

1840

Walden Journal

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A Short Account of the Work of the Congregation of

# The Oblates of Mary Immaculate

1860



1910

## To Commemorate the Golden Jubilee

of their Permanent Establishment on the  
Mainland of British Columbia



FROM time to time public attention has been directed to the great work being accomplished by the members of a band of Missionaries, among the Indians of Canada. Their work has been to evangelize and civilize the native tribes, and it has resulted in both the spiritual and temporal betterment of the Indians. That from the very start their undertaking has been successful is witnessed by the frank avowals of the scientific explorer, and by the hardy miner and prospector of the early days, who declared that they could venture with safety into the unexplored wilderness, and among its Indian inhabitants, if the Missionary had preceded them, and by his teaching had begun to tame their wild impulsive nature, which otherwise would have been a constant menace to life.

These intrepid Missionaries, who carried the Christian Standard into the stronghold of Satan, and planted the Cross of the Redeemer upon the superstitions of paganism, were the Missionary Oblates of Mary Immaculate. The arduous labors of these devoted men recall the memory of the monks, who, in bygone ages, drained the swamps and cleared away the forests of Europe, and christianized our forefathers. The Oblates of Mary are a religious congregation, approved by the church, whose members make the three vows of poverty, chastity and obedience. They live in community, and follow under the guidance of a superior, rules approved by the highest ecclesiastical authority. Their object is



CHARLES JOSEPH EUGÈNE DE MAZÉNO  
GÉNÉRAL DE BRIGADE  
Supérieur Général et Président des Bataillons de 1<sup>re</sup> et 2<sup>e</sup> Division

to spread the gospel, by converting the heathen, and by laboring in Christian lands, more particularly among the ignorant and destitute, as is implied by their motto: "To preach the Gospel to the poor He hath sent me."

The Congregation was founded at Aix, in Provence, France, by the Rev. Charles Joseph Eugene de Mazenod, a distinguished young priest, the last male descendant of a noble family of Provence.

The labors of the Congregation were at first confined to the poor humble peasants of the south of France, who, as a result of the French revolution of 1789-1793, were buried in ignorance and spiritual neglect. Their success was marvellous, but their numbers too few to meet the constant demands for their services. In the year 1841, however, an occurrence, quite unexpected, led, in the designs of Divine Providence, to the rapid increase and spread of the Oblates of Mary, not only in France, but also in America and various other parts of the world. In that year Bishop Bourget, of Montreal, begged the Founder to send some of his missionaries to Canada to evangelize the Indians scattered along the Gulf of St. Lawrence, the banks of the Ottawa, and the shores of the Hudson Bay. In response the venerable Monseigneur de Mazenod sent him a little colony of missionaries. This was the first step in the work of foreign missions which the Oblate Fathers now carry on so extensively and with so much success.

In 1847 a similar request came to Monseigneur de Mazenod from Bishop A. M. Blanchet, then at the head of the diocese of Walla Walla, in Oregon. His wish was likewise acceded to, and the Rev. Father Pascal Ricard, superior to the band, Cyrille Chirouse, Charles Pandosy and George Blanchet, accompanied by Brother Verné et



Most Rev.  
AUGUSTINE DONTENWILL,  
O.M.I., D.D.  
Superior General

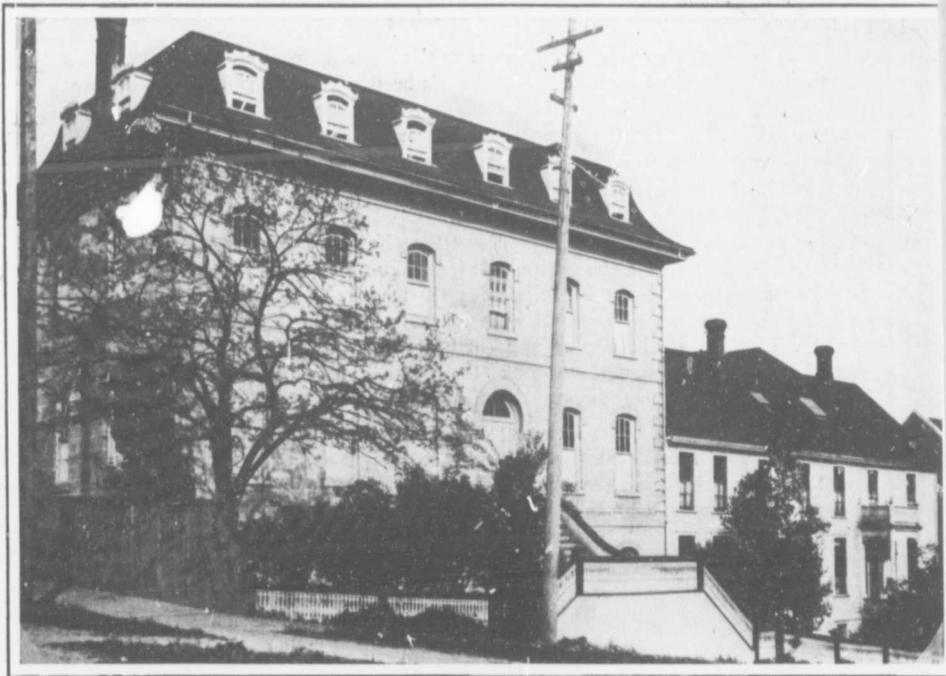


out for their long and wearisome journey across the American continent, reaching Walla Walla on the 5th of September, 1847. Other Fathers and Brothers followed them at short intervals. Several missions, in what is now the State of Washington, date from this period. The mission of Yakima was founded in October, 1847; that of Olympia in May, 1848. In March, 1852, a mission was also established among the Cayouses, and later, in September, 1858, one among the Snohomish tribe, at a place where Tulalip now stands.

The work of the Oblate Fathers on Puget Sound was a difficult but very successful one. It was, in the strictest sense of the word, a pioneer undertaking among roaming native tribes, whose survivors cherish to this day the memory of the old missionaries who have long since gone to their reward. It may be said here in passing, that it was Father Casimir Chirouse, O. M. I., who assisted old Chief Seattle in his dying moments, and afterward conducted the funeral service of the church over his remains. The Metropolis of Washington will forever perpetuate the name of the old chief.

When, in 1857, the Oblates were called to British Columbia, the headquarters for their missions were transferred from Olympia to Esquimalt, near Victoria, on Vancouver Island, and as opportunity allowed, the Fathers gradually withdrew from their missions on the Sound and began to labor with undiminished zeal in the diocese of Bishop Modeste Demers, titular of Vancouver Island. His diocese then comprised the whole of what is known as British Columbia.

From Esquimalt as a centre, Rev. Father d'Herbomez, afterwards Bishop d'Herbomez, directed the various missions and supplied both the mainland and the island with



St. Louis College, New Westminster, B. C.

Fathers and Brothers. The mission on Okanagan Lake was founded in 1857, and at that time the only inhabitants were half-naked savages, who led a miserable life. In 1860 the Rev. Father Fouquet, O. M. I., established the first mission on the Fraser River, in a small village, which had been built by the earliest white settlers, who had been attracted there at the time of the gold excitement in 1850. This village has since developed into the thriving town of New Westminster. It was also Father Fouquet, O. M. I., who founded another mission thirty miles farther up the Fraser, at St. Mary's Mission. These two establishments were intended as centres of civilization for the five thousand Indians scattered along the banks of the great waterway.

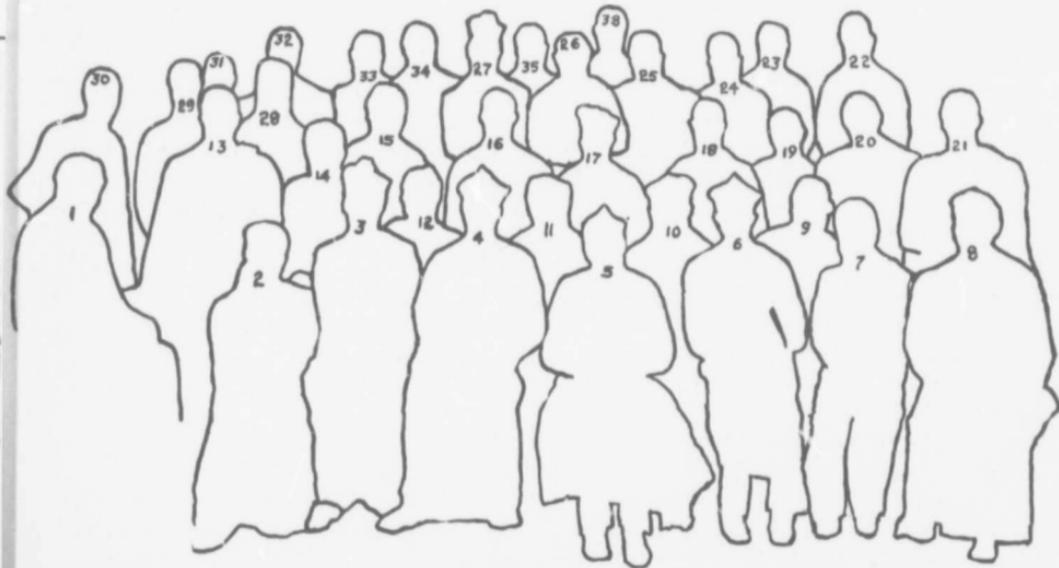
NOTE.—Our friends and readers will be pleased to know that the Rev. Father Fouquet, O. M. I., is still in our midst and actively at work. He has now reached the ripe age of eighty, and continues, in spite of his years, to minister to several churches in the Fraser Valley. He has been one of the most active and successful Oblate missionaries in British Columbia. We shall have occasion, later on, to refer to some of Father Fouquet's experiences in the British Columbia missionary field.

The first Indian School was started by the Fathers at St. Mary's Mission in 1862, and entrusted to the care of Rev. Father Gendre. It is still in a flourishing condition, and has proved one of the principal means of civilizing the Indians, for whose sole benefit it was established.

