

# THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD A DOMINIS CREDITUM EST.—WHAT ALWAYS, AND EVERYWHERE, AND BY ALL IS BELIEVED.

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## DUBLIN REVIEW FOR JANUARY.

One article (says the *Tablet*) in the January number of this Magazine, is a hasty but eloquent vindication of O'Connell from some recent slanders of Lord Brougham. Are we wrong in guessing that this article is to be set down to the accomplished author of "Rome under Paganism," &c.? At all events we quote from him the following enthusiastic tribute to Mr. O'Connell. Lord Brougham has been speaking of the "voluble and versatile Irish," and a certain unnamed gentleman who deceives them "grossly, clumsily, openly, and impudently." The Reviewer thus pursues the subject:—

For forty years has this gross, clumsy, open, impudent deceiver been living among them, mingling in their festivities, presiding at their assemblies, kneeling at their altars; instructing, advising, guiding, impelling, restraining; standing upon an eminence, with the searching gaze of a mighty empire fixed for ever upon him; every word and every gesture, every action and every omission recorded and canvassed; in the high courts of law; in the high court of parliament, in the high court of public opinion, in the high court of the press—the most powerful press in the world; by eloquent men, by learned men, by acute men; by the lower orders of society, by the middle orders, by the upper orders; by artisans, by merchants, by lawyers, by parsons, by proud barons, by mighty kings;—in all these, by all these, has this being without a name been accused and tried. For forty years has this trial been going on, and the first generation of accusers and witnesses and judges has passed away, and left room for another and another; and, after all this, the conviction is not yet come. His bitterest enemies have borne testimony in his favour; and they who would grind him as wheat, or burn him in a furnace, have admitted and maintained that he is a sincere man, an honest man, and all—all proclaim that he is a great man. They who know him best, whose interests are chiefly identified with his incorruptible virtue,—one of the purest hierarchies in the world, one of the most laborious, virtuous, simple-minded priesthoods in the world, and seven millions of the Irish people, have placed in his hands, without a shadow of misgiving, their dearest earthly hopes. Nor have they done so precipitately, blindly. They have tried him long, they have trusted him long, and he has never once betrayed them, and therefore they trust him again. He has the blessing of the Church, he has the prayers of the people, he has the confidence of both. Profane history has no example of this kind. This is the picture which jaundices Lord Brougham's eyes to look upon. He cannot bear the clear and golden light of such a fame, contrasted with the smoke and glare of his own doubtful notoriety.

No—no. O'Connell, whose one public sin—his duel—has been for him (if we may use a phrase consecrated to a most awful subject) "a happy fault," happy to himself, by having been the means of preventing many another; happy to others, through the influence which the strains of his eloquent contrition have exercised over them by putting a crime, which men like Lord Brougham has ennobled, in its true light; O'Connell, from whose lips has never fallen a word that might not be uttered in a virgin's ear; O'Connell, who has never counselled or tolerated, in all his public life, a single crime against God or man; O'Connell, whose domestic affections (one

of the surest tests of a good heart) are well known to be of the warmest kind; who is loved to adoration by the members of his own family; O'Connell, who, after moving in a thick atmosphere of religious indifference, has always held fast by "the rock of Peter," has never been ashamed to avow, in the teeth of scorn, ridicule, abuse, his faith in all its integrity; O'Connell, who gives a bright example to all the youth of Ireland (which would to God they did all imitate!) by receiving the holy communion once every week, and frequently oftener—but where should we stop in our enumeration? O'Connell, who, when he departs to a better world (distant may that day be!) will be mourned for, not only by his own, but by every civilised nation in the world, and for the repose of whose soul the solemn dirge of the Church will be chaunted, and the "clean oblation" offered up on a thousand altars from the rising to the setting sun. O no, this man, good as great, whom bishops love to bless and priests to pray for, whom statesmen look to for counsel, and the poor for protection, and the afflicted for consolation, and the slave for freedom, and the joyous for mirth, and the grave for wisdom, and all men for an example—him it would be an outrage upon our own feelings, an insult to himself, an insult to the people of Ireland, an insult to every honest man in the world, to name for the purpose of proving that he is not to be numbered among those whom Lord Brougham so graphically describes, and whose character may be summed up by saying that the whole human race, men of all countries, of all creeds, of all grades of intellect, of all political parties, have agreed in denouncing as below humanity in all the worst attributes of human nature in its worst condition, "the very scum of the earth's scum."

From the Southport Telegraph, Wisconsin.

