

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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ARCHDIOCESE OF KINGSTON.

HIS GRACE ARCHBISHOP CLEARY PAYS A PASTORAL VISIT TO KEMPTVILLE.

On Friday, Sept. 1, 1893, Most Rev. James Vincent Cleary, Archbishop of Kingston, went to Kemptville for visitation of the parish and confirmation of the children. Next morning, after celebrating early Mass, he examined the boys and girls in the forms of daily prayer prescribed by him to be committed to memory by all candidates for confirmation. He was attended by the pastor, Rev. Michael McDonald; Vicar-General Gauthier, pastor of Brockville; Dean Masterson, pastor of Prescott; Rev. Morgan O'Brien, pastor of Merrickville, and Archdeacon Kelly, His Grace's Secretary.

On Sunday morning, Sept. 3, the Archbishop celebrated Mass at 7:30 o'clock and presided at the public Mass at 10:30 o'clock, Archdeacon Kelly being the celebrant. At its conclusion a large number of the prominent members gathered around the Archbishop in the sanctuary and presented him with an address of welcome and warm expressions of loyalty to him as their chief pastor, to whom they declared they were indebted for many tokens of kindness and special regard throughout the past ten years. Their address represented in strong terms the complaint of the congregation that a section of the parishioners, had failed to discharge their duty towards God and the Church and had treated their more Catholic neighbors unfairly by persistently withholding payment of their subscriptions towards defraying the cost of their new church. The address appealed to the Archbishop to interpose his authority and constrain those reluctant persons to pay their just share of the cost of the church, and thus enable the pastor to substantially reduce the debt and the annual burden of interest.

To His Grace the Most Reverend James Vincent Cleary, S. T. D., Archbishop of Kingston.

MAY IT PLEASE YOUR GRACE:—The honor which you confer on your devoted people of this mission by your distinguished presence amongst them here to-day is one highly prized by each and all.

It is a source of no little satisfaction for us to hear from time to time that the engrossing cares incident to the administration of this large diocese are making no serious inroads upon your health and to see for ourselves, as we do now, that that wonderful vigor of mind and body which have helped you to do such marvels for religion and its institution in this diocese in the past, is still present to aid you for the upbuilding of everything in the future. Our constant prayer shall always be that God may enable you to carry to triumphant issue your every endeavor in behalf of your flock, and that He, in His Providence, may long spare you to us all.

For ourselves we have always been exceedingly gratified to know and now most cheerfully bear testimony to the fact that, amidst your arduous and multifarious duties, Kemptville and its interests—spiritual and temporal—have never been forgotten by you. For this token of affection we warmly and heartily return thanks.

You have come amongst us again for the administration of the holy sacrament of confirmation to the little ones, and for the feeding of the lambs of the flock with the milk of sound doctrine. The grace of the sacraments will strengthen them in our Catholic faith with that fortitude that fears not to face suffering, or even death itself, for the cause of Christ; and from the words of wisdom which you shall speak in the name and by the authority of God, they, and we, their parents, shall receive courage and consolation for the future.

You have come not only for the imparting of the gifts of the Holy Spirit to our children, but also in pastoral visitation and out of solicitude for our material prosperity and the financial condition of this mission, and this encourages us to say a word in that connection.

First the tribute of our deepest gratitude is due, and shall be ever paid, to our good pastor, the Rev. Father McDonald, who has labored with untiring energy in the building of this beautiful temple in which we are now assembled and in the liquidation of the debt which rests so heavily upon it. For the past twelve years he has been active, earnest and zealous in the collection of monies for this building; but notwithstanding all his endeavors and the cheerful assistance of a considerable proportion of his congregation; much remains yet to be done. The majority have ever contributed in an unstinted and generous manner to God's house; the minority—we say it with regret—enjoying the same consolations and the same spiritual benefits in this holy house, have been entirely forgetful of their duty toward God's Church and their fellow-Catholics.

