

THE CANADIAN WEST

YOU CAN CHEER LONELY SETTLERS WITH COST TO YOURSELF

The coming Conference of the Catholic Truth Society of Canada which has been convened by the Most Reverend, the Archbishop of Winnipeg, to be held in that city next June, suggests that it is opportune to give an epitomized review of the early work of the missionaries throughout the great expanse of territory which now forms many of the Provinces of the Dominion.

July 16th, 1818, the day on which Fathers Provencher and Joseph S. Dumoulin arrived at Fort Douglas, may be regarded as the birthday of Catholicism and Catholic missionary work in the Canadian Northwest.

Shortly afterwards, the church of St. Boniface was established at the fort. From that time, the Missions extended gradually westward, slowly at first, but, aided by Him Who said "Behold I am with you all days," this progress has been sure, and now throughout the Western Provinces, the Hudson's Bay and Mackenzie River districts, and even to the far Yukon.

Fathers Provencher and Dumoulin carried on the work until 1831, when they were re-inforced by Father George A. Belcourt, who in 1833 established on the Assiniboine an Indian village known as St. Paul's mission. In the same year, Father Jean Baptiste Thibault reached the middle west, and in 1842 a new and larger field was opened when the same priest invaded the far West, or what is now Alberta, and preached to the Crees and the Black Feet of Edmonton.

About the same time, another missionary, Father Modeste Demers, began working throughout British Columbia, or New Caledonia, as that country was then called. In the spring of the following year, Father Jean Baptiste S. Bolduc re-introduced Christianity on Vancouver Island, where it had been planted at the time of the occupation of Nootka by the Spaniards in 1791-96. In the meantime, Father Jean E. Darveau was working among the hardened Saulteux of what is now northern Manitoba, when he was murdered in 1844 by Indians near Le Pas.

In 1846, two Oblates, Fathers Faraut and Taché, reached the Canadian West, the former inaugurating the Nativity Mission on the shores of the Athabasca. Fathers Maisonneuve and Tissot soon arrived to assist them, and later, Father Grollier, who was to become the Apostle of the Arctic Circle; while Father Lacombe, in 1852, started on his long career as an itinerant missionary over the Saskatchewan plains. Father Grollier founded the mission of Fond du Lac, on Lake Athabasca, in 1857, and Father René Reims established that of Lac la Biche. Then St. Joseph's Mission was established on Great Slave Lake, and, illustrative of the result of the Oblates' exertions in the North, it may be noted that, by the end of 1856, there remained of the seven hundred and thirty-five natives who formed the population of Ile a la Grace, only one hundred and forty-eight remained heathens.

The history of these missions is one of continued privations and suffering. The Indians at times were hardly able to feed themselves and families, much less to furnish food or clothing to the missionaries. Nevertheless, these aborigines, in spite of their precarious circumstances, often enough repaid, by a faithful discharge of their religious duties, the devotedness of their spiritual guides. In the far North, the Tachés, Farauts, Gradians, Grolliers, and a host of others, gladly endured the pangs of hunger and set at defiance the rigours of Arctic winters, and the fatigue of endless marches on snow-shoes, for the sake of the souls entrusted to their care.

In 1858, the Mission of Our Lady of Good Hope was founded on the Mackenzie River, just within the Arctic Circle, from which point the first Eskimo village was visited in 1860. Simultaneously, the difficult station of Lake Caribou, just southwest of the Barren Grounds was established by Father Vegreville. A not inconsiderable difficulty encountered was the increasing number of Protestant clergymen at scattered points, who, in some cases in addition to having powerful influence with the fur traders, had material resources which our missionaries could not command. In one instance, about 1870, the Lachaux tribe of the far Northwest, was to a great extent lost to the faith in this way.

However, in Saskatchewan, and in the adjoining region, new posts were established on all sides, and, in Northern Manitoba, even the old mission of Duck Bay, where Father Darveau had been martyred, was being revived. On November 30th, 1864, the Athabasca and Mackenzie Districts were erected into a separate Vicariate Apostolic, and Father Faraut consecrated as first Titular.

with the consecration in 1847 of Father Demers as Bishop of Vancouver Island, and the bringing in of some Oblates from the State of Oregon, great strides were made. One of the most consoling results of their work was the regeneration of the Indians of the Lower Fraser, whose change from habitual intemperance and other vices was perhaps the greatest ever accomplished with any body of people on the North American continent.