In August, 1863, Father Pandosy was sent with a companion to start a mission at Fort Rupert, on the northeastern extremity of Vancouver Island, for the conversion of a numerous tribe of Indians called the Kwakiols. They were a most degraded, immoral



Clergy Present at Jubilee Celebration Aug. 15, 1910



KEY OF GROUP (on Opposite Page)

- |                                                                |                                   |                                                                                                    |
|----------------------------------------------------------------|-----------------------------------|----------------------------------------------------------------------------------------------------|
| 1. Very Rev. H. Grandin, O.M.I. Provincial                     | 11. Rev. J. M. Lejeune, O.M.I.    | 25. Rev. J. Tavernier, O.M.I.                                                                      |
| 2. Rev. E. Peytavin, O.M.I.                                    | 12. Rev. E. W. Connelly, O.M.I.   | 26. Rev. P. M. Conan, O.M.I.                                                                       |
| 3. Very Rev. J. Welch, O.M.I.                                  | 13. Rev. D. Jeannotte             | 27. Rev. J. O'Neill, O.M.I.                                                                        |
| 4. Right Rev. E. O'Dea, D.D., Bishop of<br>Seattle, Wash.      | 14. Rev. E. Kauten                | 28. Rev. O. Charlebois, O.M.I., Consecrated<br>Vicar Apostolic of Keewatin, 30th<br>November, 1910 |
| 5. Most Rev. Neil McNeil, Archbishop of<br>Vancouver, B.C.     | 15. Rev. F. C. P. Campbell        | 29. Rev. A. Madden, O.M.I.                                                                         |
| 6. Right Rev. Alexander MacDonald, Bishop<br>of Victoria, B.C. | 16. Rev. J. Rocher, O.M.I.        | 30. Rev. J. F. McNeil                                                                              |
| 7. Rev. L. Fouquet, O.M.I.                                     | 17. Rev. A. Michels, O.M.I.       | 31. Bro. Vincenzo, O.M.I.                                                                          |
| 8. Rev. W. O'Boyle, O.M.I., D.D.                               | 18. Rev. A. Naessens, O.M.I.      | 32. Rev. J. Duplanil, O.M.I.                                                                       |
| 9. Rev. P. LeChesne, O.M.I.                                    | 19. Rev. P. Claessen, C.M.        | 33. Rev. J. B. Salles, O.M.I.                                                                      |
| 10. Rev. E. C. Chirouse, O.M.I.                                | 20. Rev. John Wagner, O.M.I.      | 34. Rev. J. M. Panhaleux, O.M.I.                                                                   |
|                                                                | 21. Rev. W. F. McCullough, O.M.I. | 35. Rev. L. Choinel, O.M.I.                                                                        |
|                                                                | 22. Rev. W. Lemmens, C.M.         | 36. Rev. A. Jan, O.M.I.                                                                            |
|                                                                | 23. Rev. E. Lambot, O.M.I., D.D.  |                                                                                                    |
|                                                                | 24. Rev. E. Maillard, O.M.I.      |                                                                                                    |

and brutal race, who, to their great misfortune, had come in contact with unscrupulous white traders before being visited by the ministers of the Gospel. The result was that the teachings of the missionaries fell upon deaf ears, and to this day, those poor children of the forest are lost alike to civilization and religion.

In the meantime Bishop Demers had taken steps to divide his immense diocese. It was his wish to erect the mainland into a separate vicariate, to be intrusted to the Oblates of Mary Immaculate, reserving to himself the Island of Vancouver. This plan was approved by Pope Pius IX., who appointed Rev. Father d'Herbomez Vicar Apostolic, by bull dated the 14th of December, 1863. On the 9th of October, 1864, at Victoria, the Rev. Father d'Herbomez was consecrated Bishop of Melitopolis, an extinct Eastern See, and on the 16th of the same month he took possession of his vicariate by fixing his residence in New Westminster.

The acceptance of this extensive field of labor resulted in the Oblates concentrating all their efforts on the mainland. They had gradually to relinquish their missions on Vancouver Island to attend, as much as their limited means and numbers would permit, to the newly erected vicariate. Then St. Louis' College, founded in Victoria in 1863, transferred in 1866 its teaching staff to New Westminster, where it became, especially in the early days, an important factor in the education of the children of the white population.

The interior of British Columbia is a country traversed from north to south by one mountain range after another. On many of the peaks there is perpetual snow; in the north the winters are severe and the snow lies long in the valleys. In the 60's there

were few roads, and the only means of access to many of the tribes was by the rivers and by Indian trails through the forests. At the present day travellers are with reason impressed by the stupendous scenery, by the view of river and mountain, of glacier and waterfall, which meets the eye at every turn; but far different thoughts were awakened by these scenes in the minds of the missionaries. What now delights the eye then presented one obstacle after another to be overcome before the Indians could be evangelized.

In spite of difficulties, and after great sacrifices and privations, missions were established at William's Lake in 1867; at Stuart's Lake, in the far north, in 1873; in Kootenay, at the foot of the Rockies, in the southeastern extremity of the Province, in 1876; and at Kamloops, in 1878.

Around William's Lake the different tribes are the Shuswap, the Chilcotin, the Carriers; at Stuart's Lake are the Babines, the Seckanais, the Nahanais and the Skeenas. The Kootenay Indians are found on Kootenay Lake, Windemere Lake and Fort Steele, and the Okanagans on the shores of Okanagan Lake. Coming north again, we find the Nicolas, the Shuswaps and the Thompsons in the neighborhood of Kamloops. Along the southern or lower part of the Fraser River are numerous settlements of Indians, known under the generic name of Stallos, or River Indians. Like those already mentioned, they are subdivided into smaller tribes, each having its distinctive name, taken generally from some lake or river, such as the Harrison, the Douglas, the Coquitlam and the Lillooet. The Coast Indians are also subdivided into many tribes, the principal of which are the Squamish, at North Vancouver, False Creek, Seymour Creek and Squamish River; the Sechelts, at Sechelt; the Tloos and the Tliamin, at Bute Inlet. All these tribes received



ST. PETER'S  
NEW WESTMINSTER, B. C.  
EXTERIOR



their knowledge of Christianity from the Oblate Fathers, among whom we cannot refrain from mentioning Bishops d'Herbomez and Durien, Fathers Chirouse, Sr., Pandosy, Jayol, Baudre, Lejacq, Blanchet, Fouquet, Richard, Marchal, McGuckin, Coecola, Lejeune, Morice, Carion, Horris, Peytavin, Chirouse, Jr., and Guertin; Brothers Surel, Vernet and Burns.

The labors and zeal of these pioneers of the Gospel were crowned with success, for they have converted over 15,000 natives, who, for piety and regularity of life, are behind no other neophytes; while, for industry and obedience to the laws of the country, they are second to none. They are self-supporting, and compare favorably in skill and intelligence with the natives of any other part of the American continent. They have their defects, no doubt, and it requires heroic patience and devotedness to handle them with success, but to their credit it must be said they have, since their conversion, given very little trouble to the authorities and have advanced in civilization in proportion to their progress in the knowledge and practice of the Christian religion. This result is most striking when it is contrasted with the degraded condition of pagan Indians, who still resist the call to Christianity. The labors of the Oblate Fathers among the various Indian tribes, though done in a quiet, unostentatious way, cannot be overestimated, when it is considered how, through their untiring and self-sacrificing efforts, they practically solved the Indian problem, which has perplexed the Canadian Government and has caused seemingly insurmountable difficulties to the United States authorities.

The work of conversion, however, was far from being an easy one. The success of the Oblates is due, after the Grace of God, to their indomitable zeal and self-sacrifice.



Interior of St. Peter's, New Westminster, B.C.

When there was question of the salvation of souls they shrank from no humiliation and from no hardship. They suffered hunger and cold; they travelled thousands of miles on foot, and in canoes, over land, and sea, and rivers. Often they lived under the tent and in the hut of the miserable Indian, and partook of his coarse and uninviting fare without manifesting repugnance or disgust, thus making him feel that they loved him, and had come to his country, not in search of furs or gold, but solely to further his eternal, and even temporal interests. In this charity and devotedness lies the secret of the success of the Oblate Fathers.

We may judge, from the following account, of the difficulties and risks encountered in the missionary's travels in quest of souls:

Bishop d'Herbomez had just left Quesnel, and had journeyed until he reached a point where it was necessary to cross the Fraser. At this particular place the current was very strong and rapid. The horses swam across. Having no canoe at their disposal, the Bishop and his party were for some time puzzled as to the means of getting across themselves. At last they discovered the hollow trunk of a huge fallen tree, which they succeeded in launching. Having deposited all their baggage and provisions in the hollow of the floating trunk, they cautiously took their own berths within the narrow space, and then pushed off from the bank. With improvised oars, they managed to prevent their unwieldy barque from being swept down the river by the strong current, and they finally gained the opposite side, not however without getting a thorough wetting, for they were half immersed in the water the whole way.

Having crossed the river, they got again on horseback and rode ten miles, until



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Top Row : Rev. Casimir Chirouse; Rev. James McGuckin, O.M.I.; Rev. P. Ricard, O.M.I.  
Bottom Row : Rev. Charles Pandosy, O.M.I.; Rev. E. Horris, O.M.I.; Rev. J. M. Lejacq, O.M.I.

night compelled them to break their journey. They bivouacked on a plain called the Beaver's Prairie, where they were plagued during the night by a swarm of mosquitoes that prevented them closing their eyes. During the next two days they travelled through a great solitude without meeting a single human being. Again was their progress intercepted by a giant river. Here they were not so fortunate as to meet with a friendly old tree, the hollow of whose fallen trunk would serve them as an improvised canoe, as had already happened. The instinct and experience of Sam and Charles, the Indian and the halfbreed, came to their aid in this dilemma. A raft was skilfully constructed by the two hunters, on which the whole party with their chattels, embarked. The opposite bank was not gained without considerable risk and effort. For a time they were borne helplessly along by the strong and rapid current. They had some moments of terrible anxiety, during which escape appeared to be almost impossible. Their frail raft was whirled around as a straw in the circling eddies of the rushing river. They felt at each moment as if it were about to be wrenched to pieces by the strain put on it amidst the battling waters of the angry flood. If it struck against any protruding object it would surely go asunder. Swiftly as the floating bubbles on the river's breast, were they being swept onward by the mad torrent, without seeing any means of checking their descent, or of gaining either bank of the river. At last a chance of escape offers itself in the distance. A great tree stretches out a friendly branch from the side of the river which they wish to reach. Will the current bear them near enough to it to lay hold of it and save themselves? Will the branch be found, as they approach it, bent down sufficiently low towards the surface of the river for a man to reach it? Such are the questions that flash in an instant across their minds. The eyes of the Indian and the Canadian are fixed upon the drooping



Old Church, Seehelt, B.C.

branches of the great tree. All their skill and agility are needed to enable them to seize it, as they are being swept rapidly under it by the torrent. With quick and combined movement Sam, the Indian, and Charles, the halfbreed, seize the projecting branch, and the Bishop and his party are saved. (Sketches of the life of Mgr. de Mazenod and of the labors of the Oblates of Mary Immaculate. Vol. II, p. 331 ssq.)

