

THE CHURCH IN CANADA

From a Lecture recently delivered in Toronto by Mr. D. A. O'Sullivan, A. M., and printed in D'neahoe's Magazine for July.

To the student of history the title, 'The Church in Canada,' can have but one meaning—the Catholic Church. Indeed, if some speaker to-night, in New York or San Francisco, adopted as the titles of his address, 'The Church in North America,' meaning thereby the Catholic Church, he need not be long in convincing his audience that his title was appropriate. Long before a foot of soil in Virginia or Massachusetts was chartered by any English or Continental adventurer, the Catholic Church had taken possession of this whole country. Long before the Pilgrim Fathers imported that persecution in the New World which they fled from in the Old, there were French missionaries along the St. Lawrence and the Mississippi. The Jesuits were at Quebec before Queen Elizabeth had time to enact more than that she was the head of a new church. For two centuries and three-quarters the Catholic Church has been an active visible power in this continent, and there is no institution in American history to-day, that has come so promptly and has grown so astonishingly as the Catholic Church.

Canada, it need scarcely be said, was formerly a French colony. During 150 years or more, all that territory extending along the St. Lawrence and westward to the Rocky Mountains, with the land along the valley of the Mississippi down to the Gulf of Mexico; made up the New France of North America. The English and Spanish colonists were between these lines and the Atlantic; the West was uninhabited. The general reader of history may suppose that the loss of Canada to France meant only what is now Ontario and Quebec territory; but it meant a great deal more; because after the fall of Quebec the French were unable to retain all the Mississippi region, and there was necessarily other losses afterwards. It is not with these political changes we have to deal. France in those days had a Catholic Government, which cared for the Church in times of peace, and in times of war; and it was always a matter of deep concern that the religious rights of her subjects should be held sacred.

I mention the extent of territory, to show how great the state of France was in the New World, and what a prodigious field was opened up for the Church and the missionary. No one who knows anything of history would be believed if he said that the Catholic Church has been afraid to face the task of converting the nations. The sixteenth and seventeenth centuries were the ages of great missionary labor. Societies in Rome and in Paris sent out missionaries to China, to India, and to America. So far as Canada is concerned the two Orders led the way, the Jesuits and the Recollects. In 1611 two Jesuit missionaries came to Quebec, and every few succeeding years thereafter these pioneers and their successors were reinforced by other brethren, as death in its various forms thinned their ranks.

Twelve years thereafter, one of the greatest societies in the Catholic Church was established, the Society for the Propagation of the Faith; and about this time, the energy of the French foreign missionaries were directed to the same great work. In no part of the world was the conversion of the heathen more attended to than in this part—North America. The history of the Church in Canada, in these early days, is minutely detailed in the record of the Jesuits, and you will find the names of Brebeuf, Lalemant, Jogues, and many others, missionaries and martyrs. Later, we have the more familiar names of the early explorers, Marquette and Hennepin. Here in our province we have the missions of Penetanguishene, Sault Ste. Marie, Sandwich, and many others, founded now 200 years or thereabouts. It is a remarkable circumstance, that there is more accessible information regarding the Church in Canada, for the first half of the seventeenth century, than there is for the last fifty years of this present century.

This vast territory of New France was, in very early times, placed under the charge of a French archdiocese (Rouen), and for about fifty years Canada, or New France, was an outlying portion of that diocese. In the middle of the seventeenth century the Church in Canada was put under the immediate control of the Pope, and curiously enough; this has been a matter of considerable discussion. You will find it stated with great emphasis that the Church in Lower Canada up to the time of the Vatican Council in 1870 was part of the French National Church; and that was something very different from the Roman or the Catholic Church. These statements are incorrect and untrue. There was something of a contest, it is true, in the middle of the seventeenth century, as to whether or not the Church in Canada should be under the immediate control of the Pope or under that of the Archbishop of Rouen; but the fact is that in 1659, Bishop Laval took charge of New France as the Vicar of the Pope, or Vicar Apostolic.

