

# The Catholic Record.

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

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### AN OFFICIAL VISIT.

The Oblate Superior-General to Inspect the American Houses.

An ecclesiastical event which is of comparatively rare occurrence in this country is the visit to the American houses of his order of the superior-general of a religious community. As a rule, such dignitaries reside in Europe, where their occupations are so many, and their duties so comprehensive, that they find it out of the question to cross the Atlantic for the purpose of making an American visitation of their order's establishments. It should not be concluded, however, that such events have never taken place in the history of the American Catholic Church. Some few of our religious orders have had the happiness of welcoming to their houses the heads of their communities, and in one instance at least the superior general of a religious congregation dwelt in this country, to wit, the late lamented Very Rev. Edward Sorin of the Congregation of the Holy Cross, who was the head of his order during the closing years of his eventful life. As a rule, however, such visits are of rare occurrence, and hence more than ordinary interest attaches to the coming hither of Very Rev. Father Soullier, the head of the Oblates, who, accompanied by Rev. Father Antoine, the superior of the Oblates in Paris, has started on a tour of inspection of the American houses of his order, an undertaking that will detain him on this side of the Atlantic for some months.

The Oblates of Mary Immaculate, which is the full designation of the religious order of which Very Rev. Father Soullier is the superior general, were established in France, shortly after the revolution, by the saintly bishop of Marseilles, Right Rev. Monsignor Mazenod; and the date of their establishment is generally put down as 1815. In less than twenty years afterwards the Oblates had found their way to Canada, where about a score of them were engaged in missionary labor, in the vicinity of Montreal, Quebec and Kingston, in 1845. One of the first duties to which they applied themselves was the evangelization of the aborigines, and because of the zeal which they displayed in that work the Holy See assigned to them the charge of the Canadian Indians, among whom they are even yet prosecuting their apostolic labors. Alluding to the earlier labors of these devoted missionaries, an ecclesiastical writer said some years ago, speaking of their Canadian fields: "They had already visited all the tribes about the mouth of the St. Lawrence, and were

LOOKING WITH EAGER EYES towards the ice-bound coasts of Labrador and the snow huts of the Esquimaux. Each year some one or more of them must make a visitation to every port. In 1846 they are called to Hudson's bay, a mission nearly as large in territory as the whole of Europe. Ten degrees of latitude in width, it sweeps across the longitude from 70 degrees to 142 degrees, 72 degrees, from the shores of the northern Atlantic to beyond the Rocky mountains, from Lake Superior and the northern limits of the States to the perpetual icebergs of the Arctic ocean."

If one would wish to see the Oblates at work in the land which first welcomed them to this side of the Atlantic, he could choose no better place, perhaps, for his observations than the metropolitan city of which Monsignor Duhanel, himself a disciple of Monsignor Mazenod, is at present the archbishop. Ottawa was one of the first Canadian cities to be blessed with a colony of these devoted missionaries, who succeeded so well there that in 1847, six years after the introduction of the order into Canada, the Holy See made Ottawa an Episcopal city and gave it as its first bishop Right Rev. Monsignor Guigues, who was consecrated the first ordinary of Bytown, as the place was then called, July 30, 1848, and governed his diocese for the ensuing twenty-six years. One month after his installation, Monsignor Guigues founded that noble educational institution which has since developed into the University of Ottawa, but which began, in an unpretentious wooden building, with a mere handful of students. A far-seeing prelate was this first bishop of Bytown, who, recognizing that the people of his flock were of two different nationalities, in one of his earliest pastorals thus outlined one of the leading ideas which induced him to establish his institution of learning. "It is of the highest importance," said Monsignor Guigues, after mentioning the fact already alluded to, "to bind firmly together these two peoples called to live on the same soil and to combat for more desirable than to efface the antipathy and the prejudices generally subsisting between different races, arising most frequently from lack of acquaintance with each other's good qualities. But how reach this end? By establishing a school

OF SUPERIOR EDUCATION, which, by offering exactly the same advantages to the two peoples, will attract the youth whom Providence calls to play, in after years, a most im-

portant part in this portion of the country. These young men, living and growing up together, will learn from childhood to know and esteem each other, and thus prepare themselves, while preserving all that is noble in their respective national sentiments, to fight in unison and with intelligence the soul-inspiring battles of religion and country."