One of the greatest difficulties the Fathers had to contend with, in evangelizing the Indians, was the abuse of intoxicating liquors, which has worked such havoc among the natives, tribe after tribe disappearing under its baneful influence. But neither the checks and safeguards which exist among civilized men to arrest the progress of the evil, nor the state laws and high-handed measures enacted and adopted by the American and Canadian Governments, succeeded in so efficacious a manner as the religious influences which the missionary Fathers brought to bear upon the tribes under their guidance. Father Chirouse mentions a notable incident in proof of this:

"We are happy to be able to bear testimony to the fidelity with which our Catholics keep their temperance pledge. They hold whiskey and the American traders who sell it to them in abhorrence. Last spring a schooner, laden with a cargo of whiskey, approached the coast near the village of Madison, where the Etakmurs were encamped. It remained for several days at anchor in front of the village. During that time several attempts were made by the traders on board to sell their whiskey to the Indians. Some pagans purchased it and got drunk. The Catholic Indians, fearing the influence of bad example, requested the master of the vessel to withdraw from their shores. He refused



Church of St. Eugene Mission, B.C.

to comply with their request. The chieftains of the tribe, in virtue of the authority they held in such cases from the American Government, took the whiskey vendors prisoners, emptied the contents of the whiskey barrels into the sea, and set the ship on fire. They afterwards conducted their prisoners before the police authorities, who condemned them to three months' imprisonment and to the payment of a heavy fine." (Sketches of the life of Mgr. de Mazenod and of the labors of the Oblates of Mary Immaculate.)

Although the Indians of British Columbia have the reputation of being forgetful of past favors, still they show great reverence and love for the priests who have worked devotedly for their interests. Father Chirouse recounts, in one of his letters, an instance of this reverence which displayed itself in a somewhat extravagant form.

"One day Judith, who was a fervent convert, genuflected before me after I had said Mass. On my asking her why she did so, "Father," said she, "you have just celebrated Mass; you have received Jesus Christ; He is now within your breast, and it is to Him I genuflect. Are you not a Shork-siam-lasdegwad? That is one who is bearer of his God." Thus she spoke, without knowing that St. Cyril had used the same expression, Christopher, in his own language. I explained to her that she should not adore the Holy Eucharist where our Lord was not sacramentally present.

The establishment of St. Michael's Mission, on the north side of Harbledown Island, furnishes an example of the savage nature of the Indians of Fort Rupert, who were addicted to every sort of vice. The Rev. Fathers Padosy and Lejacq and Brother Burns were frequently the sad spectators of the most repulsive scenes. The Indians were even

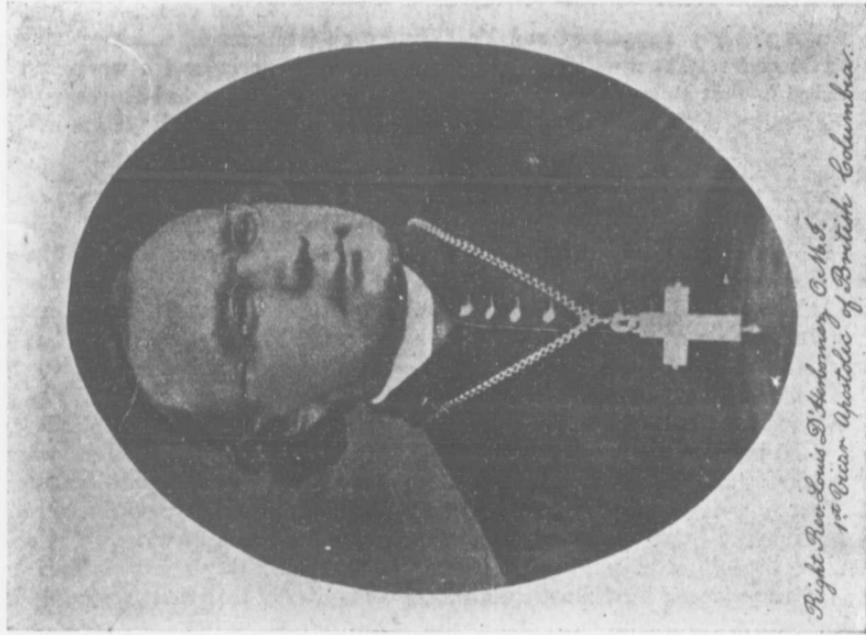


Village of St. Eugene Mission, B.C., in Early Days

guilty of eating human flesh. At a feast, given by some of the chiefs, a shipwrecked negro was publicly slaughtered and his body cut up into morsels, which were divided among the guests. The news of this crime soon reached Victoria, and a war vessel was dispatched to Fort Rupert to punish the offenders. This measure had the happy effect of frightening the Indians into abandoning cannibalism, and similar scenes never recurred to the knowledge of the Fathers.

In many instances the lives of the missionaries were exposed to the greatest danger. The following exciting incident is related by Fathers Fouquet and Peytavin. While visiting a tribe near Fort Rupert, a canoe bearing two wounded Indians and the body of a dead companion, came to the village. All had been shot by a constable from Nanaimo. Their offense had been that of seizing their guns to resist, instead of obeying the command to surrender their canoe, which was loaded with whiskey. The constable, however, had been too quick for them. This occurrence roused the whole village, and loud and furious cries of "Kill the whites that live in our midst," were heard from the angry mob. The only whites living there at the time were Father Fouquet and Father Peytavin. Undaunted, the Rev. Father Fouquet sounded the Mass bell for a meeting at the church, and when he had gathered a considerable number of the infuriated natives, he challenged them to carry their threat into effect, proving at the same time that they themselves were the murderers and the cause of all their troubles through drinking a white man's firewater. The speech had the desired effect of quieting the Indians, who, although they remained obstinate in their vicious pagan habits, did not again endanger the lives of the priests.

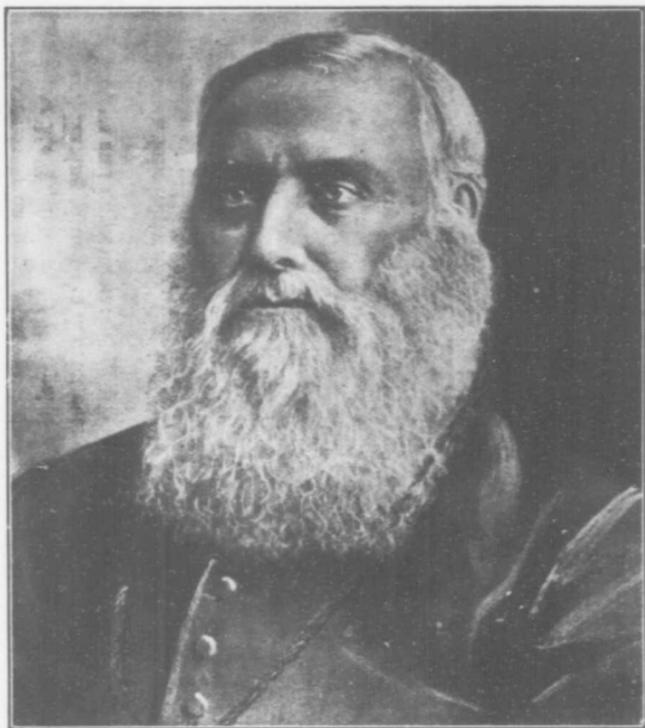
How different the results in localities entirely free from such pernicious influences.



Right Rev. Louis D'Arbigny, C.M.F.  
1<sup>st</sup> Vicar Apostolic of British Columbia.

The following passage is taken from a work entitled "Vancouver Island and British Columbia," by Matthew McFie, fellow of the Royal Geographical Society and a Scotch Presbyterian clergyman. Having visited the district evangelized by Father Chirouse, O. M. I., he thus states his views and impressions:

"It should be mentioned, however, that in districts as yet comparatively uncontaminated by the example of pioneer whites, and favored with the blessing of moral and religious instruction, gratifying results are visible, especially among the younger portion of the tribes. In South Saanich, a locality with which I am acquainted, where a Roman Catholic priest is stationed, the morals of the natives have hitherto been in a tolerably satisfactory condition. But as that district is now becoming populated with whites, it were too much to hope that the Indians there should form, permanently, an exception to other native villages trenched upon by civilization. A farmer in that neighborhood, in expressing to me his confidence in their honesty, remarked that 'One couldn't pay them to steal.' When near the village, one day, I met some of the people, and by the assistance of what limited stock of Chinook I could command, endeavored to ascertain whether they had any distinct idea of moral obligation. I began by saying: 'Nika pretre pe wawa copa King George men Soekally Tyhee. Mika kumtux okook?' 'I am a minister, and teach white men about God; do you understand this?' A woman who was present, thinking I was a priest, at once made the sign of the cross on her breast, and replied: 'Nowitka. Sokally Tyhee Siya,' pointing above with her hand. 'La pretre yawa nika wawa Klosh.' 'Yes, God is in heaven. The priest tells me what is good.' An old man volunteered the remark: 'Klosh tum tum nika. Wake Klosh Kapswalla-wake. Klosh Mamalush-wake



Right Rev. Paul Durieu, O.M.I., D.D.

Klosh Pire Chuck.' 'I have a good heart. It is wrong to steal, or fight, or drink whiskey.'

This goes to show that the Church not only makes converts among the Indians, but transforms them and bestows upon them an enlightened and elevating civilization.

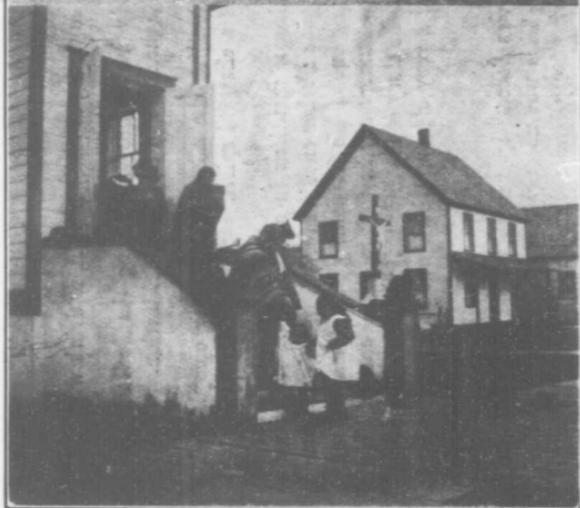
In the midst of their privations and difficulties the missionaries never complained, never murmured. They invariably maintained a cheerful spirit.