On December 20th, 1863, Father D'Herbomez became the first Bishop of the mainland. In 1871 the Holy See formed the Province of St. Boniface with Bishop Taché as Metropolitan, and three suffragans, Bishop Grandin, Titular of St. Albert and Vicar Apostolic of Athabasca; Mackenzie, Monsignor Faraut; and of British Columbia, Monsignor D'Herbomez.

The wave of white immigration now began to roll over a large portion of the still scattered and unsettled districts, which had been filled by so many devoted workers, with the consequent establishment of regular parishes, and the disappearance of the itinerant missionary, but the districts of Athabasca, Saskatchewan, Mackenzie, and the Yukon were long to remain rich fields for apostolic men, zealous for the lowest in the social scale. That the difficulties and even dangers attending the evangelization of the Indians had not disappeared from those territories was made evident by the crowning of Lake Athabasca, in 1875, of a veteran of the northern missions, Father Emile Eynard, and the freezing in 1874 of Louis Daze, a lay missionary of the St. Albert diocese, also the fate of Brother Alexis in 1875, being killed and eaten by an Iroquois companion.

We must not overlook the establishment of a number of Indian schools at Dunburn, Alberta (1884), Qu'Appelle, Saskatchewan (1884), St. Boniface, (1890), Duck Lake, Saskatchewan, (1897), while in British Columbia, schools were established at St. Marys, William Lake, Kamloops, and Kootenay.

In the Saskatchewan rebellion of 1885, seven Catholic missions were destroyed, and Fathers Fafard and Marchand were martyred. At the present time, while the more populous sections of the Western Provinces are fairly well provided with priests and churches, in comparison with earlier days, we have vast tracts of the Hudson's Bay country, the Mackenzie District, Northern British Columbia, Northern Alberta, and the Yukon, with not only their Indian population, but a large and scattered population of whites, while, in all this territory of hundreds of thousands of square miles, there is comparatively only a handful of missionaries. In most of the settlements, if the people receive a visit from a priest once a year, they consider themselves fortunate, so immense are the territories which one priest has to cover. In most cases they get their mail once every six months, or in some cases, perhaps four months.

It is difficult for us in cities or thickly settled portions of the country, and especially in the eastern Provinces, to realize that we have, in our highly civilized Dominion, territory where such conditions exist, and it is well that there is one thing in which all can join, however, and it will not call for an expenditure of—but very little, if any—money.

Every family, that is—every Catholic family subscribes to, or should subscribe to a Catholic weekly or monthly periodical. When it is read it is too often destroyed.

Did you ever consider how those lonely families on the trackless wastes of the vast north and west would appreciate these papers and magazines. The missionaries tell us that they, virtually, devour them. They are too poor, or it is too difficult to subscribe; post-offices are too scattered and distant, and therefore it takes some organization which will find a way to have these evidences of your charity and zeal, by which to assist them in retaining their Faith and their thoughts of Our Lord and His Holy Mother.

The Catholic Truth Society of Canada is that organization. Write for instructions about what to do. Tell what you can contribute to the Remailing Committee. The Head Office is at 67 Bond Street, Toronto.

ROCHESTER TO HAVE CATHOLIC COLLEGE

Aquinas Institute is the name given to the new Catholic College which Right Rev. Thomas F. Hickey, Bishop of Rochester, and several priests and laymen have incorporated as an institution for secondary studies. The new college will be established in Rochester. The bill authorizing the college was signed by Governor Miller. Section 111 of the bill states that "the object of the corporation shall be the religious, moral, secular, physical, and general training, in-

struction and education of students; to conduct instruction in secondary education in the academic and business courses; to conduct a college or university for higher education; to teach such branches of learning, science or knowledge as the trustees may deem advisable; to confer literary, scientific, technical, and professional degrees, and in testimony therefor award certificates and diplomas; the promotion of science, literature, art, history, and other departments of knowledge."

A NEW A. P. A. MOVEMENT

WILL USE POLITICAL METHODS OF ANTI-SALOON LEAGUE

With a frank avowal of the intention to enter politics "along the lines employed by the Anti-Saloon League," the Evangelical Protestant Society, a new anti-Catholic organization marshaled by leaders of the Methodist, Presbyterian, and Baptist churches, has started a national campaign against the Catholic Church from headquarters just opened in New York. Bishop William Burt, former head of the Methodist propaganda in Italy, and Rev. Dr. David James Burrell, pastor of the Marble Collegiate (Reformed) Church of New York City, are among those enumerated in the list of charter members of the new society. Others of its founders are Rev. Curtis Lee Laws, Rev. Robert Stuart MacArthur, Rev. Frank M. Goodchild, and Rev. John Roach Straton, all Baptist ministers. Associated with them in the organization is Gilbert O. Nations, editor of The Protestant and former publisher of the Menace.