The archdiocese of Ottawa, however, a great number of whose priests hold parochial posts are Oblates, is not by any means the only Canadian field in which the disciples of Monsignor Mazenod are to be found toiling in evangelical labor at the present day. Neither is Monsignor Duhanel, the successor of the Apostolic Bishop Guigues, the only Oblate prelate in the great Dominion that lies to the north of this country. He has a colleague of the same rank in Archbishop Tache, the metropolitan of St. Boniface, who was one of the first, if not the very first, Canadian to join the ranks of the congregation whose pioneer members went to Canada fifty-three years ago; and the Bishops of St. Albert, New Westminster and the Vicars Apostolic of Saskatchewan and Athabasca-Mackenzie are all Oblates, some of whom did heroic missionary duties in the wilds of the Canadian Northwest before they attained their present rank and dignity. To Monsignor Tache is largely due the great progress which Catholicity has made during the past forty years in the province of Manitoba. Appointed coadjutor to Monsignor Provencher, the first prelate of that region, he went to Marseilles to consult with the Superior-General of his order concerning the best way of promoting the interests of religion in Manitoba, and the result of his consultations was that he paid a visit to Rome, where his ideas so favorably impressed the Holy See that a Vicariate already existing in the Canadian North-West was erected into a Bishopric, to be known as St. Boniface, while the Oblate Superior sent him out additional missionaries to aid him in the government of his diocese. When the fourth Provincial Council of Quebec assembled in 1872, the Fathers of that gathering, recognizing what the great good Bishop Tache had accomplished, recommended to Rome that St. Boniface be made an Archbishopric, and that his recommendations were duly acted upon. It will be forty-three years next November since Monsignor

Tache WAS FIRST INVESTED with the plenitude of the priesthood, and volumes would be required to tell the amount of good he has wrought for his people in that time. To him the Government, no less than the Church, is a large debtor, for on more than one occasion he kept the Indians and half-breeds at peace when they were dispersed, because of ill-treatment, to go on the war path. It is a sad commentary, though, on the gratitude of Governments, that now, in his declining years, the venerable Monsignor Tache is forced to behold his flock deprived by the Government of those educational rights which were constitutionally guaranteed to them at the time of the establishment of the Dominion, but which are now denied them because of the bigoted partisanship of the Government.

Monsignor Clut, now retired, is another Canadian Oblate prelate of eventful life; and so zealous was he in the discharge of his duties during the days of his actual prelate that he was familiarly called the Bishop of the North pole, so industriously did he endeavor to reach and minister to the northern-most people of his jurisdiction. Bishop Farnand, now deceased, built the first church at Athabasca, and did most of the work of its erection with his own hands. Monsignor Herboomez, also passed to his reward, was at one time a missionary in the wilds of Oregon, and Bishop Dario, now of New Westminster, spent five years in the Rocky mountains evangelizing and civilizing the aboriginal tribes who formerly dwelt in great numbers there. Bishop Grandin was another Indian missionary whose experiences were many and varied; and, in fact, there is scarcely one of the older Oblates in Canada who cannot tell of long and wearisome marches through the woods in the charge of their apostolic labors, of dangers that threatened their time and time again, of food or starvation, of death by fire or other perils which they were called on to face in the earlier days of their ministry. Nor have things changed much in some localities for the better yet; and the missionary Oblates who are now laboring in the northern parts of the vast field which their community has so sedulously cultivated since the Holy See entrusted it to their care, had still much the same life of danger, peril and privation that

THE PIONEER OBLATES did thirty and fifty years ago. They are showing the same fidelity to duty, the same fearlessness of death, and too, the same fearlessness of poverty, the result is that their evangelical labors among the aborigines, the woodsmen and the tappers of the Canadian forests are blessed with glorious fruit and reward, and that the Church is constantly making new gains and additional progress there. The first Oblates to come into the