The following incident, which Father Chirouse mentions in a letter to Monseigneur de Mazenod, will show the ingenuity this good Father once displayed, in order to provide himself with suitable priestly attire, during one of his missionary expeditions among the wild Indians of British Columbia, and how humorously he took in the situation. We will allow him, in his own playful way, to tell the story of his difficulties in providing himself with a new cassock, to supply the place of a very old one which was no longer wearable:—

"My cassock was worn to tatters, and I was forced by necessity to seek out some means of providing myself with a new one. This was no easy task in a country without cloth merchants or tailors. Having no cloth of any kind at hand, and nobody but myself to make the cassock, even if I had the proper material to use in its construction, I was forced to adopt an expedient of an unusual kind. I found I had a supernumerary blanket. This I resolved to convert into material for my own cassock. I succeeded, not in the most artistic manner, I confess, in cutting it out into something of the cassock shape, but to add to my difficulties, I had neither needle nor thread at my disposal. Fortunately



Three Old Indian  
Chiefs



Rev. P. Richard,  
O.M.I.,  
and some of his  
flock,  
North Vancouver  
B.C.

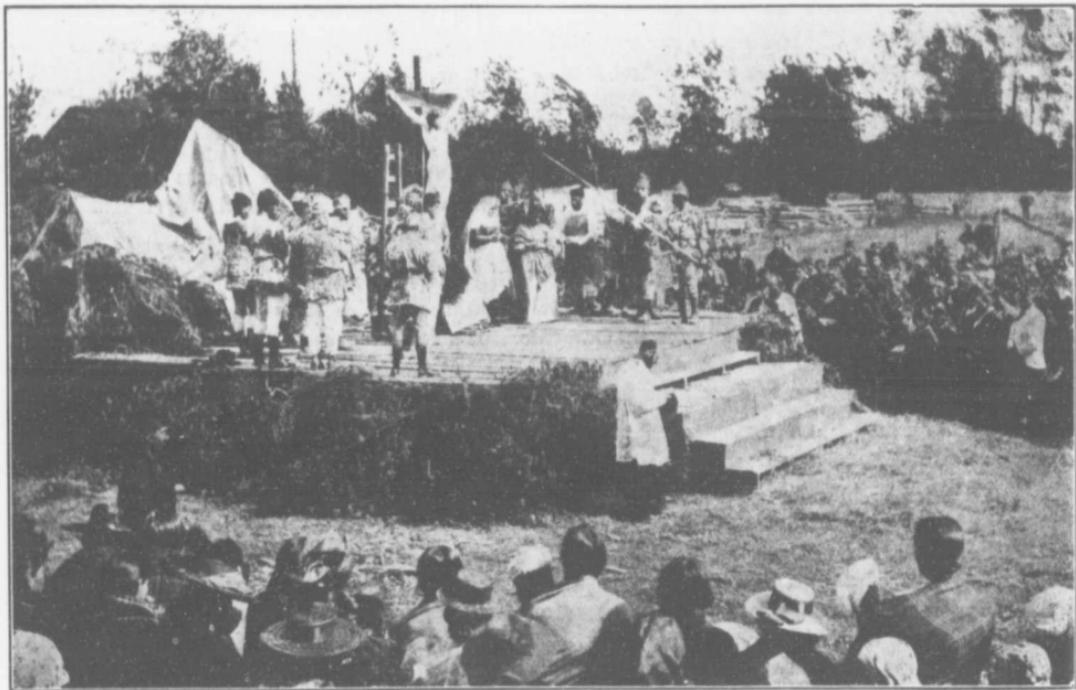


I had a strong pin and some slender twine, and by such helps I was enabled to connect the different portions of the cassock firmly enough together.

"Finding that it had not the proper clerical hue, I resolved to dye it, and I used some of the wild berries that were growing in the woods, for that purpose. But instead of dyeing it black, they dyed it purple; and I found myself unexpectedly clad as a bishop. The next day, I had an immersion in the lake, and the dye being washed out, I found myself vested in a white cassock, like the Pope." (Sketches.)

Many are the striking manifestations of Divine grace, in the lives of the poor British Columbia Indians evangelized by the Oblate Fathers, which fully compensated them for their numerous trials and disappointments. The following is an account of the conversion of a famous sorcerer, who for several years offered violent opposition to the introduction of Christianity among the pagan tribes under his influence:

"A pagan chieftain, a bitter persecutor of Christians, was killed in a drunken brawl on the same day that he had appointed for the assassination of the Catholic chieftain. His friends, in their superstitious fanaticism, attributed his death to sorcery, and fixed the blame upon Siacasout, the sorcerer or medicine man, whom we have just spoken of, and whom they resolved to kill. The aged Siacasout, to save his life, cast himself on the protection of the Fathers of the Mission. 'O Priests!' he exclaimed, as he entered the mission-house, 'you who forbid the shedding of blood, have pity on me. I am accused falsely and they wish to put me to death. Speak in my behalf and my life will be saved. If you hear my petition, I will for the future listen to your instructions, to please the



A Scene from the Passion Play, performed by Fraser River Indians, Chilliwack, B.C., 1905

Great Chief on high, and to save my soul.' We spoke in his favor, and no one dared to lay hands upon him. He kept his word, and on the Feast of the Assumption we had the consolation of witnessing him renouncing publicly, in the presence of eight hundred savages, his profession as a sorcerer, and all the foolish and wicked superstitions of his satanic art. In performing this solemn act, his attitude and words were so touching and pathetic that many of those present were moved to tears of joy. Among other utterances of a similar contrite nature, he exclaimed: 'In crime have my hairs grown grey upon this earth, but they will return to their original hue in that bright land beyond the sky, where the aged bloom into youth again. Cost what it may, I am resolved to tear from my heart the shackles of Satan. The God who pardons me will help me. I will devote to Him the remainder of my life, and He will receive my soul at my last breath.' Before he was converted he was called 'Siaca-Sout,' which signifies one powerful in sorcery, but after his conversion he wished to be called 'Touxkapt,' that is, the true penitent. He renounced all his former wicked companions, burnt his books of sorcery, and the instruments of his unholy art. He became as humble as he formerly had been proud and haughty."

Father Chirouse, in a later communication, writes thus of the transformation wrought among his swarthy parishioners:

"The spirit of charity has banished from the breasts of those Indians the homicidal spirit of hatred and revenge, of which they were formerly possessed. Our Indian Christians know how to forgive their enemies, and to pray for them. A few days ago, an unhappy Christian, who had relapsed into paganism, in which he persevered for seven years, was on the point of death. His name was Peter. He had contracted a debt with an excel-



A Pic-nic, St. Eugene Indian School, B.C.



Rev. L. Fouquet, O.M.I.

lent Catholic named Leo, which he was unable to pay. Leo, who was more anxious about the soul of Peter than he was about the recovery of the debt, hastened to the bedside of the dying man to urge him to repentance. Taking him by the hand, he said: 'Peter, my friend, you are going to die; take pity, I beseech you, upon your soul, and don't give it to the demon. If you fail in going to heaven, how terrible will your torment be forever. Last springtime you attempted to assassinate me, but I will forgive you if you return to God. And lest you should be troubled, by remembering what you owe me, I wish you to know that I bestow upon you the sum due to me by you. I implore of you not to die without making your confession.' Peter's heart was touched by those words, and he begged of Leo to call a priest to him at once. The latter hastened to the Mission, and said to



St. Eugene Indian School, B.C.

me, with an air of holy triumph: 'My Father, come quickly; Peter is dying, and he wishes to make his confession. He is moved to tears, and repents bitterly of all his wicked deeds.' I set out immediately to visit the dying man. Having reached his bedside, I found he had forgotten all his prayers except the 'Hail Mary,' which he recited every day. He made his confession with great compunction. Having prepared him for death, I withdrew. When I came to visit him the next day, I found him dead, and Leo kneeling at his side, reciting the Rosary for the repose of his soul."

(Sketches of the life of Mgr. de Mazenod and of the labors of the Oblates of Mary Immaculate, by Father Cooke, O. M. I., Vol. II.)

No sketch of the labors of the Oblates among the British Columbia Indians can be written without a grateful reference to him who, under God, was mainly instrumental in the wonderful results accomplished, viz., the Rt. Rev. Paul Durieu, O. M. I., Bishop of New Westminster. His clear insight into the character of the Indians led him to elaborate his famous system of dealing with them. The Indians on this continent have their own ways of thinking and of judging, entirely different from ours. To try to win their hearts to Christianity, and render them capable of understanding and fulfilling their moral obligations by the ordinary methods of parochial direction, would inevitably spell disaster. The Indian has very little control over his passions, and consequently must be handled with firmness and prudence, and the missionary must aim above the mark in order to reach it at all.

Upon this knowledge of the Indian's character, Bishop Durieu based his missionary



St. Joseph's Mission, Williams Lake, B. C.

system. In every tribe he found a chief. But something more was requisite for the good government of the community. The hands of the chief must be strengthened by the cooperation of a body of men invested with due authority. Accordingly the Bishop appointed Watchmen, who were, as he expressed it, "the eyes of the chief," and whose duty it was to maintain a general supervision, and to admonish and reprove as occasion might arise. He also established a small force of policemen. They were "the arms of the chief" to assist in maintaining law and order, and to take care that orders passed for the punishment of offenders were duly enforced. He furthermore chose in each tribe "a Eucharistic Watchman." This position was one of much confidence and grave responsibility. The Eucharistic Watchman virtually replaces the priest when absent. He comforts the weak and afflicted, visits the sick and prepares them for death. He stirs up the lukewarm and raises up the fallen by kind words, or by the imposition of a salutary penance which may take the form of a moral or corporal punishment.

This missionary system of Bishop Durieu is still in vogue. It has done immense good, and to it is largely due the stability and perseverance of the Indians.