"TO DEFEND DEMOCRACY"

The officials of the society announce that it was initiated "to defend American democracy against the encroachments of Papal Rome." Accompanying the letter explaining the purposes of the Society was a manifesto which was in part as follows:

"The Roman Catholic Church is the outstanding peril to America and the world. It has always claimed a 'divine right' to rule the world, both religiously and politically, and since the War it has engaged in a desperate effort to make good its claim. Its intrigues have been directed mainly against Great Britain and the United States. It is well known that the Roman Catholics have determined 'to make America Catholic,' if possible, to create hostility between the United States and Great Britain, in order to prevent the close co-operation of Protestant countries; to undermine our Public school system in the interest of parochial schools, where Romanism may be taught; to rewrite American history in the interest of the papacy, and thus to poison the minds of even Protestant children; to secure strategic positions in our Government for the increase of Roman power and the furtherance of Roman designs . . . to hold the balance of power in this country through the activity in politics of Tammany Hall, the Knights of Columbus, the Jesuits and other subsidiary organizations, and, finally, to undo the work of the great Reformation of the sixteenth century."

"BORN IN PRAYER"

The spiritual leadership of the Pope is stressed as a thing to be opposed, and it is declared that "a citizen owing primary allegiance to an autocratic sovereign in Rome can not be loyal to the Constitution and the Government of the United States." The Society intends also, says the manifesto, "to lift the ban which is now laid on the secular press by the Romanish Church against the publication of matter unfavorable to Papal designs." In the call for charter members it is stated: "This movement was born in prayer."

Dr. Burrell, in a statement issued to reporters, says that the Society "does not seek to antagonize members of the Roman Church whether they be its people or its priests." Dr. Straton declined to make any comment on his connection with the Society when the New York Times requested a statement from him.

FOCH AT CATHOLIC SCHOOLS IN THE ORIENT

Marshal Foch has made a special trip to Tourcoing to preside at a conference organized by Msgr. Lagier, director of the work of the Schools of the Orient. Before a large audience, in which were represented all the prominent persons of the district, Msgr. Lagier showed that in view of the changes in the Orient resulting from the dislocation of the Ottoman empire, it is more important than ever to support the work of the Catholic missions: Discalced Carmelites, Dominicans, Capuchins, White Fathers, Brothers of the Christian Schools, Ladies of Charity, Little Sisters of the Poor, etc.

The work of the Schools of the Orient was founded in 1856 in Paris in order to encourage the return of the oriental countries to Catholic unity. Highly recommended by the Supreme Pontiffs, who have enriched it with indulgences, it invites its members to pray for the union of the churches, and it supports more than 2,000 schools. These schools do not receive Catholics alone. That of the Christian Brothers at Rhodes, for instance, numbers among its students 19 Catholics, 73 Schematic Greeks, 35 Mussulmans, and 30 Jews. At the Brothers' School at Tripoli, in Syria, out of 336 pupils there are 144 Catholics, 81 Mussulmans, and 141 Schematic Greek.

The conference held at Tourcoing was greatly applauded. Among those who attended were the Archbishop of Cambrai, the Bishop of Lille, the mayor of Tourcoing, the General in command of the Army Corps of Lille and the President of the Chamber of Commerce. The Lille-Tourcoing district is the one in which the largest number of missionaries is recruited for the oriental missions.

OBITUARY

JOHN COOGAN
Cobourg Morning Post, March 18

The Cobourg World has been greatly bereaved in the very sudden death on Wednesday night of Mr. John Coogan, for many years its capable and highly esteemed foreman. Mr. Coogan was apparently as well as usual on Wednesday, excepting that when he returned to the office after the noon hour, he was seized for a moment or two, with a slight heart difficulty, which was quickly passed, and he continued his work. At night he ate a hearty supper and then came back to The World Office for a while, returning home shortly before ten o'clock. Soon after going into the house, he took a weak spell and lay down. Mrs. Coogan wished to call a physician but he would not consent at first, making light of his illness. A little later he consented, and Dr. Ferris hurried to his bedside, but found life practically extinct. All efforts to revive him proved ineffectual. Although he had not complained of any illness, Mr. Coogan had possibly not been quite up to his average health for a few weeks past, but it was not known either by The World staff or in his family, that he had experienced any heart difficulty, before the day of his death.