United States started from France in 1852, and their destination was Texas. The lamented Bishop Timon of Buffalo, who then had charge of the Texas missions, in whose interests he visited Europe, was largely instrumental in inducing the disciples of Monsignor Mazenod to undertake missionary work in these southwestern fields, where they are still laboring with good results, having established in the vicariate of Brownsville and in the diocese of San Antonio. Dr. Timon also persuaded the Oblates, after he had been appointed the first Bishop of Buffalo, to locate in that diocese; and there they are to be found to-day, in the episcopal city, where they have charge of one of the more important of the city's parishes. The lamented Dr. Wedham introduced them into his diocese, and assigned to them the care of the Catholics residing in the city where the Catholic summer school now holds its sessions; and those establishments are the only ones of the order has yet effected in this country, exception made of the one it has in this Archdiocese, into which Archbishop Williams invited the Oblates in 1876, when he assigned to them the care of the French-speaking Catholics resident at Lowell. Rev. Andrew M. Garin, who is still living in the Spindle city, where he is held in the highest esteem and veneration by all classes of citizens, was the first Oblate to begin labor in the Boston Archdiocese; and although, at the commencement, he was so poor that he owned nothing, it may be said, but the clothes which he wore and the breviary and beads that he carried, he speedily succeeded in establishing his community on the firmest footings in Lowell, where the Oblates have now a dozen parishes, and St. Joseph, with the smaller ones of St. John the Baptist, requiring the services of more than a dozen priests. In addition to these three parishes, the Oblates have also established

AT TEWKSBURY CENTRE, a novitiate for their order in this country, where the Oblate houses were some years ago erected into a province; and thus the youngest of the establishments in this country have become the most important of all the American ones. The American provincial, Very Rev. James McGrath, resides at Lowell when his official duties do not require his presence elsewhere, and for training and ecclesiastical instruction, all the candidates who offer themselves to the community in any portion of the United States, to the superior general, Very Rev. Soullier, comes hither, to make his official visitations of the American houses, the probabilities are that he will select Lowell as his headquarters and spend the greatest portion of the time which he passes in this country in that city.

The superior general of the Oblates resides at Marseilles, that city retaining the distinction of being the Oblate headquarters because of the fact that the founder and first superior of the community, Monsignor Mazenod, was its Bishop. Though the date of the foundation of the order has been given, in the first part of this article, as 1815, that year witnessed only the first steps taken by the order which, founded a religious order which, dedicated to the Blessed Virgin, should labor to repair the ravages which the French revolution had caused in his native land. The Almanac of Catholic Missions assigns the year 1826 as the real date of the Oblates' institution, and informs us that their principal missions, outside the ones they have rendered so successful on this continent, are located at Jaffa, Colombo, and in Natal, South Africa. The coming hither of Very Rev. Father Soullier may lead to the establishment of other American houses than those which the order now possesses; for the Oblates have shown an especial adaptability for successful missionary work, and it is quite likely that some of the American dioceses that are but poorly supplied with priests, would be exceedingly glad to welcome into their episcopate such zealous, energetic and successful laborers as the followers of Monsignor Mazenod have always shown themselves wherever they were placed.—Boston Republic.

### FROM GODERICH

The young ladies of the Sodality of St. Peter's church, Goderich, held an "At Home" in the town hall, Thursday evening last, the 31st of May, which was in every respect a brilliant affair and a financial success. All who were present enjoyed a very pleasant evening. The musical programme was exceedingly popular.

Fancy tables were in profusion. Bivies of candy and biscuits were displayed in elegant and prettily festooned and cozy corners. The hall was richly decorated with flowers, hanging flags of all nations. The young ladies were ably assisted in their undertaking by the sisters of St. Joseph's.

### THE CLAIMS OF THE CATHOLIC CHURCH.

To the Editor of the CATHOLIC RECORD: Sir—In the February number of the *American Journal of Politics*, Rev. Ed. McCready, Ph. D., has an article entitled, "The Roman Catholic Church in the United States." The Toronto *Mail*, always with a keen scent for anything in this line, eagerly seized on certain parts of this article tending to show that the claims of the Pope "dominate the Catholic element in all lands and at all times;" and to substantiate this statement it embodied in an editorial, on the 29th Feb., what purport to be excerpts culled from the Canon Law. Mr. McCready is evidently one of a kind with the framers of the bogus encyclical which the A. P. A. of the United States has so recently "dominated" into circulation among the "brethren" to accelerate their fanatical feelings into active hostility against the "Papists," as they term Catholics.