## ANTIQUITY OF THE CATHOLIC CHURCH IN WISCONSIN.

It was remarked by Dean Swift that "the Spaniards always commenced the settlement of a new country by the erection of a Church; the English by building a Tavern, and the French by erecting a Fort." In justice to the latter, however, it should be remarked that in taking possession of a new country, they were not unmindful of the duties they owed to religion. Accompanying every French military expedition in the early settlement of the American wilderness, (where almost intolerable sufferings were to be borne,) was always to be found a Catholic priest who, when a military post was established or a fort erected, acted not only as a chaplain to the army, but also a missionary to the Indian tribes in the district. The expedition to the Green Bay country, in the 17th century, was like similar expeditions, accompanied by a chaplain who was probably the first Catholic clergyman regularly stationed in that country; but the Jesuit missionaries, at an early period, had successfully undertaken the conversion of the Indians to the flock of Christ. These pious ministers of the gospel usually set out on a voyage from Quebec during the spring and arrived in Mackinaw, where they would winter, and from whence they would proceed in the spring, to Green Bay, the Mississippi and New Orleans.

The first church in the Territory was erected by the Jesuits at the "Rapides Des Peres" six miles above the head of Green Bay, sometime in the middle of the 17th century, and was dedicated to St. Francis Xavier. In

digging a foundation for a house a short time ago on the site of that church, a splendid silver Ostensorium was found, which I have lately seen in the possession of the very Rev. F. T. Bonduel, the late Catholic pastor of Green Bay, and which has the following inscription engraved thereon:

"† Ce Soleil a été donné par Mr. Nicholas Perrot à la Mission de St. Francis Xavier en la Baye Des Pvounts 1656—"

TRANSLATION.

"This sun was given by Mr. Nicholas Perrot to the mission of St. Francis Xavier at Stinking Bay, 1656."

The French orthography of the above inscription corresponds with the orthography of the age in which it was written, and the very inappropriate name then given to the delightful and salubrious bay now called "Green Bay," was derived from a tribe of filthy Indians styled "Pvounts" or stinking, who inhabited that neighbourhood and who lived chiefly on fish.

The Jesuits remained at "Rapides Des Peres" (Rapids of the Fathers;) until they were removed from the field of their labors by the illustrious Pope Ganganelli, in consequence of some political difficulties then existing between the French and English governments in relation to this country.

Subsequent to the departure of the Jesuits but one priest was successfully stationed at Detroit then called Pontchartrain, to administer to the spiritual wants of the Catholics all over Michigan and Wisconsin. And at one time the Catholics of Green Bay had been thirty years without seeing a clergyman.

In 1822 the very Rev. Gabriel Richard, V. G., pastor of the St. Anns Detroit, and delegate to Congress, visited Green Bay, and between that period and the year 1831, the Catholic congregations in Wisconsin were visited by American, French, and German clergymen, including the Right Rev. Bishops Fenwick of Cincinnati, and Rese of Detroit, and the Rev. Messrs. Dezan and Badin of Michigan. In 1831, the very Rev. Mr. Maz-zuchelli (an Italian,) took charge of the mission at Green Bay, and erected the large church of St. John the Evangelist at Monomoneeville, between Green Bay and the Rapids Des Peres; and in 1834, he built the spacious college attached to the church, which is not yet completely finished. In 1834 the Rev. T. J. Van Den Brook (a native of Holland,) commenced his mission at Green Bay, and in 1838, the Rev. Mr. F. T. Bonduel, the late, universally esteemed, learned and exemplary pastor, commenced his spiritual labours at that place.

Formerly the Catholic church of Wisconsin, as well as that of Michigan, was under the spiritual jurisdiction of the Bishop of Quebec; subsequently, however, Michigan and Wisconsin were annexed to the Diocese of Cincinnati, and in 1834 was erected into a separate Diocese styled the Diocese of Detroit. In the fall of 1843, Wisconsin was erected into a new diocese, named the Diocese of Milwaukee, and the Right Rev. Dr. Henri, late of Cincinnati, appointed its first Bishop.

The number of Catholic churches now in Wisconsin is 24, number building 20, and the number of Catholics in the Territory may be estimated at over 22,000 souls.

Mr. De Langlade, a French Catholic, and the great grandfather of Messrs. Charles A. and Alex Grignon the intelligent and worthy proprietors of Grand Kunkah, was the first white man who removed his family to Wisconsin. He settled at Green Bay and built the first house there on the ground now occupied by the dwelling house of John P. Arndt, Esq.—From the Notes for McCabe's Gazetteer of Wisconsin