

THE GREAT CATHOLIC UNIVERSITY

CONTINUED FROM PAGE FIVE

ati uti parati sint impendere opes, dotes, vitae otia, vitam ipsam amori Domini Nostri Jesu Christi, utilitati Ecclesiae et sanctificationi fratrum suorum; deinde divina superabundantes fiducia, in agone procedant decertaturi usque ad internecionem, pro majore sanctissimi et tremend. issimi Nominis ejus gloria.'

These words sketch in striking outline the character of the work which Father De Mazenod proposed to attempt, and the type of priest whom he considered necessary for its suc-

development of civilization, and the spread of the faith in those immense cessful accomplishment. regions. They have faced and have overcome every difficulty, material On the Feast of All Saints, 1818, Father De Mazenod and seven comand spiritual. Hunger and thirst, frost and snow, the surging river, the panions pronounced aloud, in the Presence of the Most Blessed Sacraendless prairie, the mountain range whose summit seemed to reach the ment, their vows of Poverty, Chastity and Obedience, and promised to persevere unto death, at the work, ence, mean ingratitude-these and and in the community, to which they then dedicated themselves. Eight years of fruitful missionary labors followed this act of consecration the youthful community attracted a large number of candidates to its ranks, and became widely and favor-ably known for the fervent zeal of its members and the success of its work. In 1826 the Founder, bearing with him letters of commendation from many of the Bishops of France went to Rome and besought the Holy See for the approval of the Church upon the community and its Rules. His Holiness, Pope Leo XII. received the petition with fatherly interest, granted the formal approbation in the fullest sense, and henceforth this new religious society was no longer to be known as the Missionaries of Provence, but was to bear throughout the world, and for all time, the far more glorious title of the Congregation of the Missionary Oblates of the Most Holy and Immaculate Mary. Without exaggeration, it would seem that the Queen of Heaven took under her special patronage these Sons of hers who bore a title that was to be consecrated as a defined dogma of our Holy Faith only thirty years later. With a rapidity explainable only by the visible protection of Heaven, they spread throughout the various dioceses of France. Nor did the limits of that great Catholic land long confine their spiritual activity, until to day, the first Centennial year of their existence, their name and their works have been carried to the uttermost ends of the earth. Within the period of a hundred years they have given one Cardinal, more than thirty Archbishops and Bishops, and well nigh four thousand priests and brothers to the service of the Church and the extension of the Kingdom of Christ. They are found in all the Continents of the world. Out from France, their home, they have gone to preach the gospel, and mainly to the poor, in England, Ireland, Scotland and Wales. Their establishments have aided in the develop-ment of Catholicity in Germany. Their beneficial influence has not been inconsiderable in Spain, Belgium, Holland and Italy. But it is in the foreign missions, by their works in the Field Afar, that they have especially distinguished themselves. In Australia they have labored with constant zeal amidst surroundings that would long since have discouraged and put to an end more human efforts; in Ceylon they have borne the burden of the work in the upbuilding of a glorious Church that will have a far more glorious future; while it is but the simple truth to say that whatever there is of Catholicity, and it is very considerable, in Natal, the Trans. vaal, the Orange River Colony Bechuanaland, Basutoland and Ger man East Africa, is mainly due to the past efforts and present zeal of the spiritual sons of De Mazenod, the Oblates of Mary Immaculate. Every where they have given public ample of self-denial and devotion.
Across the seven seas, into the five, continents, they have carried the

by their Founder: "To preach the gospel to the poor have the gospel bility? Deny infallibility to the preached to them." With their work in America, however, are we chiefly concerned to-day. important question: "What must I It is worthy of note that the first do to possess eternal life?" There invitation to the Oblates of Mary can be only one answer, and the Immaculate to labor in the foreign authority behind it must be as missions came from America. In weighty as that of St. Paul when he 1831 Bishop Dubois of New York, said: "If anyone, even an angel from then in Europe, set forth the pressing needs of the vast territory within which we have preached to you, let a higher plane. his jurisdiction, and the general chapter of the Oblates of Mary Immaculate, held in the same year, lent a favorable ear to the appeal. It teach the nations, and yet may err was not, however, until ten years in matters pertaining to faith and later that it was found possible to morals? Can one conceive of God send the first Oblates into the foreign | commanding man to hear the Church Then Canada was the and yet allowing him to be taught missions. Then Canada was the chosen field of labor. In 1841 a falsely? And is it not plain that community of the Oblates of Mary the Bible's infallibility rests on the