I think I can make it evident that Mr. McCready either willfully attempted to mislead in his quotations, or that he borrowed them second-hand from some irresponsible scribbler whose zeal against "Popery" outweighed his regard for truth. I am led to this conclusion on a consideration of the following facts which can be easily verified by anyone having access to the necessary books at the beginning of the year 1871. Dr. Schulte, professor of Canon and German Law at the University of Prague and a canonist of some repute, published a work containing all the *statuta* of the Roman Empire, and in it brought down all the Papal Bulls, and Papal decrees, to the time of Pope Gregory VII. In a certain part of his work, the professor advances thirteen propositions, which he calls doctrinal propositions, of the Pope, simple and *ex cathedra*. The first, third, eighth, ninth, and thirteenth of those propositions are exactly identical with the alleged quotations from the Canon Law given by the Rev. McCready, in the article in the *American Journal of Politics* and quoted by the *Mail*. Is it not somewhat remarkable that Dr. Schulte never referred but once to the Canon Law when attempting to prove his theses, and that was in his so-called proof of his ninth proposition. Is it not singular too that he did not adopt Mr. McCready's method and give the Canon Law for proof; it would have been a much easier way than quoting ancient Papal documents of various kinds ranging over several centuries. The fact is the American "Ph. D." never saw or read the Canon Law at all; if he had he would probably find some authority for his quotations and thus avoid exposure.

Dr. Joseph Fessler, Bishop of St. Polten, Austria, and late General of the Holy Roman Council of 1870, in his celebrated work, "The True and the False Infallibility," met and refuted, one by one, all the objections urged by Dr. Schulte, and to this day he stands for the material necessary to demolish the arguments produced in the *Mail's* editorial on the subject. In many instances I am obliged to condense some of the substance of Dr. Fessler's refutations so as to bring them within the compass of a newspaper article, but I hope I have not done so at the expense of clearness or force. It may be that a good many of the readers of the *CATHOLIC RECORD* did not read the editorial in the *Mail* in which those quotations appeared; I shall therefore quote them at length:

"All human power is from evil and must therefore be rejected. The Pope is not a monarch, but a minister of God, and his power is a certain Brief of Gregory VII, where, however, it is not found in those express words, and where the context gives a different meaning. He himself adds that it is not a definition *de fide*, therefore it is not any more binding on succeeding Popes or Catholics than some of the intimations of the Pope of the year 1870, and the Bull of the Emperor Henry VIII, and Oliver Cromwell, are on her present Majesty, Queen Victoria."

"The Church is empowered to grant or take away temporal possessions." Dr. Schulte's first proof is based on a misquotation of a prayer spoken in a solemn session of a Council of Rome, by Gregory VII, in 1075, and addressed to St. Peter and St. Paul, entreating them to exercise the judgment which God has committed to them, and to give Henry IV, to show that they can take away and can bestow temporal possessions according to the desert of the individual. This is not a bearing whatever on the polity of the Church at the present time. It is rather late in the day to be going back eight or nine centuries to the action of some of the Popes in the deposition of kings and releasing subjects from their allegiance. With respect to this power exercised by some Popes in ancient times it may be said that it has nothing whatever to do with the infallible teaching office of the Pope, and is therefore not a subject-matter for the faith of a Catholic. It is a mere speculative opinion. The sentences of deposition and excommunication, which were in the days of Henry VIII, Elizabeth and Henry IV, of France, whose Catholic subjects refused to be released from their fidelity to their respective sovereigns.

decreta is a definition *de fide*; no trace of a definition occurs therein. In both the Pope justifies his conduct towards the king, and against the other of the two rulers mentioned according to the point of view common in the *Jus publicum* of those times."

The Pope is an annual all legal relations of those in his, and can release from obligation, each and every, either before or after being made." Dr. Schulte attempts to prove this by referring to the *privilegium* which Clement V. gave to the king of France and his consort, and to all his successors whereby their father confessors are enabled to absolve them from all vows and oaths which it is found a person cannot observe; for example, when the observance of some moral duty. The Pope, in granting this privilege to the confessor so chosen, does not, as Dr. Schulte asserts, give an unlimited power to commute vows and oaths into works of piety.

