior, and who has since his death been made vicar-general or general *pro tempore* of the society.

This acting superior of the Oblates is well known on this side of the Atlantic, for up to the time of his appointment as assistant-general to Father Soullier, which took place ten years ago, Father Antoine was the head of the Canadian province of the order, and resided at St. Peter's church, Montreal. Two years ago he returned to Canada as visitor of the Canadian Oblate establishments, and in discharging the duties of that office, he, in company with several of his Canadian confreres visited the Oblate missions in the Canadian northwest, those along the Mackenzie river, some of which he so far within the arctic circle that there are days in winter there when the sun is not seen above the horizon. "Rev. Father Antoine," said one of his brethren, describing the visitors' experiences in this trip, "has spent the greater part of his life in mission labors amidst city populations—at Ottawa, at Montreal, at Paris. He has been accustomed to a most regular life; stated hours for prayer, for labor, for rest. On reaching the Mackenzie this regular life was violently interrupted, and was replaced by one of an entirely new kind; camping-out, continual travel, half savage diet. His bed was a poor mattress upon the deck of the steamer, or—when ashore—the bare ground, a blanket for his only covering and the blue vault of heaven for his canopy." The very reverend visitor spent the greater part of the summer of 1895 in the Canadian northwest, returning to France later in the year, to resume his official duties as assistant to Fr. Soullier, whose place he now fills temporarily, and whose successor he may be chosen when the general chapter meets.

The Oblates have had but three superior generals since their society came into existence, by the approval of their rules, February 17, 1826, by Pope Leo XII. The first head of the order was its founder, Monseigneur Eugene de Mazenod, who held office till his death, in 1861. Then Very Rev. Father Fabre was chosen superior, and during his administration the official place of residence was changed from Marseilles to Paris. The last superior general, Very Rev. J. B. L. Soullier, was chosen in the general chapter held four years ago, so that his term was a very brief one.

## A Grey Nun's Golden Jubilee.

The first to spend 50 years of religious life here.

### SISTER CUSSON.

The day before yesterday, November 21st, the feast of the Presentation of Our Lady in the Temple, was a red-letter day at the Grey Nuns' Mother House in St. Boniface. Reverend Sister Cecilia Cusson was being feted by her sisters and friends as the first nun to celebrate fifty years of religious profession spent in the Northwest.

As this great anniversary fell on a Sunday, which was also a high festival for the nuns who are in the habit of renewing their vows annually on this day, there was no occasion for special celebration till the evening. The early morning from 6 to 7 was taken up with the Communion Mass at which Sister Cusson renewed her vows so faithfully kept for half a century. The usual High Mass at 10 and Vespers at 3 took up most of the forenoon and afternoon. But at 4.30 p.m. came the special ceremony of the public renewal of the great renunciation first pronounced on November the 21st, 1847.

Rev. Father Cherrier preached a touching and impressive sermon on the feast of the day, comparing the sacrificial offering of the vows of poverty, chastity and obedience to the complete

surrender of herself made to God in the temple by the Blessed Virgin. The sermon was followed by solemn Benediction of the Blessed Sacrament given by Rev. Fr. Beaudin, O.M.I.

Cecilia Cusson was born on the 21st of February 1821. Having spent her childhood and youth in the practice of piety and the fulfilment of household duties, she experienced at the age of two and twenty a distinct drawing toward the religious life. But, as none of the sisterhoods then existing in Montreal, not even the Grey Nuns' houses in eastern Canada, attracted her, she determined, after two years of waiting, to devote herself to the Red River missions. Thus it happened that she formed one of that memorable party in which were Rev. Father Aubert, O.M.I., and Rev. Brother Tache, O.M.I. Starting in birch-bark canoes from Lachine in Lower Canada on the 24th of June 1845, they reached St. Boniface on the 24th of August. This was the last time the Catholic missionaries followed the all-canoe route. After that date, they preferred to come through St. Paul.

Sister Cusson donned the holy habit shortly after her arrival and made her profession as a Grey Nun on the 21st of November 1847. For the love of God she eagerly underwent all the privations of a country then devoid of all the comforts of life. The humblest and most painful duties she always chose above all others. Her life has truly been hidden with Christ in God. A lively faith illuminated all the actions of her life, while tender and solid piety comforted and sustained her daily ministrations to the needy members of the flock. May this dear and devoted spouse of Christ long continue to edify her sisters in religion.