While attending to the needs of the Indians, the Oblate Fathers did not neglect the white population which began to settle in the province during the sixties. Parishes were established in various centres which today are in a flourishing condition. A college for boys was opened at New Westminster, and for many years it was the only institution of the kind in the whole province. Boarding and day schools for girls were entrusted to the Sisters of St. Ann, the pioneer teaching order in British Columbia, whose academies in Vancouver, New Westminster and Kamloops have done such splendid work in the cause



Early Settlers, Old Coal Creek, B.C.

of Catholic education. In Nelson the Sisters of St. Joseph of Peace have also conducted very successfully for a number of years a boarding and day school. The Sisters of Providence devote themselves with their well-known zeal and ability to the care of the sick in the hospitals of Vancouver, New Westminster and Cranbrook, while the Sisters of St. Joseph of Peace are doing similar work at Rossland and Greenwood. Nor have the orphans been forgotten. The Sisters of Providence have erected a magnificent brick building at New Westminster, where they bestow the most devoted care upon the unfortunate little children bereaved of father and mother. Another benevolent institution which has done and is still doing good work is "The Monastery" under the direction of the Sisters of Our Lady of Charity, in Vancouver. These self-sacrificing women are nobly following the example of the Good Shepherd in befriending and caring for girls and young women from different parts of the province.

The following list will better enable the reader to form an opinion of the growth of the Archdiocese from a wild missionary country to a well-cultivated portion of the Lord's vineyard:

Archbishop .....	1
Secular Priests .....	9
Oblate Fathers .....	40
Churches with Resident Priests.....	16
Missions with Churches.....	66
Stations .....	75
College (St. Louis) .....	1



Church of Our Lady of the Holy Rosary, Vancouver, B.C.

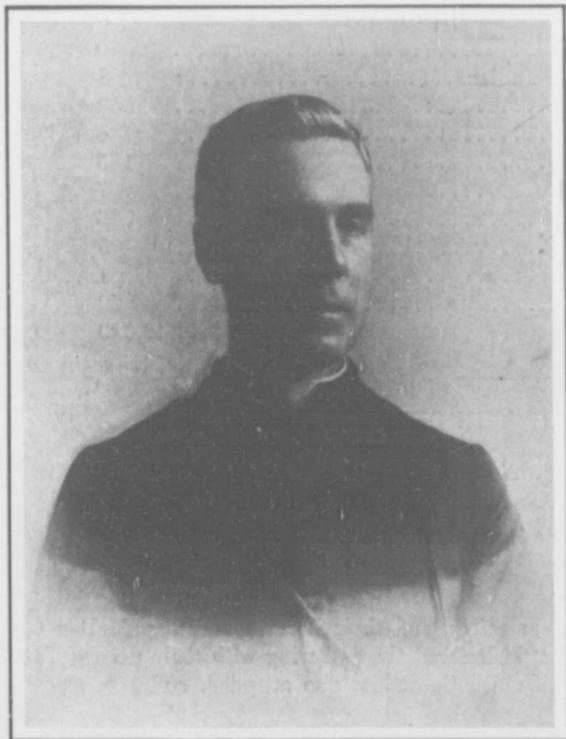
Students .....	40
Industrial and Boarding Schools for Indians.....	8
Students .....	522
Academies for Young Ladies.....	4
Pupils, Boarders .....	185
Parochial Schools .....	7
Pupils .....	936
Hospitals .....	5
House of Refuge .....	1
Inmates .....	60
Catholic Population, about .....	42,000

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#### THE JUBILEE OF THE OBLATES.

On the festival of the Assumption of the Blessed Virgin, August 15, 1910, the 50th anniversary of the coming of the first Oblate missionaries to the mainland, was observed at New Westminster. The ceremonies and events of the Jubilee were of interest not only to the Fathers themselves, but to the people of the province at large, whether Catholic or non-Catholic.

His Grace, Archbishop McNeil of Vancouver, and their Lordships Bishop McDonald of Victoria and Bishop O'Dea of Seattle honored the gathering with their presence. The Hon. Richard McBride, Premier of British Columbia, also attended, and bore elo-



Rev. J WELCH  
O.M.I.



quent testimony to the immense services rendered by the Oblates to civilization in the province.

From early morning, priests and people flocked into New Westminster to take part in the celebrations.

The week's Retreat of the Fathers had concluded at an early hour with the solemn renewal of the religious vows.

In the forenoon, at St. Peter's Church, New Westminster, took place the great religious event of the celebrations, when solemn Pontifical High Mass was sung by the Most Rev. Neil McNeil, Archbishop of Vancouver, B. C. The high altar presented a magnificent appearance, its floral decorations being exceptionally beautiful, while the side altars of Our Lady and St. Joseph were similarly ornamented. The Church interior had also been repainted and decorated for the occasion. In the sanctuary three thrones were erected; that on the gospel side being reserved for the Most Rev. Celebrant Archbishop McNeil, and the two on the Epistle side were occupied by the Rt. Rev. Bishop McDonald, Bishop of Victoria, and the Rt. Rev. Bishop O'Dea of Seattle, whose throne attendants were Fathers Peytavin, Campbell, Chirouse and Lejeune. Father Welch, Provincial of the Oblates, acted as assistant to the Archbishop. The Rev. W. O'Boyle, O. M. I., D. D., and Rev. P. Lechesne, O. M. I., were deacon and sub-deacon, respectively.

The music of the Mass was excellently rendered by the combined choirs of New Westminster and Vancouver, under the leadership of Father Connolly, O. M. I., Vancouver. Miss Gillespie of Holy Rosary Church, Vancouver, presided at the organ. After



Interior of Church of Our Lady of the Holy Rosary, Vancouver, B. C.

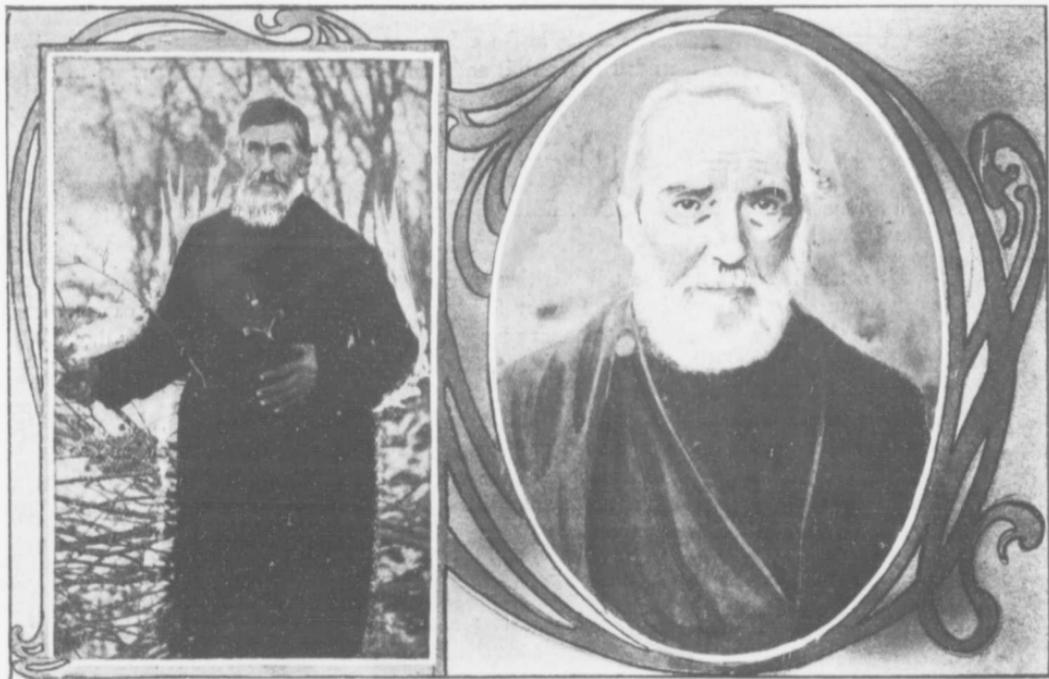
the first Gospel, the Rev. Father O'Boyle spoke a few words of welcome to the Prelates, after which Bishop O'Dea ascended the pulpit and delivered the following very eloquent sermon :

### SERMON.

*“Most Reverend Archbishop, Right Rev. Bishops, Reverend Fathers, Respected Sisters, and Dear Brethren,—*

“It is not necessary for me to tell you that we have assembled here this morning for no ordinary purpose. Every day, and every Sunday, you, the members of this parish, gather before this altar to assist at the tremendous Sacrifice of the Mass. And every day, and every Sunday, when the words of consecration are pronounced by the priest, the great God of heaven descends upon this same altar. You gather here frequently to pay Him your homage, adoration and thanksgiving; but it is not every day, dear brethren, that you find assembled here such a distinguished gathering of dignitaries of Holy Church, and so many of the reverend clergy, and members of the esteemed Religious Congregations, and brethren from far and near. It is not every day that you celebrate an event of such importance, as the Golden Jubilee, or anniversary of the arrival of the Oblate Fathers upon the Mainland of British Columbia. It is, therefore, an extraordinary day, and one to which all of us may well strive to honor and give earnest consideration.

“In reverting to the history of this young Church of British Columbia, fortunately, we have not to go back into the chaos of impenetrable antiquity, nor have we to trace the



Brother Surel, O.M.I.

Brother John Burns, O.M.I.

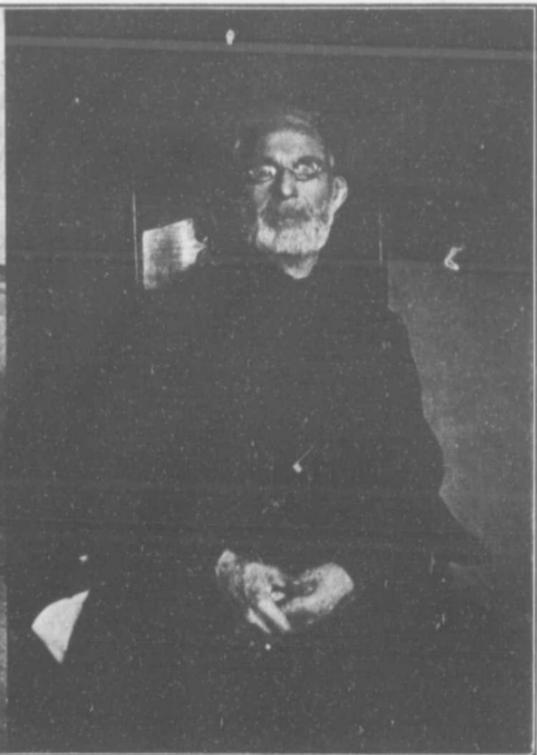
origin of it back to the lawless ancestry of the sixteenth century. All the facts connected with this glorious history are known to many of you here present. Nay, some of you even, were personally acquainted with the grand old pioneers of the Faith in British Columbia before they were called to receive the reward of their labors. And you know, and all of us know, that they were men of illustrious virtue. Their names have not been blazed to the four corners of the globe, nor have statues of marble been erected to them. Yet their example and the memory of their deeds will ever live in the hearts of a loving people. They spent their days far beyond the borders of civilization, yet their life's work will not be forgotten, but will be gratefully and affectionately handed down to all succeeding generations. Nearly all the early missionaries have, I repeat, gone to receive their crown, yet I rejoice to think that a few of them at least have been spared to see this Jubilee Festival, and are in our midst today.