The diocese of Quebec was erected fifteen years afterwards, and there never was a Bishop of Quebec, in French times, who was not first nominated to that position by the Pope. Quebec, as the sole diocese of British North America, numbers twelve Bishops, six in French, and six in English times. The first of these is the illustrious Bishop Laval; the last Bishop Plessis, who died in 1825, just before the year the diocese of Kingston was parcelled out for Upper Canada. This distinguished man, Bishop Plessis, is probably the most renowned figure in the Canadian Church or in Canada, and well worthy of the interesting biography of him written by Abbe Ferland. It was he who resisted the encroachments of the Crown to make the Catholic Church a church established by

law; he it was who rendered nugatory in this country the act of supremacy of Queen Elizabeth. He it was who insisted in his standing as Bishop when the bigoted colonists desired him to be recognized but as the Chief Superintendent of his Church in Canada. But for him, also it would be difficult to say how the war of 1812 with the United States might have ended. He procured the division of his great diocese, the largest perhaps even in the Church, and sent Bishops to Nova Scotia, to the Gulf Islands, to the Northwest, to Montreal, and to this (Upper Canadian) province. After Quebec itself, Newfoundland had first its Bishop, Bishop O'Donnell, who was subsequently transferred to Derry in Ireland. Newfoundland has always stood aloof from Canada politically and ecclesiastically, and, to-day, forms no part of the ecclesiastical provinces of Canada, but is immediately subject to Rome. About the year 1820, some on the same day, and others within a few months thereafter, there were sent out by Bishop Plessis several Bishops, French, Irish, and Scotch and it is to one of these and his province that I will devote the remainder of my theme.

Upper Canada, or Ontario, is now and has been for sixteen years past an ecclesiastical province with the well-known Prelate of this city and its Archbishop. Seventeen years ago it was an outlying portion of Quebec, and in the year 1816, Bishop McDonnell was named an auxiliary of Bishop Plessis, and consecrated Bishop on the last day of the year 1820. Six years later, Upper Canada was erected into a diocese, with Kingston as the ecclesiastical See. It need not be said that Bishop McDonnell was the first Bishop.

The Church in Upper Canada starts out with a martial figure in the person of its first Bishop. He was a man that might have gone to the Crusades, and doubtless would have prayed and fought as seemed best to him at the time. He came to Canada in the first years of this century, no stranger to hard work or to disheartening difficulties. He was in Ireland as chaplain to the Glengarry Fencibles during the troubles of '68 he had lived through the riots against Catholics in Scotland that followed the Gordon riots in England. He probably stood too well with the aristocratic element of Upper Canada to be popular with that element, which has never found favor with the second-hand royalty that comes here to represent the Crown. That is probably more to his credit than to theirs, and it was, no doubt, a matter of gain to the Church, that the acting sovereign of Great Britain could have been under such obligations to a simple priest the chaplain of another, a Canadian Glengarry Fencibles. For Father McDonnell, after his experiences in Ireland, Scotland, and Spain, where he was educated, lived here during the war of 1812, as missionary priest and during the troubles of the rebellion of '37 as Bishop of Kingston.

Kingston was created a diocese just sixty years ago, and it is stated to be the first diocese established in a British Colony since the so-called Reformation. In 1819, the diocese of Quebec was erected into an archdiocese with two auxiliary or suffragan Bishops, one for Upper Canada and one for New Brunswick. Bishop McDonnell was consecrated on the last day of the year 1820, there is to be found a notice of the Bishop of Montreal some three weeks later, and the Bishop of New Brunswick about six months after that.

There is no doubt but Montreal might have ranked before Kingston had not the British Government opposed a division of the Quebec diocese. Indeed, in an old colonial Gazette of the 1820 there is to be found a notice of the Bishop of Montreal and of the Archbishop of Quebec, but both of these titles were dropped from motives of prudence. While the disputes with the governor and Bishop of Quebec were going on, Bishop McDonnell went to England and arranged matters more satisfactorily, and Kingston was recognized. The old French Bishops and all these Scotch Bishops took titles from extinct churches in Asia or Africa, usually ones with a long Latin name, and Bishop McDonnell at first had one of these, but later he was Bishop of Regiopolis. Although this is a foreign word, in close examination it turns out to be nothing more than a Latin form for the King's city, or King's town, or Kingston.

Bishop McDonnell lived for thirty-six years in Canada and died in 1840, the year that Upper and Lower Canada were united. He and three or four clergymen had the whole of this province to look after for about twenty years. At his death there were some forty priests and a Coadjutor Bishop in Upper Canada. He lived chiefly in Glengarry, and a gift of land there was the foundation for an endowment afterwards applied to a Catholic College at Kingston. His letters show that, between the Irish Scotch, and French folk, he had his hands full. He was a member of the Legislative Council of the old province of Upper Canada, and was, therefore, with the Anglican Bishop, an honorable as well as a Right Reverend personage. He had a pension from the Crown of about 600 pounds a year, and the money from the Government paid fifty years ago for the support of the Church passed through his hands—some \$5,000 or 6,000 annually.