## Gleanings from the Oblate Missionary Record for November.

"Montmartre is a perpetual Thabor," writes Father Jonquet in one of the many beautiful articles which he contributes to the *Bulletin du Voeu National*. Devout visitors are numerous, and they are all enraptured with the Basilica of the Sacred Heart, and all that goes on there.

The following Bishops said Mass in the Basilica in September 1897:—Mgr. Dufal, perhaps the oldest Bishop in France, consecrated 37 years ago at Tours by Archbishop (afterwards Cardinal) Guibert; Mgr. Gonsalvi, of Rio Grande; Mgr. Doutreloux, Bishop of Liege, and the Bishop of Namur. In the early days of October the Archbishop of Auch and the Bishop of Fiesole were amongst the celebrants.

If we only knew some leisured translator from the German, we might print some very interesting original articles in these pages. *Maria Immaculata*, published at Aachen (Aix-la-Chapelle) by Herr Schweitzer, and conducted by Fathers Classen and Kassiepe, O.M.I., is full of such.

By the way we see in its October 1897 number a view of the mission and schools of Qu'Appelle in Assiniboia (diocese of St. Boniface). Plenty of room there! What a small quantity of bricks (or stone) and mortar to so much land and water! Too long a look would almost make one cry, like the lady traveller on the endless South Africa veldt, and exclaim with her, "Oh! it is terrible—there's so much of it!" But all Europeans are spoiled—in many ways—by crowded town life.

The *Northwest Review*, in its notice of September 1897 number of the *Catholic World*, has the following weighty remarks:—

"Father Eberschweiler, S.J., [in his article] shows how visionary is the hope of getting priestly vocations from [North American] Indian tribes; which is quite in accord with the experience of St. Boniface College, where, although every thing has been done during almost 80 years to foster sacerdotal tendencies, no Indian, nor even so much as a single half-breed man, has had the pluck to follow the priestly life, although a great number of half-breed girls and several full-blooded Indian women have become excellent nuns."

It is well for us "who write at home at ease," or otherwise, to hear from experienced priests what the real prospects

may be of forming a native priesthood, in this part of the world or in that. Let it be said, however, for the honor of the Metis or Half-breeds, that we have heard of one whom Mgr. Grandin, Bishop of St. Albert, in the farther Northwest, has had the consolation of conducting step by step to the priesthood. But his name is Irish! and he has the advantage too of belonging to a religious community. We mean young Father Cunningham, O.M.I.

A former fellow-seminarist publishes in the *Semaine Religieuse* of Nantes a long eulogium of Mgr. Legal, the newly consecrated Bishop Coadjutor of St. Albert in Canada. He is said to have found his missionary vocation in an address of Mgr. Grandin, who told of experiences in Canada, and of the sacrifices made by English traders seeking martens' skins and wolves' tails.

Canon Grandin, of Laval, publishes a letter received from his brother, the Bishop of St. Albert, who says he is going to have some of the articles of his episcopal wardrobe altered to fit Mgr. Legal.

There are nine Indian Reserves at distances from 6 to 30 miles from Battleford in Saskatchewan. Father Cochin, O.M.I., was riding back to Battleford in February, 1897 when the ice gave way. But his knowing nag, though only a poor one, swam bravely to solid land.

Father Henry Delmas, who was a novice in Holland not very long ago, writes from Battleford concerning the difficulty of making many conversions amongst the Indians. There is White influence to reckon with. Also religious divisions, and Protestant money. "Mais la grande plaie, ce sont les mariages que nous ne pouvons benir." Our italics are in admiration of the politeness of Father Delmas. He adds that Father Cochin has written a catechism in Cree, but has not the means of lithographing it.

There are 6,000 heathen Blackfeet in the neighborhood of Calgary, Alberta, Canada (diocese of St. Albert). They have not yet, says Father Leduc, O.M.I., Vicar General, given up their annual sun dance and sacrificial self-mutilation.

Mgr. Balain, Archbishop of Auch, spent some days in the General House, on the occasion of the Father General's funeral. He moved about like one of the community, and certainly no member of the community could be more exact than his Grace in attendance at the religious exercises.