“When the first Oblate Fathers arrived in this country, some fifty years ago, a then unknown and untried land, little did they dream that there would be a celebration like this to do them honor; little did they dream they were laying the foundation of a great Metropolitan Church. Little too did they dream of the fruits and blessings that would come through their labor. It commands the admiration of this continent; and if it were known, it would command the admiration and love of the whole Catholic world. Little did they dream of this, I say, fifty years ago.

“And what a great change has come about, from that day to this. In 1860 there was not a bishop in this whole north-western country. No bishop in that vast region included between the 54th degree of latitude, down to the line of the United States, and



Rev. Geo. Blanchet, O.M.I.



Brother Allen, O.M.I.

from the Rocky Mountains to the Pacific Coast. And now in 1910, we have here present an archbishop, the most worthy celebrant of this Holy Sacrifice of the Mass. In 1860, there was but a handful of priests, five old pioneer missionaries; and today there are about fifty. In 1860 there were but a few scattered Catholics here and there, and today there are something like fifty thousand. Today we find fully equipped schools, churches, colleges and hospitals spread everywhere throughout the land. These are the achievements that have won for these missionaries, these Oblates of Mary Immaculate, the admiration, respect and love of all well disposed people.

“The Congregation of the Oblates of Mary Immaculate was founded on the 25th of January, 1816, by the saintly Charles Joseph de Mazenod, who was born in Aix, in Southern France.

“After the French Revolution this saintly bishop was so affected by the sufferings, the ignorance and neglect of the people, especially the poor, that he was moved to pity, and he resolved to dedicate his life to their service. In order to carry out his heaven-inspired intention, he conceived the idea of gathering about him other devoted workers in the service of God, and thereby established his Congregation, a Congregation which spread so rapidly, and was held in such esteem, that it soon merited from the Holy Father his solemn approbation. The Congregation spread beyond all calculation, and the work it was doing attracted the admiration not only of France, but of other countries both in the Old and New World.

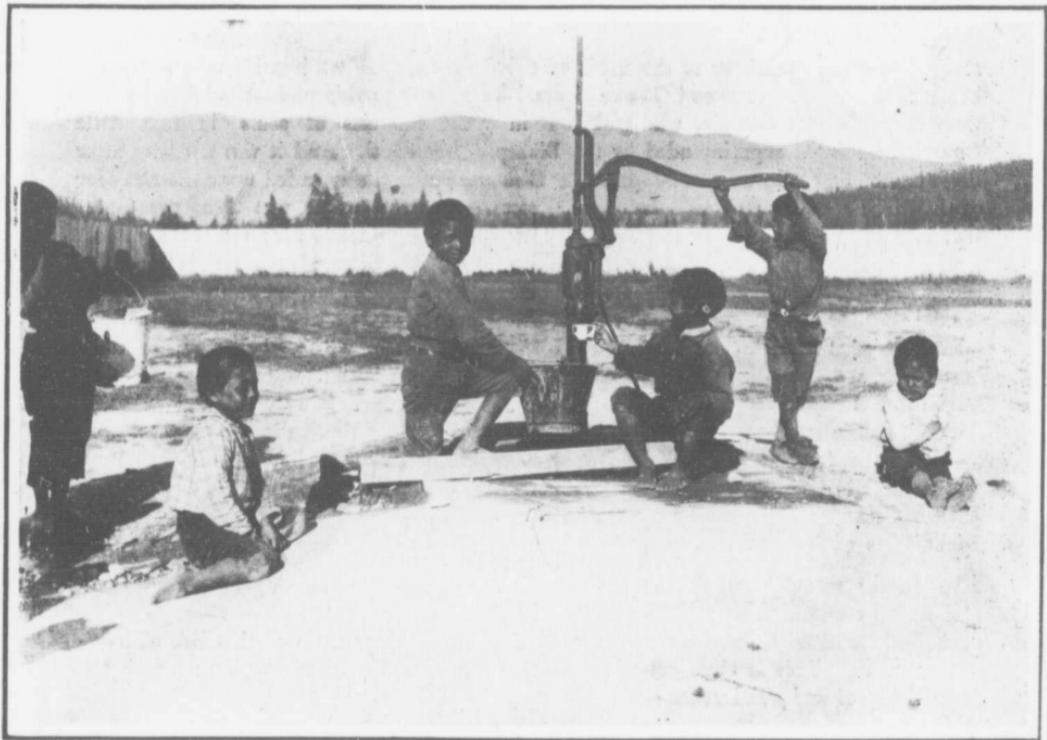
“One of the first to appreciate the work of the Oblates of Mary Immaculate was Bishop Bourget of Montreal. He quickly wrote the saintly Founder, and implored him



Branding Cattle at St. Eugene, B. C.

to send priests to minister to the needs of the Indians who were scattered along the banks of the St. Lawrence and Ottawa rivers. In answer to this request, several Fathers were despatched to Canada, who gathered in great harvests of souls in that little Church which was superintended by the Bishop of Montreal. And it was not long after that when my predecessor, the venerable Bishop Blanchet, also called upon the Founder of the Oblates to send missionaries to my diocese of Seattle, which was then, you might say, in the territory of Oregon. He sent four Fathers and a Brother; and these Fathers took care of all the missions about Puget Sound. From there they spread their influence throughout the whole Sound country, and in fact throughout the State of Washington, where they labored for several years. They labored as only true servants of God can labor, but after enduring incredible hardships they finally withdrew and made their headquarters at Esquimalt, near Victoria, on Vancouver Island, and from thence they attended this portion of British Columbia. In a few years, however, Bishop Demers found it difficult to care for this extensive territory, and conceived the idea of separating the Mainland from the Island. In order to carry out this work he obtained the approval of the Holy See, and Father D'Herbomez was made Vicar-Apostolic of this part of British Columbia, his jurisdiction extending over the territory now comprised in the Archdiocese of Vancouver.

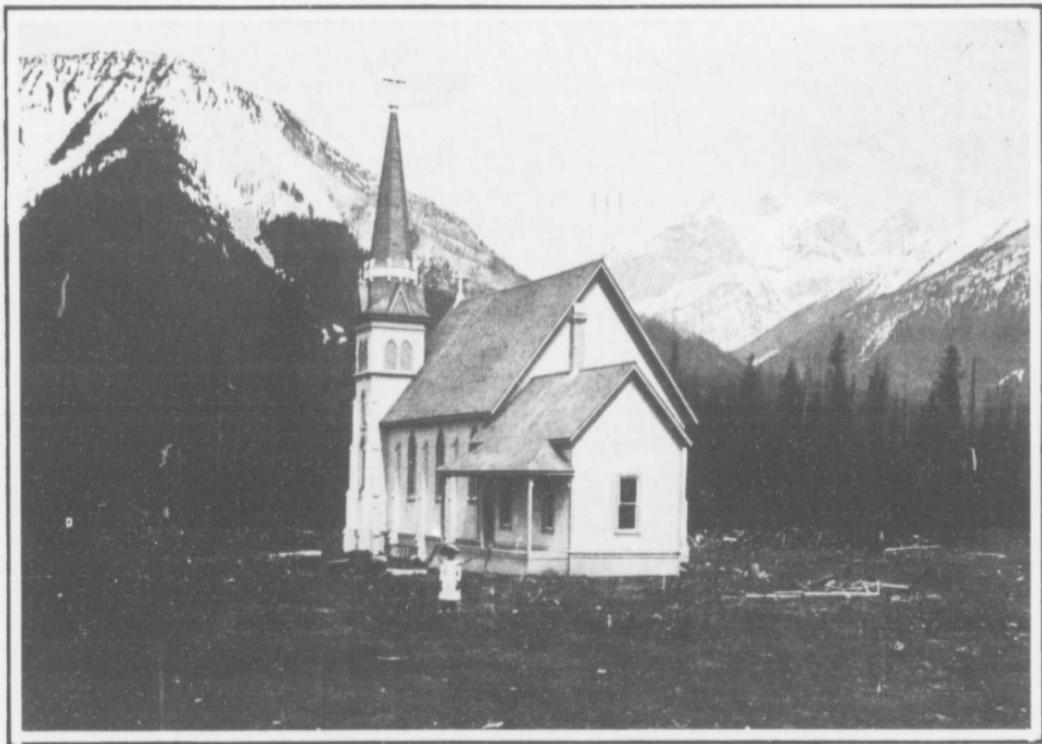
"In the meantime the Fathers labored on, and labor to this day for the glory of God and the salvation of souls. No one will ever know, on this side of Eternity, what those Fathers have achieved. Some of you old pioneers know more of that life of hardship than we. This is true, yet what we do know is sufficient to inspire us with the deepest respect and admiration.



A Hot Day, St. Eugene Indian School, B. C.

"We know that they converted about twelve thousand Indians, and Indians that will do honor to any civilized community, and who today are a credit to the missionaries of the Church. Not only did they convert this great number of natives, but also they practically solved the Indian question which to this day is puzzling the British authorities. These Fathers, I say, solved that question; but no one knows what it cost them in bearing the hardships and the sufferings of hunger and cold; no one will ever realize the humiliations to which they were subjected. They had to live the very life of the Indian, live in his hut, where they had to partake of his humble and uninviting fare. They had to travel thousands of miles by land and sea to convert these poor souls to God. It is wonderful, this work of the first pioneers of British Columbia! Thus we certainly have reason to bow down with respect before them, and to give them honor today as they deserve to be honored. We know the difficulties that often faced them, but they smiled defiance when these difficulties appeared. They put their trust in Almighty God, in His power and goodness, and in spite of every difficulty they laid the foundation of this great and glorious Church of British Columbia. It is these achievements that we honor today. When I recount this history, short as it is, yet so full of pious sentiments, and turn my gaze back to the Old Country, I say to myself: 'Surely these men deserve well of humanity.' Yet these saintly Religious are today receiving the heaviest blows of martyrdom and persecution. And we ask the reason why. Why, in the name of God, are these benefactors of humanity, the men who have done the most for the world, persecuted? Why is it that the world is so ungrateful?