Truth and the Cross of Jesus Christ

Immaculate was established in the city of Montreal, and for the past declared it to be the word of God? city of Montreal, and for the past seventy-five years Oblate Missionaries have carried the Cross of Christ and preached the word of God in every portion of the vast Dominion Catholic position, in effect, ascribe of Canada. No tongue can tell, no infallibility to every Bible reader. every portion of the vast Dominion pen fittingly describe, the sublime story of these years of unbroken

elization of the native tribes,

self-denial. Just sixty years ago the

Oblates turned their eyes toward the

great lone land, that wild north land,

the Canadian Northwest. A journey

of sixty days on foot and in canoe

brought Father Alexander Tache, the

River, which was only the gateway

that opened upon the scene of his

subsequent labors. A great nation

is building up there, a fertile soil is feeding half the world, civil govern-

ment is established in unsurpassed

perfection, a young church is exulting

like a giant in the consciousness of its strength and the glory of its

future promise. Well, God, and God alone, can know and fittingly reward

the work which the Oblate Mission-

aries have done and are doing for the

sky; physical torture, stony indiffer-

numerous other obstacles, both in

the temporal and spiritual order,

stood across the path of the pioneer

Oblate. But he tarried not, nor

spiration than the simple story how

lasting the foundations of the Catho-

lic Church in Manitoba, Saskatche-

wan, Alberta, British Columbia, and

the yet unorganized territories ex-tending to the Arctic Circle. The

lives of Saints have been lived there

and only the Great Day will reveal,

in the trials of their existence, the

Texas was the scene of the earliest

missionary labors of the Oblate

Fathersin the United States and from

the year 1849 when the first Oblate

Missionaries began their labors at

Brownsville, up to the present moment when well nigh a hundred

members of this community are

work forms no mean part of the his-

tory of Catholicity in that portion of

the Lord's vineyard. A half century ago they founded some of the earli-

est missions in the States of Oregon

and Washington. They have since

assumed spiritual responsibility in

many of the most uninviting sections

of Wisconsin, Minnesota and Nebraska; their work in Massachu-

setts and New York is writ so large

that he who runs may read, while

throughout the whole country they

are known as most zealous and suc-

cessful preachers of missions. Today

in the opening of this new House of

Studies in connection with the great

of Mary Immaculate enter upon a

new phase of spiritual activity. No

where in the world are the prospects

of the Holy Catholic Church brighter

than in these United States of

America. Blessed by God with free-

offers to Catholic effort a field so

fair as to fire the imagination and inflame the heart of every child of

the Church. In the cultivation of

this field, the humble Oblates of

Mary Immaculate wish to bear their share. Subject to episcopal author-

ity, faithful to the Rule of their com-

munity, true to the motto of their

Founder, their sole purpose is to preach the Gospel to the poor, and

to bring glory to the cause of Christ. All hearts will throb in unison, all

voices will blend in harmony, in

THE CORRECT WAY

OF DETERMINING WHAT IS

TRUTH

then it must be able to speak with

Church, and no man can be certain

of the correct answer to the ill-

If there be a "Church of the living God" upon earth; if it has been commissioned "to teach the nations,"

this Republic

fair laws.

dom and

and have borne emblazoned on the Banner of Mary Immaculate the infallible authority.

The Church's voice must be God's

inspired words left them as a motto voice, her teaching must be His by their Founder: "To preach the teaching, her authority must be His

laboring in that vast State,

triumph of their reward.