Bishop McDonnell says that when he took charge of this province in 1804 there was but one other priest to help him in the missionary work between Glengarry and Sandwich, and that this one soon deserted his post. At the end of about twelve years an old almanac gives the information that there were six priests in Canada West, two in Sandwich, two in Glengarry, one in Perth and one in Kingston. After the lapse of another dozen years the clergy increased to fifteen in number; but even in those days the missionary labor must

have been very great, for two did all the work between Toronto and Kingston, and four attended for all north and west Toronto. The total number of Catholics in this province then, in 1830, were probably not as many as now are in the parish of St. Mary's, Toronto. At the end of the next five years the clergy increased to thirty-five, and the Catholic population to over 15,000.

It was at this time that the Government of Upper Canada used to give money for the support of churches. In 1833, \$900 were paid out to Catholic churches, and about half that sum in 1834. This does not include what was paid the Bishop and clergy, because in the latter years the public account shows that the Bishop alone got over L500. The clergy in 1832 got nearly L300. In those good old days we had four favored denominations in Upper Canada; the Church of England, the Methodist, the Presbyterian, and the Roman Catholic.

After the death of Bishop McDonnell in 1840 his coadjutor, Bishop Gaulin, succeeded to the See of Kingston, and two years later the diocese of Toronto was erected with Bishop Power as its first Bishop. As is better known to some of you than to me, he died of fever, in 1847, while looking after the emigrants.

Two great questions appear on the surface of our past in this country; one of these arose out of the fact that the Crown of England, in order to make provision for its Church, set apart one seventh of the land for its support. This was done at the time Upper Canada was separated from Lower Canada; nearly 100 years ago. This appropriation gave rise to what is known in history as the Clergy Reserves, and for fifty years furnished materials for religious strife. It was apparent that this state of things could not continue—the other denominations were equally well entitled to State aid; and so after much discussion and reporting and small civil war, the endowments were put an end to, and in time the Reserves disposed of altogether. The Church of England is now in this province, and indeed in any British Colony, in no position different from any other religious body; it is not an established Church, and in some respects it is legally no part of the Church Establishment of England. Many years ago the members of the local House passed a resolution that the Church of England was not established in this province, and to show they were in earnest, they notified the chaplain that his services were no longer required. One of the maritime provinces passed an act establishing the church of England and another of them can point with no pride to a regulation forbidding any Roman Catholic from settling therein.

In England we have a good deal of talk now about Established Churches, and it will be recollected that some ten years ago, or more, a case rose in Montreal in which it was endeavored to be shown that the Catholic Church in Quebec was an Established Church. This was the Guibord case; and the point was whether an excommunicated person ought to be buried in a consecrated cemetery. The Privy Council Judges held that Guibord was not an excommunicated person, and therefore was entitled to burial. They did not decide the question of an establishment, though they hinted of it. The Catholic Church however, in Quebec or any other country at any time in history, has not been an Established Church in the sense in which that phrase is current in popular language. In England the Church was Catholic before it was established, and when it was established it ceased to be Catholic.

The other source of some ill feeling in this country was the question of separate education for children. This school goes back to the first year of this century, especially in Quebec; but in Upper Canada it assumed no great public importance until the union of 1840. In the very next year the legislation took place, and by that by amendments from the present Separate-School Law, Bishop McDonnell devoted a good part of his means to the question of education, and his great ambition was the founding of a college where his clergy would be educated.

The Church in Canada has a brilliant history under circumstances unknown in any other British Colony in America or elsewhere. Colleges and convents, schools and churches, can be traced back for two hundred years. The Church has its roll illustrious martyrs and brave explorers; it has given its aid to science; it has made history. During all that time there has been troubles, it is true, but no grave scandal, it has stood up for constituted authority; it has repelled invasion; it has preserved this country to its present owners. One need not be reminded that in 1776, the revolutionary period in the United States, three distinguished exiles were sent to Montreal to seek aid against England; and how their overtures were rejected; or that later, in the war of 1812, the attitude taken by the illustrious Bishop of Quebec prevented this country from being a State of the American Union.

There is no religion in Canada that, as history goes, has done as much to preserve Canada to the Canadians, to maintain law and order as the Catholic Church, and there is no Church that ever had or ever will have the same power in the State as she has. The Catholic Church in Canada is no insignificant or unworthy part of the Church of Rome; but she was more cause of pride in her relationship than in her own merits. Magnificent and admirable as she is in her share of the conquest of the New World, she is but a ray of reflection of that august institution that claims her as a child—that claims to be the mother of churches. There is no fact in history, ancient or modern, that bears any proportion to the establishment, the perpetuity, and the expansion of the Catholic Church. Here is a supremacy not kingly nor national, but presiding over the family of nations. To be a part of that Church is to claim connection with hu-

manity for all time; to be exempt from the law of mortality which consumes all earthly things, and to be the chief and irrepressible fact in the world's history. While a Catholic has good reason to be proud of the Church in this country, it is the lesser portion of that exultation a man may feel who belongs to a corporation—a guild that has no equal—that is the ever present fact of the past, and will be the necessary condition of the future; that will survive kingdoms and dynasties and will be as much the subject of reproach and delumy in a thousand years from this, if the world lasts that long, as it was a thousand years ago—as it is to-day.