"They are confiscating their property in utter violation of honor and justice. They may try in vain to conceal the motives lying at the back of it. They may try to con-



Church of the Holy Family, Rocky Mountains, Fernie, B. C.

vince the world that the Religious are only parasites, but they never can convince the world, the honest and unprejudiced world, of such a charge. When men such as these are persecuted, what guarantee of security is there for the ordinary individual or his property?

“By banishing the Religious and confiscating their property, the state is doing its best to close the door to the best friends the human race possesses. But, my dear brethren, we have no reason to fear that these enemies of the Church will prevail for long, for though these enemies of the Church, these enemies of humanity, hate the Church, yet in their hearts they must admire the doctrine and the unselfish and noble lives of these same Religious whom they persecute. The religious life may be laughed at by the selfish and the worldly; it may be looked upon with contempt by the politician, but it always receives the respect of the man who is fair-minded. This religious persecution will certainly end, and will add the more to God’s honor and glory. And the world will know, these persecutors of the Church will see that it never pays to persecute the Children of God.

“Today we know that the governments of Europe are living in a state of chronic fear; they tremble before the powers of revolution, and they hear the angry mob, and the cries of the mob growing stronger and stronger as it beats itself against the barriers which religion has raised for the protection of mankind. Once the barriers are broken, there is nothing to prevent these human tigers from falling upon the persecutors of the Church, and sweeping them from their high state, and this will be nothing but the Revolution again. They should well remember the advice given to them by Chateaubriand,



After the Hunt, Indian Women of St. Eugene Mission, Unloading Venison

the great Catholic writer. He said, 'Gentlemen, I venture to tell you that unless you cease this persecution and unless you restore these ill-gotten goods to these Religious, not one of you will ever be secure, nor will you see your children living.'

"My Dear Brethren, it is a pleasure to me as it is to you, to be here today to pay the Religious our love, respect and admiration. And, Most Reverend Archbishop, the Holy See has placed the seal of her highest approbation upon the works of the pioneers of this country, by raising this Mainland to the dignity of an Archepiscopal See; and by placing you over it, I can assure you, without doubt, Most Reverend Archbishop, that these good Fathers, the members of the religious communities, Sisters and the laity, appreciate this great honor more than words can express, and I feel, Most Reverend Sir, that they will surely appreciate you by ever helping you in every way to increase the glory of God and the salvation of souls, in this portion of the Master's vineyard, British Columbia. Reverend Fathers, Dear Brethren and Sisters of Religious Communities, today take the resolution to perpetuate the grand and noble works of the Pioneer Missionaries in British Columbia. Take pride in transmitting these glorious memories from generation to generation, and by so doing you will bequeath unto posterity an inestimable blessing, not only for time, but for eternity.

"Amen."

#### ADDRESSES OF PRELATES.

At the conclusion of the Mass the three prelates and the Oblate Fathers adjourned to the college grounds, where the distinguished party sat for a photograph to



Railway Construction, near Hosmer, B. C., Crow's Nest Pass, Rocky Mountains

commemorate the jubilee. In the afternoon, the prelates and Oblates were entertained at luncheon in the college by the ladies of the congregation of St. Peter's Church.

His Grace, Archbishop McNeil, presided, and over his chair was placed the Papal arms, the triple crown and keys. There was a large attendance, and the Archbishop was supported at the central table by Bishops O'Dea and McDonald, Father Welch, O. M. I., and the pioneer missionaries, Fathers Fouquet, O. M. I., Peytavin, O. M. I., and Chirouse, O. M. I.

At the close of the luncheon, Father Welch, on behalf of the Oblates, welcomed the visitors, and warmly thanked the prelates for their patronage. He referred to those who had come to celebrate the jubilee with the Oblates of British Columbia; to their own Archbishop, to Bishop McDonald of Victoria, and to Bishop O'Dea, who had come from Seattle to testify once more his friendship for the Oblate Fathers. He also thanked the Rev. Father Grandin, Provincial of Alberta, Father Kauten and the other Fathers who had come from a distance to British Columbia for the occasion. They had also with them Father Fouquet (applause). He was yet a comparatively young man, only eighty (laughter), and he hoped he would live to see the celebration of the Oblate centenary (applause). He had received congratulatory telegrams regarding the Jubilee from all parts of Canada and the United States.

Archbishop McNeil said he shared with the Oblates in today's celebrations. He was still a stranger and he thanked them for all their kindness to him. In some things the East excelled the West, but the East could not do so in producing, within one man's memory, thousands of Indians, once pagan and now Catholics, and good Catholics



Kootenay Indians, St. Eugene Mission, B. C.

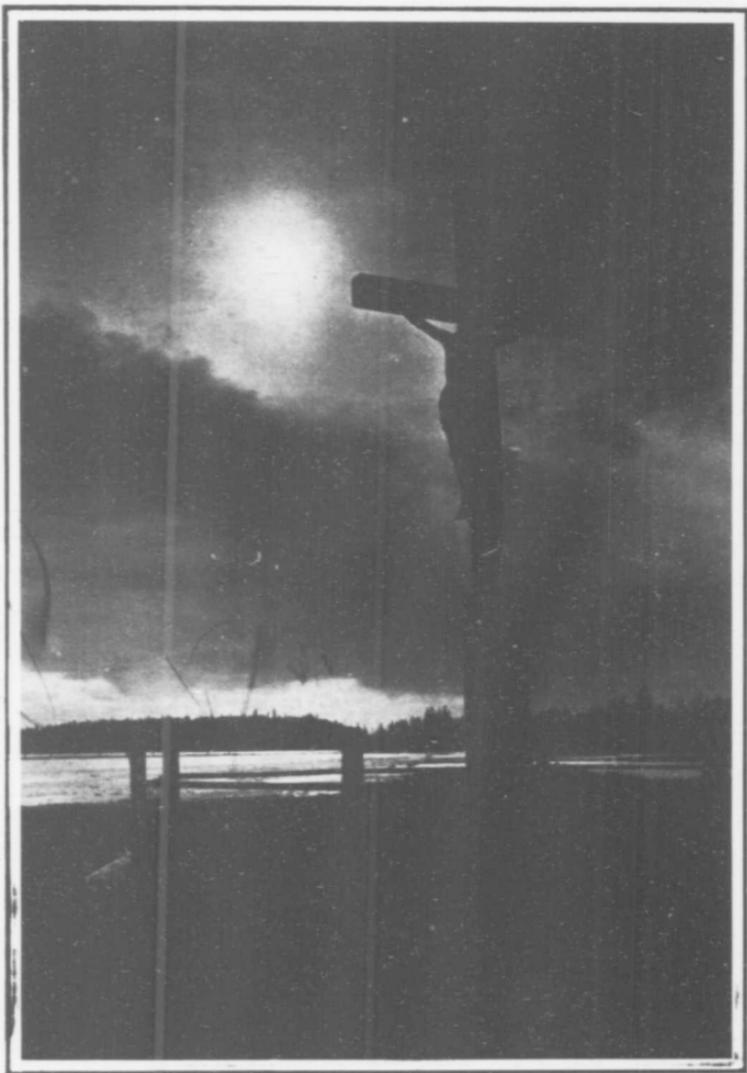
(applause). In visiting his archdiocese he was surprised to see the faith so deep in the hearts of the Indians. This achievement alone was worthy of celebration in British Columbia, and he congratulated the good Fathers on that great work. (Applause.)

Bishop O'Dea was heartily received. He said he could only echo the Archbishop's good wishes on their Jubilee. After God it was old Mother Church who made this Jubilee possible. The Oblates not only furthered God's glory, but contributed to the welfare of the state. It was a pity that the state did not fully recognize this work, but at least they could thank God in Canada that they were free from persecution. He trusted that clergy and laity would jointly further God's Kingdom.

Bishop McDonald congratulated the Oblates on their fifty years of successful work in the vineyard of the Lord. The words on their menu cards were especially applicable to the Order:

"A priestly house,  
Her children far in undiscovered seas  
Shall wear the Kingly ermine of the faith;  
For bread give sacraments, for darkness light,  
And for the house of bondage  
The glorious freedom of the sons of God."

This was literally true of the Oblates. The great world which prated so much of liberty, did not know the meaning of the word. Liberty came from God. Nature could not perfect its own work, and they who tried to live up to their glorious heritage were enjoying the great heritage of "the glorious freedom of the Sons of God."



Centenary Memorial Crucifix, Squamish Mission, North Vancouver

Mr. McDonald, Government Indian Agent, in behalf of St. Peter's congregation, presented Father Fouquet, its first pastor, with a painting of himself. Fifty years ago, the heroic and zealous labors of a young priest who pitched his tent on the banks of the Fraser, had founded what was now St. Peter's Church, New Westminster, and it was therefore fitting that this parish should testify to his work.

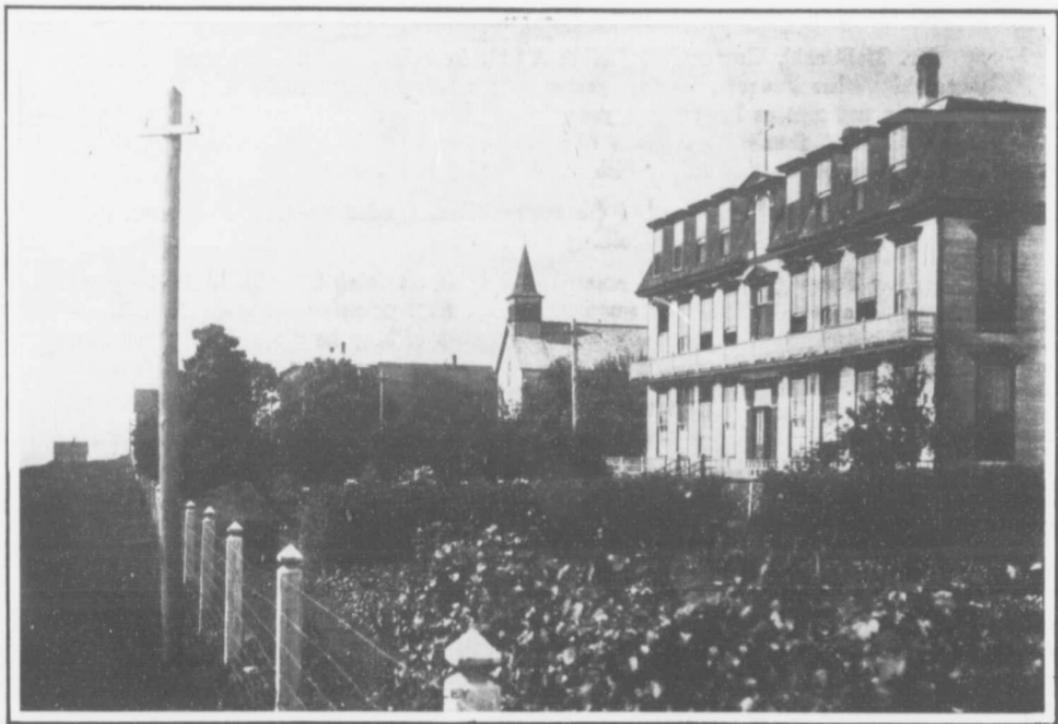
Mr. Byrne, also on behalf of the congregation, handed over to the veteran missionary, a silver mounted ebony walking stick.