High Mass is very rare in such an out-of-the-way place as Oakford in Natal. However the feast of St. Dominic, August 4, 1897, brought its solemnities to the Dominican nuns there, and the numerous natives, and the small European congregation. There was a Religious Profession, to say nothing of the Reception of some novices—and so the Father Prior of the Trappist monastery at Pinetown went over to Oakford with some of his Brethren to give joy to the Dominican convent and to the Chaplain and *Pastor loci* Father Matthieu, C.M.I.

## Special Sermons.

During the coming winter some interesting sermons will be delivered at the church of the Immaculate Conception, Point Douglas, by three of the most able pulpit orators in the country, namely, Rev. Fathers Drummond and La Rue, of St. Boniface College, and the parish priest, Rev. Father Cherrier. Father La Rue commenced a series on Sunday of last week, and for the future will occupy the pulpit on the first Sunday evening in each month. Father Cherrier will probably preach on the evenings of the second and fourth Sundays, developing a course of instructions on Catholic teaching which he has already commenced. He gave the second sermon of the course on Sunday evening last, and those who had the good fortune to hear his able and brilliant discourse will look forward with the greatest interest to those which are to come. The sermons on the third Sunday evening in each month will be given by Reverend Father Drummond. He will preach on Sunday evening next when he will com-

mence a series of addresses on "The Bible." His special subject next Sunday will be, "What the Bible Is Not." A large number of citizens, in addition to the numbers of the congregation, will no doubt desire to follow these sermons and the church authorities will make every effort to accommodate all who may wish to attend. The services will commence at 7.15, but the church will be opened considerably earlier and those who wish for a seat should be there on time as, judging by past experience, it is not likely there will be more than standing room when the services commence.—FREE PRESS.

## An Orangeman On Orangeism.

The Universe.

An Orangeman on Orangeism is always safe to commend it to the contempt of sane and sober men. The Dublin public have just been treated to a lecture by Mr. Nelson Foley, of the Middle Temple, London, on the true gospel of the Order. He says that the first step towards breaking up the empire was made by the passing of the Catholic Emancipation Act in 1829, and speaks of Mr. Gladstone as one of the greatest traitors in these or any other times from a Christian point of view. He had as little faith in Lord Salisbury as in Gladstone because he introduced Romanists and Home Rulers into the Cabinet, thereby insulting Protestantism. To what a nice pass (he continued) things were coming when Parliament would shortly be asked to endow a Roman Catholic university in Ireland and consider a Local Government Bill for Ireland, which meant in reality the thin edge of the Home Rule wedge. Mr. Foley's compliments to his brethren were rather doubtful. "In the early days of Orangeism it was not the scum of the country who had been members of the institution, but the men of sterling worth"—which assertion implies a good deal as to its later composition.

## Offensive Caricatures.

A little matter that is out of the usual run is engaging some attention in the East. Montreal Irishmen recently resented an offensive caricature of their countrymen that was presented on the stage of one of the theatres by pelting it with eggs and potatoes. The incident has elicited a good deal of sympathy, as it deserves to do. Irishmen have borne these insults with a patience that other nationalities are far from possessing. There have been caricatures on the stage in this city so insulting that Irishmen would have been justified in resenting it by giving the authors of them either the egg and potato treatment or copious duckings in Red River.—MAN. FREE PRESS.

## Underground Navigation.

The most remarkable canal in the world is the one between Worsley and St. Helens, in the North of England. It is sixteen miles long, and underground from end to end. In Lancashire the coal mines are very extensive, half the county being undermined. Many years ago the Duke of Bridgewater's managers conceived the idea of saving money by transporting the coal underground. So this canal was constructed, and the mines connected and drained at the same time. Ordinary canal boats are used, but the power is furnished by men. On the roof of the tunnel arch are cross-pieces, and the men who do the work of propulsion lie on their backs on the coal and push with their feet against the cross-bars on the roof.—Catholic News.

Rev. Father Guillet, O.M.I., preached the annual retreat to the young ladies of St. Mary's Academy last week. They were delighted with the exhortations of the Rev. Pastor of St. Mary's. The retreat ended last Sunday.