We leave it to the wisdom and prudence and authority of Your Grace to regulate this matter, at the same time assuring you that you can always count on the willing obedience and cheerful co-operation of those in whose behalf we speak.

Again thanking Your Grace for the

honor of your visit and the many benefits ensuing therefrom, we ask your blessing upon ourselves, our families and this mission.

Signed on behalf of the congregation, Robert McGehey, M. Roach, John O'Neil, Timothy Deegan, John Slavin, M. M. Loughlin, John Shields, Wm. O'Dair, John Whalen, John Sweeney, Owen Shea, Edward O'Dair, John Sheridan, P. Higgins, John Cassidy, John Murphy, Th. Burns and M. Gaffney.

The Archbishop promised to advert to this subject in his address to the congregation after administering the sacrament of confirmation. Meanwhile he spoke to the children for a good half hour on the nature of this sacrament and the heavenly gifts conferred by it, and the discipline of piety whereby these precious treasures of grace are to be preserved and made fruitful of sanctification throughout their whole lives. He instructed the parents upon the primary duty of guarding the children against the various dangers to which youth is exposed in this age and country, laying special stress upon fidelity to the morning prayers, the evening Rosary to be recited by the whole family together, regular attendance to Sunday's Mass and frequent reception of the sacraments of penance and the Blessed Eucharist. He warned the parents to be most careful to exclude from their homes bad books and bad newspapers that tend to corrupt the spirit of religion and piety in the youthful mind, and too frequently contain impure matter that defiles the soul and the thoughts and destroy innocence by lascivious stories. He exhorted them to provide a few good books, instructive and entertaining, and also a good weekly Catholic paper, for the food of their children's minds, and to have something good and useful read in the family every evening. He earnestly exhorted them to cultivate family affection by keeping their children close to them and dealing kindly with them, so that the children may come as they grow up to love the society of their parents and prefer to spend their evenings in their own home rather than anywhere else. These family affections are the strongest bonds of life, which time or distance cannot dissolve, and most frequently serve to restrain young people from evil ways when religious influences would be ineffectual. He laid special charge upon the mother of the family to give effect to his instructions in regard of domestic life, and bade all mothers to remember continually the short, forcible admonition of the Apostle St. Paul, "The woman shall be saved by the bringing up of her children."

The Archbishop then explained the two pledges he had exacted from the children the previous day, viz., 1. That they will all attend the catechism class in the church every Sunday of the ensuing year; and, 2. will abstain from tasting alcoholic drink of any kind whatever until they have completed their twenty-first year of age. He pointed out the benefits sure to follow from the observance of these two pledges, and called upon the parents to co-operate with him and the local pastor in securing the children's fidelity to these promises. In reference to the temperance pledge the Archbishop spoke plain and homely truths to the fathers and mothers, appealing to their own interests in this life as well as to their Christian duty towards their children as strong, practical inducement to rear up their little ones in the ways of strict sobriety whereby their virtue will be protected against a thousand dangers, and their bodily health, their character amongst their neighbors, their peace and happiness in the family and in society, and their whole life's prospects and hopes of success will be insured. Here again he dwelt upon the powerful influence of domestic affection and the love of home in the cultivation of this virtue of temperance and the exclusion of the many perils and temptations that beset young men who ramble abroad and prefer the company of strangers to that of their family. He most urgently entreated all fathers to avoid as much as possible sending their boys into the towns and cities far away from their own supervision, thus exposing them to casual acquaintance with the bad fellows that unhappily are too numerous in every city and town, and whose association is enough to corrupt a good boy in a single hour, and whose favorite place of resort is usually the drinking house.