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This Province was erected by His Holiness Pius IX. Sept. 22, 1871, and comprises the Archdiocese of St. Boniface, 2nd. the Diocese of St. Albert, 3rd. The Vicariate Apostolic of Athabasca Mackenzie, 4th. The Vicariate Apostolic of British Columbia.

ARCHDIOCESE OF ST. BONIFACE. Comprising the provinces of Manitoba a portion of the N. W. Territories, and the District of Keewatin.

Former Bishop—Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 1858.

Arch. Most Rev. Alexander Tache, O. M. L. D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, Nov. 28, 1861, translated to St. Boniface June 7, 1863; nominated Archbishop of St. Boniface, the day of the erection of the metropolitan See, Sept. 22, 1871

CHURCHES AND CLERGY. St. Boniface Cathedral, Rev. F. A. Dugas, M. P., J. Messier, curate; A. Maisonneuve, O. M. L. P., agent for St. Revs. Bps of N. W. T. George Dugas chaplain of the academy Joseph McCarthy O. M. L. secretary. St. Vital, attended from St. Boniface.

St. Mary's Winnipeg; Revs. M. Outlette, O. M. L. P., A. E. Cahill, O. M. L. Curate. Church of Immaculate Conception, Winnipeg; Rev. A. A. Cherrier. Provincial Penitentiary, Rev. C. Cloutier

Rat Portage, Rev. T. L. Baudin, O. M. L. St. Patrick's Church, Selkirk and Peguis—Rev. J. Allard, O. M. L. St. Norbert—Rev. J. M. Ritchot. St. Agathe—Revs. C. Samoisette and P. Pelletier.

St. Francois Xavier, Rev. F. X. Kavanagh. St. Charles, Rev. Dandurand, O. M. L. St. Anne des Chenes and St. Joachim, Rev. Girard.

Lorette, Rev. J. Dufresne. St. Laurent and other missions of Lake Manitoba, Revs. F. Camper, O. M. L. H. Gascon, O. M. L. J. Campeau, A. Dupont, O. M. L. and Bro. Mulvihill, catechists. The missions Lake Qu'Appelle, Fort Ellice, and the missions Lake Qu'Appelle, Lebrét, O. M. L. J. Decourby, O. M. L. J. Hugonard, O. M. L. Magnan and LePage.

St. Jean Baptiste de la Riviere aux Prunes Rev. D. Fillion. St. Joseph, Rev. M. Pelletier. St. Pierre de la Riviere aux Plats Rev. J. Joly, St. Pie and Emerson J. N. Jutra. Fort Alexander, Rev. A. Madore, O. M. L. and Bro. J. B. Doyle.

St. Joseph and other Missions, East Lake Winnipeg, Rev. J. Marcoux. St. Leon, Rev. C. Bischoff. St. Alphonse and, M. D. de Lourdes Rev. L. Campeau. St. Charles Portage la Prairie, Rev. J. McCarthy O. M. L.

Brandon, Rev. J. Robillard. Regina, Rev. D. Gratton. Wood Mountain, Moose Jaw, and Medicine Hat, Rev. P. St. Germain, O. M. L.

EDUCATIONAL AND OTHER INSTITUTIONS. Theological Seminary and College of St. Boniface—Teaching staff: Rev. Fathers Lory S. J. (director), Drummond, S. J.; Franch S. J. Lusser, S. J.; Blain, S. J.; O'Brien, S. J.; Gaudin, S. J.; Rev. J. Drouin, and J. Ross. Ecclesiastical Studies—Messrs. Cameron, Gillis, Montreuil, Dubois, Turcotte; Langlois, Brothers Gaudet S. J.; Fortier S. J.; Blouin, S. J.; Lefebvre S. J.

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St. Norbert's school—Sisters of Charity, Boarders 20, day scholars 50. St. Francois Xavier's school day scholars—Sisters of Charity, Pupils 55. St. Mary's Academy (Winnipeg) day scholars and boarders—Sisters of the Holy Names of Jesus and Mary, Sister superior Mary John of God, Boarders 60, day scholars 130.

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P. O. Inspectors Office, P. O. Inspector, Winnipeg man., 29th July 1886.