Infallibility, as applied to the Church, and, therefore, to her spokesman, is nothing more than freedom from error in teaching, when in the The foundation of parishes, the name of God, she defines for the oreaching of missions, and the evanpeople of the whole world what the precise revelation of God has been. fered the widest scope to zeal and

And whilst deprecating the infallibil

The infallibility of the Pope hedged in with conditions that infal-Mission fields of what was then that lible decisions in the past are hard to find, and not likely to occur in the future except in great emergen-

Infallibility is not for the Pope, it future Archbishop of that inland smpire, from Montreal to the Red is nothing that the Church glories in for her own sake; it is for the people A lawyer will readily recognize the necessity of infallibility, or a supreme court of last resort.

No Protestant could attach weight to New Testament teaching and deny infallibility to the Apostles. "Go, teach all nations, and I am with Yet they were not to go to you. work independently, but were to constitute the teaching body of the primitive Church under the leadership of one who would be spokes man in the Church. Just as Christ addressed Himself to the twelve as a corporate body, so He addressed Himself more emphatically to the one whom He constituted the first visible Head of His Church. Deny a Supreme ruler to the

Deny infallibility to the head of the Church on earth, and there is no possibility of a man knowing whether he believes right or wrong.

Deny divine protection to the voice that speaks in God's name, and the faltered; thirst for souls burned Church has no right to command him up, zeal for the glory of submission.

any attraction for me; not to claim these men of God, givirg up home and friends and kindred, laid deep and an admission that the Church might teach me wrong.—Our Sunday Visi

ART IN ELOQUENCE

We have had the pleasure of hearing the greatest speakers in the world, and now we ask ourselves how far has true art entered American eloquence. Playing to the gallery— 'tickling the ears of the groundlings" always on the highest key in a bull of Bashan roar—a manner violent no matter how gentle might be the theme—all these properties plainly show us that the days when Booth whispers were deemed most eloquent are passing away, and that orators no longer regard correct means if they can only lift their auditors to their feet. Of course great thoughts mark orators' pronouncements but certainly their atrocious manners are a queer contrast to the eloquence of a Burke, the grace of a Grattan, or the superb urbanity of a Lacordaire. We heard one man who brought down the house every time slapped his thigh, another when made the china dance, another when he knocked his hands together and made his knuckles crack. Evidently noise takes the place of music, physical agitation is mistaken for electri-Catholic University at the Capital of fied feeling, and one tense note in this marvellous nation, the Oblates the gamut of expression is called to do the work of the old-time eight.

Now true art is moderate as is nature herself that has only an occasional storm; bad art is all storm. with the little breath the speaker left him, "wasn't that fine?" We thought how very kind of him to

Then the multitude misapply oratory. Take a name truly great in some department of life but in no way connected with the rostrum and let it bray in bad grammar and worse rhetoric and the thousands will declare that they heard true speech. Quacks take advantage of this feature and put on the stage

abundant blessings, and in saying to them: "Ad multos faustissimosque Now in oratory, Hamlet's advice to Now in oratory, Hamlet's advice to the players still holds good, and will forever: "In the very torrent, tempest, and as I may say, whirlwind of your passion, you must acquire and beget a temperance that will give it smoothness." We know that many audiences, heedless of the canons that govern expression, are a Grant—At Metcalfe, temptation to the speaker to repeatedly win applause with ugly realgood taste, but for all that, right is

eloquence, American through political speaking, is fast becoming the art of toadying to audiences, and in the same ratio a flattery of their indifference to high Whatever makes them laugh is deemed wit; whatever makes them cry is considered pathos whatever makes them cheer passes for highest passion. All this is wrong; the audience should not be left as the orator found it, but should at the end of his effort be uplifted to

Father Sheehan makes one of the characters of his exquisite novels "Better talk over their heads than under their feet," and it is everlastingly so. It is better to aim at a high purpose, even though its full measure is not taken by the mental capacity of the audience, than to hit exactly the crude, the common or the

speakers was lodged in the fact that they hid effort; they never reached out to their hearers ceased thinking of and never thinking of them ity of one representative of Christ in the Church, does not the nonthought of their art and carefully regarded all its obligations upon them -all this with the audience to the contrary that takes flattery as truth

and buncombe as sincerity.