The purport of the Canon Law," says the *Mail*, "is summarized in a famous encyclical of one of the Popes, which says: 'The Roman Catholic Church has a right to exercise its authority without any limitation set to it by the civil power; the Pope and the priests ought to have dominion over temporal and ecclesiastical and civil powers, the ecclesiastical powers ought to prevail.' The encyclical is a quotation from the *Jus publicum* of the Popes" is delightfully vague indeed. What is the name of the encyclical and what is the name of the Pope? The *Mail* should not give us an ignorance of these two little matters very much had it been a little more precise. But it would never do to be too exact in those little matters; in fact exactness in this case would spoil the game altogether. Now what are the facts? They are simply these: What the *Mail* and Mr. McCready here are *ipse contradietories* to three of the condemned propositions in the much maligned Papal *Syllabus* of Errors, issued by the late Pius IX. in 1864. Those errors were not contained in one encyclical either. The first, which is No. 29 in the *Syllabus*, was condemned in the Allocation *Mercurii*, Sept. 1861. It runs thus: "The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil Government. The contrary of which is contained in the *Syllabus* of Errors given by the *Mail*. The next is No. 27 in the list of condemned errors and was condemned in the Allocation *Mercurii*, Sept. 1861. It runs thus: "The sacred ministers of the Church and the Roman Pontiff are to be absolutely excluded from every charge and dominion over temporal affairs." The third error is contained in the *Syllabus* of Errors, and is No. 14 in the list of condemned errors and was condemned in the Allocation *Mercurii*, Sept. 1861. It runs as follows: "The sacred ministers of the Church are to be absolutely excluded from every charge and dominion over temporal affairs." The third error is contained in the *Syllabus* of Errors, and is No. 14 in the list of condemned errors and was condemned in the Allocation *Mercurii*, Sept. 1861. It runs as follows: "The sacred ministers of the Church are to be absolutely excluded from every charge and dominion over temporal affairs."

PUTTING IT INTO PRACTICE. Paisley, May 29.—The P. P. A. movement was pushed to its logical conclusion in the Village of Southampton on Saturday, and if there could be any doubt as to the nature of the organization aims not only at depriving Catholics of their civil and religious rights, but also of their means of livelihood, the action of the P. P. A. in this situation will surely dispel that doubt. In the village is a large tannery, controlled and managed by the firm of Bowman & Zinkau, of E. Bowman, M. P. of Waterbury, N. S. Bowman, in Southampton, and Mr. Zinkau, Southampton, are the partners. There are about seventy hands employed, and to occur appearances matters were viewed smoothly until last Saturday morning, when the teaching of the P. P. A. was carried from the lodge, which met on the evening before, to the tannery. When Mr. Zinkau, the bookkeeper, arrived at the tannery on Saturday shortly after 7 o'clock he was astounded to find the engine room at a standstill and the men under groups discussing the situation. About twenty-five of the men, who are of the P. P. A. persuasion, declared that they would not work unless Mr. McDermott, who is a Catholic and foreman of the tannery, was dismissed by the firm. They had no grievance against the foreman, but they plainly intimated to the bookkeeper that the sole reason why they wanted Mr. McDermott dismissed was because he was a Catholic. Mr. Bowman made cause he was a Catholic, but he was seen to the fires, but he was told by the leaders of the P. P. A. that if he approached further they would shoot him. Mr. C. M. Bowman, who called upon the scene of this extraordinary state of affairs, was again demanded, but the men found that Mr. Bowman was not a man to yield to such a request. He told the men that, rather than submit to their demands, he would prefer to see the tannery closed, and that the same time that Mr. McDermott was not only a capable and faithful mechanic, but kind and considerable to those under his charge, which most on Friday night, Mr. Zinkau, who is an active member of the P. P. A., did not approve of the plank denying to members the right to hire Catholic labor, whether he will or not the public warmly endorsed Mr. C. M. Bowman's manly and firm attitude in refusing to be intimidated by such an outrageous request.