The Archbishop then proceeded to administer the sacrament of confirmation to thirty-five females and thirty males, after which he again addressed the congregation and devoted a considerable time to the subject of the debt lying against the church and the practical methods to be adopted for its gradual liquidation. He dealt vigorously with the defaulters, holding up before their eyes a paper on which their names, numbering forty, were written. He emphatically declared their duty and urged it upon them in most earnest manner, pointing out how unjust and ungrateful they have been in refusing to our Lord Jesus Christ the tribute He demands from them for His temple, which is only a very small proportion of the material goods they have received from His

bounty. He warned them that they are entirely dependent upon Him for their life and health and all whatsoever they possess or hope to acquire in the future. He must get what he demands, and if they continue to dishonor Him He will dishonor them and make them know and feel that He is their Sovereign Lord and King. If they do not give willingly what is His due He has a thousand ways of taking it from them, and He will surely take it in His own time. Some of those men did not subscribe for anything towards the church, although they have abundant means. Several others subscribed \$50 or more, but have paid only \$10. This is absolutely unjust towards their fellow-parishioners who started the building on the basis of the subscription list and are now left to pay the cost without the promised monies. These men must be extremely mean, for they ask their Catholic neighbors to pay their share for them, in addition to their own, and at the same time take the advantage out of this church and its sacred services equally with the Catholics who have paid their full share. What self-respect can these men have? or what consideration have they for their wives and children who are made to blush and hang their heads in shame when they hear their family taunted with this misconduct, and stigmatized as the black sheep of the parish, the dishonor of the Catholic religion, the unjust neighbor that imposes on his fellow-parishioners the necessity of paying his share for him towards the cost of the church. The Archbishop appealed to the wives and mothers of the families of those men to be true women and maintain their honor and their self-respect by insisting that their stain shall rest no longer on them and their children, and if their unworthy husbands persist any longer in withholding from the Lord Jesus Christ what He demands of them, to exercise their own rights on this matter, and do that which their bad husbands criminally refuse to do. For, said the Archbishop with great emphasis, the mother of the family is guardian of the honor of the family, no less than the father; she has rights over the family substance equally with the father, notwithstanding the arrangement of the civil law that gives the father the control and management of the family property; and, moreover, it very often happens that the property has been acquired and preserved and improved by the mother's toil and industry and prudent administration of affairs much more than by the labors of her husband, who is sometimes a worthless man, more of a burden than benefit to his family.

Before terminating the services in the church, His Grace called upon the children and the entire congregation to kneel down and offer prayers with him for the following intentions: 1st. The Divine blessing upon his own labors as chief pastor of this diocese, that God may direct him what to do for the people everywhere and how to do it; what to say to them according to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God that giveth the increase. 2nd. For your local pastor, Father McDonald, who abides in the midst of you, watering what I plant, and making the good seed of God's word fructify in your souls unto holiness of life on earth and eternal glory hereafter. He labors assiduously for you, for the young and old, the sick and strong. He has shown how full of priestly spirit he is, how zealous and untiring in his efforts for your welfare. You know how much he has undergone in bringing your magnificent church towards completion. The examination of the children yesterday gave evidence of the assiduous care he has bestowed on them. Let us ask the Almighty God to bless him and his ministry in the future as in the past. 3rd. For the parents, that God may inspire their hearts to fulfill their whole duty towards their children as I have directed them and to bless them with their children, and their children with them, for the temporal and eternal welfare of all the families. 4th. For the souls of all the faithful who have departed from this life out of the several families of this parish. 5th. That God may give and preserve the fruits of the earth, arranging the showers and sunshine so as to mature the crops and save them for the remuneration of the husbandman's industry and toil and the general prosperity of the people. 6th. For the defaulters who have hitherto denied to Jesus Christ the small tribute He demands of them for His Church out of the substance of worldly goods He of His bounty has bestowed upon them, that their hearts may yield to the spirit of grace and may see and willingly fulfill their duty towards our blessed Lord and Saviour and their own families and their honest Catholic neighbors, against whom they are now doing a manifest injustice.

We are glad to welcome to the Palace and Kingston Rev. Father Carson, who has for some years been stationed in

Prescott. Father Carson has always been a welcome visitor in Kingston. He is an active and energetic priest whose assistance will be of great benefit and who will supply the places of those who have gone from us. We trust Father Carson's health will keep pace with his energy, and that he may have a pleasant as well as useful sojourn among his scores of friends and admirers in Kingston.—*Kingston Freeman.*

AT WINCHESTER.