The American orator is a power for good and should ever spurn the false and the base in his art and in his life—the one for the sake of his God, the other for the sake of the

Speaking of orators and oratory, the less gifted who try to make a virtue of a necessity, attempt to pretend that the whole process of public speaking is chaff with nothing practical in its character. Nothing could be farther from the truth. The Christ established His kingdom on earth through oratory; the eloquence of a Demosthenes held Greece from tumbling to ruin; the mighty passages of an O'Connell summone from her tomb the spirit of Erin, and Webster breathed inspirations into the once tottering Republic of the West.—Catholic Columbian.

THE FUND'S NEW PRESIDENT

THE DUKE OF DEVONSHIRE BECOMES THE CHIEF EXECUTIVE OF THE CANADIAN PATRIOTIC FUND

Ottawa, Nov., 1916.

The new Governor General the Duke of Devonshire, has manifested his interest in the work being Church here below, and how are carried on by the Canadian Patriotic disputes to be settled? Fund by consenting to become the President of the Fund. This posi-tion was held by the Duke's predecessor, the Duke of Connaught, from the inception of the fund until his departure from Canada and the present position of the Fund in National confidence and financial strength is largely due to his inspir-God's Kingdom consumed him, and no page in the history of the Church is more full of thrilling insame active part in promoting the welfare of this great national under

DEATH OF MRS. PATRICK J. TURNER

On Sunday, Nov 12th, the death occurred of Mrs. P. J. Turner, of Lindsay, in her forty first year. Mrs. Turner had been ill only a few days, prepaiand her unexpected death was a great shock to her many friends. The numerous spiritual offerings and tokens of sympathy sent to the bereaved family testified the love and high esteem in which the deceased lady was held by all to whom she had endeared herself by her loving disposition. A host of friends accompanied the remains to St. Mary,s Church on Tuesday morning where Requiem High Mass was celebrated by Right Rev. Monsignor

Casey. Our entire sympathy goes out to the bereaved husband and family, also to her two brothers and four sisters, three of whom are members St. Joseph's community. May her soul rest in peace.

WORLD'S RECORD WHEAT CROP

In view of various claims of world's record wheat crops for large areas, the Crowfoot Farming Company of Crowfoot. Alberta, submit a sworn statement of their results for the year 1915 which probably surpass all properly authenticated claims from other sources. From 1,356 acres the Crowfoot Farming Company received In our heart we were amused at one an average yield of 51 bushels, $56\frac{1}{3}$ poor man who, still laboring from the strain wrought by the orator said, spring wheat, by actual selling weight, 400 acres wheat, averaged We 59½ bushels per acre. These records a to were established in? the Canadian thank one who knocked the breath rom him.

Pacific Railway Irrigation Block in Southern Alberta.

NOTICE

The drawing for the gold heart set in pearls which has been raffled in aid of the new Chapel of the Precious Blood of Ottawa, Ont., will take place on the 18th, Dec. at 7.30 p. m. Those who have tickets still in hand, will please send in returns, before above

DIED

FLAHIFF—At Paris, Ont, on Thursday, Nov. 23rd, Mrs. John J. Flahiff, nee Miss Eleanor R. Fleming. May

GRANT-At Metcalfe, Ont., on Saturday, Nov. 18, 1916, Mrs Martha Grant, relict of the late Patrick isms that offend correct thought and Grant, aged eighty years. May her soul rest in peace.

PRODERICK-At Ottawa, Ont., on Sunday, November 3, 1916, Mrs. Katherine Proderick, wife of Mr. Francis Proderick, 202 Nelson street. May her soul rest in peace.

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