Father Fouquet, who seemed amazed at the gift, on rising to reply, received a great ovation. In a voice broken with emotion, he said he had never forgotten New Westminster. He prayed for them daily, and each month of May he placed some flowers on our Lady's altar in honor of his first parish.

The party then adjourned to the Church lawn, where the Children of Mary Sodality entertained them to a lawn social. The young ladies in charge were Misses Katie Burke, Mary Gregory, Agnes Carrol, Queenie Burke, Katie Reid, Genevieve Driscoll, Mary Reid, Theresa Walsh, Rose Jordan and Florence Foster. The grounds were tastefully decorated with flags and bunting. The weather was warm and sunny and the entertainment was greatly enjoyed.

#### SACRED CONCERT.

In the evening there was Solemn Benediction of the Blessed Sacrament in St. Peter's Church. His Lordship Bishop McDonald officiated, with Father Welch as deacon,



St. Mary's, Mission City, B. C.

and Father Conan as sub-deacon. The day's celebrations were brought to a close at night with a grand sacred concert in the Opera House, which was crowded in every part. Among those present were Archbishop McNeil, Bishop McDonald, Hon. Richard McBride, Father Welch, and about thirty priests.

The programme was sustained throughout in a most artistic manner, by the choirs of Holy Rosary Church, Vancouver, and St. Peter's, New Westminster.

PROGRAMME

Overture—"The Good Shepherd"..... T. Barry  
 Cantata—"Gallia"..... C. H. Gounod  
     Holy Rosary Choir, Vancouver  
     Conductor, Father Connolly, O.M.I.  
 Baritone Solo—"Ave Maria"..... Millard  
     Fred Filgiano  
 Violin Solo—"Angel's Serenade".....  
     Will Keary  
 Contralto Solo—"The Lord is Mindful of His Own" Mendelssohn  
     Miss Helen Wellsted  
 Speech by the Hon. Richard McBride, Premier of B. C.  
 Violin Selection—"The Song of the Pusztá"..... Keeler Bela  
     Miss Zoe Bryant

Soprano Solo—"I Will Extoll Thee, O Lord"..... M. Costa  
     Mrs. J. C. Kloefer  
 Trio—"Jesu Dei Vini".....  
     Miss Alberta Lavery, Fred Filgiano, Will Morris  
 Bass Solo—"Calvary"..... Paul Rodney  
     C. A. Bertrand  
 Chorus—"Tota Pulchra es"..... Falandry  
     Holy Rosary Choir, Vancouver  
 Recessional—"Laudate Dominum"..... Ch. Gounod  
     (By request) Holy Rosary Choir  
 Finale—"O Canada"..... Lavallee  
     "God Save the King"  
     Miss Irene Gillespie at the piano

MR. McBRIDE'S ADDRESS.

During an interval, the Premier delivered the following address: He opened his remarks by saying how pleased he was to take part in the Jubilee of a Religious Order that had done so much in a spiritual and temporal way, for British Columbia, and to meet some of his oldest and dearest friends, the Oblate Fathers. He knew of the hardships and privations willingly undergone for the cause of Christianity and mankind. No one had done more to extend civilization in this western country than the first intrepid missionaries.

He continued, saying that the missionary, until recently had acted as government agent; indeed, he frequently received the mining records; he acted as policeman, and law-maker, and the government of this colony had placed great dependence on him.

It did not depend upon a broken reed. When the history of this country is written, the part played by the Oblates will be revealed.

He could recall instances in this short period, when the Oblate Fathers in British Columbia had rendered valuable aid to the government.

The good Father Fouquet, who is well known by all of us, was the first white man to enter many sections of British Columbia.

If you examine the records in Victoria; if you look over the early history of British Columbia, you will find therein mentioned the Oblate Fathers.

Referring to the Oblate Father as a teacher, he said that Westminster boys can readily recall the college on the hill; the great work that it has done in the early days. It was the only educational institution here, save one other, upon which the public of the country had to depend for the education of the young. If it were possible to take a complete roll of the students who had graduated from St. Louis College, it would disclose to you that some of our most prominent men have received their education from that college.

"I refer to my good friend, Mayor Keary, a graduate of St. Louis, an official of high order, who helped to make the Royal City what it is today. I might refer to

my friend, Mr. F. S. Byrne, who was educated at the college on the hill. Captain John Irving, whose name is known to everyone, received his college education on the hill. Mr. Justice Murphy, whose reputation in that short period of time he has enjoyed as Judge of the Supreme Court, is so deservedly high, had been a student at St. Louis College. I cannot leave the old school without recalling to you old Brothers Allen and Macstay; I could go on naming others, but time will scarcely permit.

"I might speak of the Oblate as an agriculturist. The Oblate Fathers, in the early years, went to the farmers to tell them what kind of trees would flourish. Then I see old Father Fouquet entering St. Eugene Mission, where he would again have the opportunity of demonstrating to the people what kind of a tree would flourish and bring forth fruit.

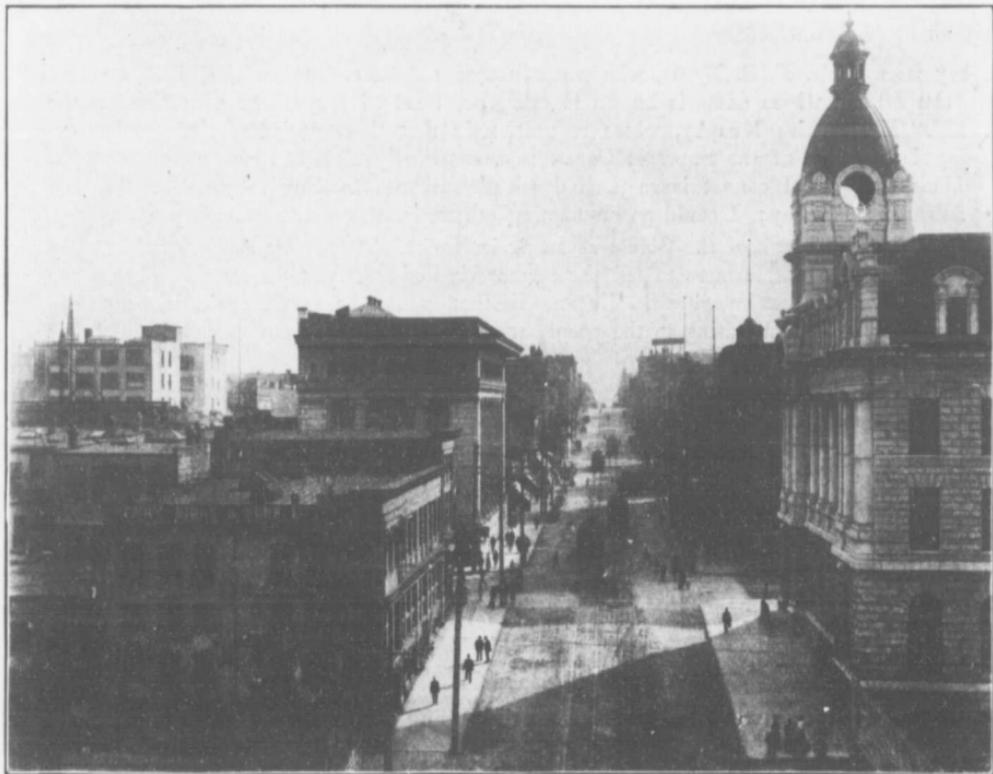
"Then I can recall a little scene down on Columbia Street. Father Horris, Mr. Jamieson and Archbishop Wood, three Irishmen (they were none the worse for that). But here they were, Father Horris a Catholic priest, Mr. Wood, an Anglican, and Mr. Jamieson a Presbyterian. And yet watching these three gentlemen walking down Columbia Street, one would be more or less confused as to which was which."

The Premier concluded his remarks by saying that he trusted that British Columbia would always find friends and benefactors of the stamp of the Oblate Fathers.

On the motion of Father O'Boyle, the Premier was heartily thanked for his presence and kindly remarks, and the proceedings terminated with the National Anthem.

#### AT ST. MARY'S MISSION.

An eye-witness thus briefly describes the closing scenes of the Jubilee celebration:



Granville Street, Vancouver, B. C.

"The next morning we journeyed to St. Mary's Mission, where a Solemn High Mass of Requiem was sung by Father Chirouse. At the end of the Mass, a procession of Indian children, Sisters, Brothers and Fathers, was formed, and the whole proceeded to the cemetery hard by, where rest the remains of nearly all the Oblates who have labored and died in British Columbia during the past half century. The little cemetery at St. Mary's is a hallowed spot and dear to all Oblates on the Pacific Coast. As we stood around the great Crucifix in the brilliant sunshine of a perfect summer's day, and looked across the wide valley of the Fraser in the direction of the snow-capped mountains beyond, our minds went back over the last fifty years, and we thought of the Old Missioners who had planted the faith in this Province, and who were now resting peacefully in the consecrated soil at our feet.—Requiescant in Pace.

Father Lejeune delivered a short address, and Father Welch pronounced the Absolutions, and then the procession slowly and silently wended its way back to St. Mary's, where Father Chirouse most hospitably entertained his visitors.

During the course of the afternoon, we assisted at Benediction of the Most Blessed Sacrament, in the shrine of Our Lady of Lourdes on the crest of the green knoll overlooking the mission, and thus brought to a close the Golden Jubilee of the Oblates of Mary Immaculate on the mainland of British Columbia.

May the names of the Venerable Pioneers of this great western Province be ever green in our memories, and may we ever strive to emulate their noble deeds and virtuous lives."

PRESS OF A. G. BAGLEY & SONS  
151 HASTINGS STREET WEST,  
VANCOUVER, B. C.