Special to the CATHOLIC RECORD. His Lordship paid a visit to Winchester on the 4th inst. for the purpose of holding confirmation. He was accompanied by Revs. Twomey, Kelly and Dean Gauthier. On arriving at the station they were met by Rev. Dean O'Connor, Pastor, and a large crowd of parishioners, who escorted them to the church, where His Grace was presented with a suitable address. His Grace made an appropriate reply, which was highly appreciated by the people, after which he entered into full discussion of the affairs of the parish. His speech was excellent and the words of advice tendered made a great impression on those present. He administered confirmation on the 5th, at which a large crowd attended, and his exhortations had a salutary effect on all present. The venerable Archbishop looks well, and we hope God will spare him long life to administer the affairs of the Archdiocese. His anxiety for the paternal care of his people is plainly perceptible in all his utterances. The people were rejoiced to see once more the familiar face of our worthy Archbishop among us.

On Tuesday evening the Chester-ville band, composed of Protestants with one exception, paid a dignified compliment to His Grace. The band serenaded him at the residence of Dean O'Connor, playing several beautiful pieces of music. His Lordship came to the platform and made a humorous and complimentary speech, and stated that he was glad to see harmony established in the community among the several denominations. This mark of respect by the band is characteristic of the good fellowship which prevails among Catholics and Protestants.

His Lordship's visit to Winchester has been productive of a great deal of good. Peace, concord and harmony accompany his footsteps.

SUCCESSFUL CONCERT AT PICTON.

On the 5th inst. a very successful concert was given in the new St. Gregory's Church, Picton. The chief features of the evening were the singing of Mrs. Widdifield, Misses N. Reynolds, of Toronto, Redmond and Wafer and Messrs. Burke and Ledmond. The piano accompaniments were well played by Mrs. Burke, Misses Ledmond and Hadden. Messrs. Meyerre and Tully carried off the honors in the instrumental part of the programme. Messrs. Meyerre's accompaniments were especially pleasing. The Picton Orchestra, under the leadership of Mr. Meyerre, deserves great praise for their excellent music. The choir of St. Gregory's Church rendered several selections in a very creditable manner. Father McDonald is to be congratulated upon such an auspicious opening.

MAISONNEUVE'S MEMORY.

Montreal to Honor it by the Erection of a Monument. Boston Republic.

On the day when all over this country the American workmen were celebrating their annual holiday, the citizens of Montreal attended a ceremony which, possessing an interest for all the residents of that city, had an especial attraction and significance for the Catholic population, which far outnumbered all other elements of the town's inhabitants. The ceremony in question was the laying of the foundations of a monument which Montreal is erecting to the memory of Paul de Chomedey, Sieur de Maisonneuve, who took such a prominent part in the foundation of the populous and beautiful city which now stands beside the great St. Lawrence where the Ottawa empties its waters into that stream, and is the largest of the cities in the Canadian Dominion.

Sieur de Maisonneuve, a Frenchman, as his name sufficiently indicates, after having served his king for twenty years with rare fidelity, and shown himself a man of high purposes and noble aspirations, was in 1642 sent out to establish a colony on the island of Montreal, and sailed in the summer of that year from the port of Rochelle. On their arrival at Quebec, efforts were made to detain the newcomers at that place, and it was represented to them that it would be folly for them to venture up the river, beset as its banks were with hostile Indians, who would not fail to attack any colonists that might intrude on their lands. Maisonneuve was too much of a soldier, though, to be deterred by such representations, and as his instructions were to establish his colony at Montreal, thither he led his associates, after spending the winter at Quebec, and May, 1643, saw their arrival on the chosen island, where Maisonneuve felled with his own hands the first tree in the place

selected for the settlement. The new colony was a thoroughly Catholic one. Its first acts on reaching the site of the settlement were religious ones. An altar was upreared, and Mass celebrated by Father Vimont, and from that day, May 18, 1643, the blessed sacrament has, to quote a writer on the subject, "always been reserved in Ville Marie," which was the name the colonists gave to their settlement.