It is the height of inconsistency in the adherents and particularly in the Hierarchy of the Church of England to call the advocates of disestablishment hard names. The founders of their Church made the Sovereign its head. They gave the King, Lords and Commons full and complete control over the descript organization they established—made it a department of State. When the State, then, determines to use its funds for other purposes, what right have they to complain?—Antigonish Casket.

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### "POLITICS AND PROTESTANTISM."

Toronto Catholic Register. Under the above heading a western daily gives an extended report of a meeting held last week in the county of Elgin. It was a political meeting, called together for the purpose of showing reasons why a Conservative should be elected. The actual member, Mr. D. McColl, M. P. P., delivered the opening oration, in which he introduced all the arguments of Mr. W. R. Meredith in favour of toleration of worship, whether it be Catholic, Protestant or Buddhist; but he objected to special privileges being granted to any sect. He declared that in the matter of education no distinction should be made between the Jew or Gentile, Mormon or Methodist, but "the same text books, the same qualifications for teachers, the same state control should be required over Separate as over Public schools." Personally, he said, he was prepared to vote for the abolition of Catholic Separate schools.

Such is the cry that is now being raised all over the Province of Ontario, especially where no Catholic is supposed to be present, and where a solid Protestant vote is required to oust a supporter of the Mowat Administration. In fact, with the exception of a very few constituencies the battle is raging all along the line on the questions of toleration or persecution of Catholics.

A parallel contest is about to open in Great Britain and Ireland. The questions at the hustings and on every platform will be toleration of Irish Catholics or perpetual Coercion. There may be a few constituencies lured over to the enemy by the old cry of "base, brutal and bloody Whigs," who actually vote for coercion and their country's perpetual enslavement without wishing or expecting any such calamity. The truth is they are honest and patriotic, but they allow themselves to be galled by selfish, disappointed politicians, and will not listen to counsel or suggestion from their trust and best tried friends.

We fear something similar may happen at the coming Provincial elections. The Coercionists of Ontario, who would resuscitate the penal code of Elizabeth and bring us back to the dark ages of persecution for God's sake, may find innocent, unsophisticated Protestants—aye, and Catholics—ready to listen to their lies, and put faith in their declarations of friendship for Catholic, and toleration of all creeds. But the good, common sense of Catholics in general, and of all who trust in Mr. Mowat's Government for honest dealing and impartial treatment of citizens, whether Catholic or Protestant, Jew or Gentile. At least, all Catholics are aware that there is not on the side of the Liberal party denunciations of Rome and threats of expelling from office, or of closing the avenues of promotion to all Catholics, whether they be Frasers, or Mowats, or Thompsons.

At the meeting mentioned in the first lines of this article the M. P. P. McColl, supporter of Mr. W. R. Meredith, was followed by one George Davis, who said, "He was glad to be present at the opening shot of the campaign of the Protestant party. He would be a supporter of Mr. McColl and the party opposed to the laicizing Roman Catholics in this country. They took the oath of allegiance with a mental reservation, and that mental reservation was a mighty strong one. We could not judge Catholics by what we heard or saw of them in Canada, but must go to 95 per cent. are unable to write their name. In Rome 95 per cent of the people could not read or write. He was a member of the P. P. A. organization; therefore they knew his politics. He had the whole shooting match in his trunk at home, and the history of Rome and the acts of Rome, taken from Roman history."

Some Catholics, who on all occasions voted with the Conservative party, and were present, were so disgusted with the coercion speeches of Mr. McColl and his henchman Davis, that they came away disabused, and swore that while persecution of this nature lasted they could never in conscience vote for a Tory.

### A Touch of Nature.

Tom Pieton was buried hundreds of feet in the ground in the Gaylord mine and he was on the ticket for school director. Knowing almost to a certainty that there was no chance of his being found alive, no one ventured to suggest that another name be substituted on the ticket. Every vote was recorded in his favor, and with a pathetic touch of human nature one of his neighbors said after the result was announced: "If he gets out alive the office is his, and if the poor fellow is dead we have respected his memory."

### NEW BOOK.

"The Reasonableness of the Catholic Creed and Practices," edited by Rev. J. J. Burke, is published by Benziger Bros., 35 and 38 Barclay street, New York. Price, 35 cents. This instructive work has now reached a second edition, which has been carefully revised.