Mr. Coogan went into The World Office when he was only twelve or thirteen years of age, as an apprentice with the late Mr. M. W. Williams, who was then its proprietor. He served his apprenticeship with capability and satisfaction and was soon afterwards promoted to the position of foreman, a position which he filled with marked ability up to the day of his death. The World has experienced a severe loss in his passing, which however, is incomparable with the loss and desolation that has come so suddenly upon his beloved family.

Mr. Coogan was a son of the late Mr. John Coogan of this town, and had spent almost his entire life in Cobourg. Of a genial, kindly nature, he had many friends, while his ability as a printer of skill and taste was recognized not only here, but beyond the confines of his home town. After the death of his father, fifteen years ago this month, he continued to reside with his aged mother, whose comfort and happiness, was his lifelong care. Mr. Coogan married Miss Mary Murphy, who with their family of three bright young children, Jack, Margaret and Jim, mourn the loss of a kind, thoughtful husband and indulgent father, and his mother of a dutiful son. With them, and with his brother, Mr. P. J. Coogan, New York, and his sisters, Sister Irene of Lindsay; Mrs. Charles Carroll, Hamilton Tn., and Mrs. John Grosjean, "The Grilly," Haldimand Tn., The World feels the deepest sympathy, which will be united in generally by citizens of the town.

ALTARS ON STEAMERS

The recent orders issued by the Cunard Steamship Company that provision for altar, vestments and vessels for the celebration of Mass be made aboard their passenger ships to Europe was indirectly the result of a protest made by the Right Rev. P. J. Muldoon of Rockford on one occasion when he was refused permission to say Mass for first class passengers in the first-class cabin.

It was chiefly through the diligence of John I. McGrane of New York that the incident was capitalized to the benefit of Catholics traveling overseas. Bishop Muldoon had been refused permission to celebrate Mass in the first cabin by the captain of one of the Cunard liners. He protested so vigorously, declaring that he would call the matter to the attention of the Catholics of the United States, that permission was finally given him. On his arrival in New York he communicated with Mr. McGrane and made a statement and complaint to the Cunard Line, indicating that not only should a general order be issued for Mass on the first-class side, but that it would be well to supply a portable altar and vestments.

As a result of the manner in which Mr. McGrane followed up this complaint the steamship company instructed its supply agent at Liverpool to see that all ships were properly equipped for the celebration of Mass.

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The National Shrine of the Immaculate Conception as the Catholic University will furnish a material link in the bond of devotion to Our Blessed Mother, that united the Catholics of North America with those of South America, according to the plans of a little group of Ibero-Americans in Washington, who are making provision to arouse the interest of South America and Central America in the shrine.

This group is headed by Dr. Joaquin Coutinho and will carry out its work by means of personal correspondence and through short articles about the shrine to be published in Catholic papers of South America. Already South America and Central America have displayed great interest in the shrine which promises to be representative of the entire western world. One wealthy Peruvian has pledged \$50,000 for the erection of one of the large chapels and has donated six rare and valuable oil paintings to the art collection. Another Catholic from Nicaragua has pledged himself to complete one altar and to furnish all the necessaries for offering up the Holy Sacrifice. There have been numerous other donations from South America.

DIEL

FRANKLIN.—At Hyndford, Ont., on April 6, 1922, Mrs. Margaret Franklin, aged seventy-two years. May her soul rest in peace.

COLLINS.—At his home in Moira, Ont., on Tuesday, April 4, Mr. William Collins, aged sixty-five years. May his soul rest in peace.

BEHARD.—At his home in Court-right, Ont., on Friday, March 31st, Charles Behard, in his seventy-eighth year. May his soul rest in peace.

BLAKE.—At her late residence 833 Mary St., Hamilton, Ont., on Tuesday, Feb. 21st, 1922, Margaret Coleman, beloved wife of James Blake. May her soul rest in peace.

FEENEY.—At the residence of her son, Patrick Feeney, Hagersville, Ont., on Monday, March 27th, Mrs. Catherine Feeney, widow of the late James Feeney, aged ninety-one years. May her soul rest in peace.

EUSTICE.—At her late residence, 518 Wilson Street, Hamilton, Ont., on Saturday, March 18, Mrs. Selena Eustice, widow of the late John Eustice. May her soul rest in peace.

MCISAAC.—At her home, 262 Bentinck St., Sydney, N. S., Nov. 22, 1921, Catherine, beloved child of Mr. and Mrs. P. A. McIsaac. Aged nine years and two months. May her soul rest in peace.

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