BEFORE THE SNOW FELL the colony was well under way; a spacious clearing had been made; rude residences and a chapel had been erected, and additions had been made to the number of the colonists by the arrival of friends and acquaintances from France.

The predictions of the people of Quebec that the Indians would be certain to oppose the new settlement, were speedily verified. The summer had hardly begun before some Iroquois and Hurons attacked the colonists, and besides killing a number, carried others into captivity; and Maisonneuve and his companions found it necessary to lay down the axe and take arms against the savages. Many desperate encounters took place; every man became a soldier as well as a settler, and the city was in a constant state of siege, the vast number of the Indians enabling them to encircle it on all sides, and to render hazardous in the extreme all out-goings on the part of the white men. In fact the Indians besieged the place so closely that it was impossible for outsiders to approach it, and when the people of Quebec, anxious for the fate of the venturesome settlers, sent a small vessel up the river to learn tidings of them, it came back with word that in probability the colonists had entirely perished, since there were no signs of life to be seen on the island.

The colonists survived, however, despite the many and desperate assaults the Indians made on the settlement. Maisonneuve, who was recognized as the governor of the island, was indefatigable in his labors for its welfare, and performed prodigies of valor in his encounters with the savages. Time and again he repulsed the Iroquois when they attempted to carry the place by assault; and at other times he would sally forth and attack the besiegers.

COMPELLING THEM to take to flight and leave the settlers in comparative peace for a while. The persistence with which the Indians returned to harass the settlers finally induced Maisonneuve to organize a military company for the defence of the town, and in 1653 he issued this proclamation to the inhabitants: "We, Paul de Chomedey de Maisonneuve, governor of the Island of Montreal and the land thereupon dependent, according to information furnished us from divers localities, that the Iroquois design to capture this habitation by force or by surprise, and the help promised by his majesty not yet arriving, have deemed it our duty, in consideration that this island belongs to the Blessed Virgin, to invite and exhort all those who are zealous in her service to enroll themselves together by squads of seven each; and having chosen a corporal by plurality of votes, to report themselves for enrollment in our garrison, and in this capacity to obey our orders for the salvation of the country."

In response to this invitation seventy-two men offered their services to the governor, who named them "Soldiers of the Blessed Virgin," and, assuming command of them in person, assigned to each band of seven the duty of patrolling the settlement a week in turn, in order to guard against surprises and to summon the others in the event of an attack. Ten years later Maisonneuve reorganized this little band of heroic defenders, naming them then "the militia of the Holy Family," and their numbers had increased to double their original strength. Major Zachary Dupuis was appointed their commander, and of his militia the late lamented Dr. Shea wrote as follows in the *Age Marie* three years ago: "This body was singularly protected. For three years it was constantly in service, and formed the real protection of Ville Marie; and in all that time it only lost five killed and three captured by the enemy. One taken by the Iroquois raised his soul in prayer to Our Lady, putting all

IN HIS HOPE OF DELIVERANCE he in her intercession with God. He was hurried off toward the Mohawk country, and at night was securely bound. In the darkness an Algonquin war party surrounded the Iroquois camp and attacked it furiously. A fierce struggle ensued between the Algonquin chief and the Mohawk leader, who was a noted brave; but the Algonquin cut him down. Most of the Mohawks fell, and the soldier of the Holy Family, fettered to the ground, beheld the struggle, unable to aid his rescuers. When the Mohawks were all killed, routed or taken, he was discovered by the Algonquins, and on his calling out that he was a Frenchman he was delivered from his bonds. These were soon cut, and falling on his knees he poured forth a fervent prayer of thanksgiving."

Two years after he had reorganized his militia for the defence of the settlement Maisonneuve was unjustifiably

relieved of his governorship, in consequence of charges preferred against him by his superior at Quebec, with whom the Montreal commander could never agree; which official had represented to France that Maisonneuve was incompetent for the important post which he occupied. The absurdity of this charge should have been apparent to the French officials, for the mere fact that Maisonneuve had repelled the repeated attacks of the Indians on Montreal, and had so organized the settlers that everything was then going on admirably, should have convinced them that he was the right man in the right place. Intrigue and calumny, however, prevailed against him, and, without a murmur, he resigned his command to his successor, gave up his official residence on St. Paul street, and, setting up all his affairs at Montreal, returned to Paris, where he passed the rest of his days in quiet and obscurity. His name has never been forgotten, though.

IN THE CITY FOR WHICH he did so much in the earlier years of its existence, and now, two centuries and a half after the time when he led the first colonists to Montreal, its citizens are about to honor his name and memory by the erection of a shaft, the foundations of which were the other day laid, and which will proclaim his virtues and achievements to all visitors to the city of his love.

Maisonneuve's successor at Montreal was M. de Tracy, a French marquis, who arrived in 1665, and brought with him the assistance which his predecessor had vainly endeavored to obtain from the home government for the defence of the infant colony. With the aid of the French regiment of soldiers that accompanied him, the new governor had little difficulty in driving away from Montreal the Indians who had hitherto given the settlers so much trouble. Forts were erected for the better protection of the city, and the place soon began to grow commercially and to give promise of the importance which it has since attained. The Marquis de Tracy was the French governor who sent Captain de la Motte down to Lake Champlain and ordered him to erect a fortress on the island which has since borne his name, and which the French occupied for nearly a century, during which period Catholic services were held there by the chaplains of the French forces.

Montreal's subsequent growth was rapid. The Sulpicians, under whose auspices the first settlement was made, soon opened a seminary there, and the Hospital Sisters subsequently established their famous Hotel Dieu. In 1658, seven years before Maisonneuve was so cruelly relieved of his command, Rome sent to Canada her first Bishop in the person of Francis de Laval, de Montmorency, the cause of whose beatification has been introduced at Rome, and his arrival gave a new impetus to religion in the rising settlements. In 1675 the famous Church of Our Lady of Good Help was built, from whose towers blazed the beacons which guided the boatmen by night on the river, which

and which served the Hospital nuns for a refuge in the fire that destroyed their convent early in the following century. The same year, 1675, another church dedicated to the blessed patroness of Montreal rose at La Prairie, across the river, and in 1696 still another shrine in her honor was dedicated, under the title of Our Lady of the Visitation.

Montreal and the territory around it remained subject to the bishops of Quebec up to 1821, when Dr. Lartigue was consecrated and placed over the churches of the district. His administration lasted until 1840, when he was succeeded by his coadjutor, the saintly Bishop Bourget, during whose incumbency of the See the Church made gigantic progress on the island where Maisonneuve located his settlement two centuries and a half ago. Dr. Bourget resigned his archdiocese in 1876 into the hands of its present worthy prelate, Monsignor Fabre, who had been his coadjutor for three years previous to that date; and under his able guidance religion is constantly advancing in the old city of Ville Marie and the district around it that is subject to his jurisdiction. The city is oftentimes styled yet by the name which Maisonneuve and the first settlers loved to call it; the Hotel Dieu, founded in their day, still retains its old appellation, and the Hospital nuns are yet in charge of the institution. It is eminently fitting, though, that the city which he served so long and well in the days when it first struggled for existence, should, now that it has celebrated its quarter millennial, honor with a monument the memory of Paul de Chomedey, Sieur de Maisonneuve.

The Right Rev. John J. Hogan, D. D., the first and present Bishop of Kansas City and St. Joseph, Mo., celebrated the silver jubilee of his consecration on Sept. 13. His friend for more than forty years, Archbishop Feohan, of Chicago, preached on the occasion. The Archbishop is making a return of kindness, as Bishop Hogan delivered the sermon at his installation in Chicago thirteen years ago.