



When Mass Was First Said At Vancouver.

Here was the Cradle of the Catholic Church in the Pacific Northwest.

Here the First Cathedral, the First Convent School, the First Hospital.



BY CAROLINE WARREN-THOMSON.
Two black-robed missionaries stepped ashore at Fort Vancouver, Washington, the goal of an arduous journey of over 5000 miles, November 24, 1825. All the people from the fort and from the adjoining villages were out on the river bank to greet these dauntless priests, the vicar-general, Father Francis Norbert Blanchet, and his able assistant, Father Modeste Demers, for news of their coming had reached Vancouver, the central post of the Hudson's Bay Company in the Columbia River Basin, and the place which was destined to become the cradle of Catholicism in the Old Oregon Territory, since it was here that the first church, the first convent school and the first hospital in the Pacific Northwest were established.

In honor of the Catholic missionaries, the British flag was unfurled. James Douglas, the commander at Fort Vancouver in the absence of Dr. John McLoughlin, who was away on a trip to Canada and England, conducted them to the apartments especially prepared for them, and by appointing a servant to wait upon them and in many other ways he manifested his hospitality. Very fantastic was the assembly at the first mass ever said in Lower Oregon which, was celebrated in the little post schoolhouse the next morning, November 25. Indians were there clad in skins or strangely assorted garments, and very intent on every detail of the service, whose mystic character impressed them deeply; a great number of the aqua wives of the trappers came with their curiously arrayed half-breed children; the officers and soldiers were present in uniform, and a large number were in attendance from the village.

Many Catholics at this mass had not attended a service for 15 or 20 years and had forgotten the responses. A solemn high mass of thanksgiving was sung by Father Blanchet, who gave instructions suitable for the occasion. In the evening vespers were chanted. At both services many Catholics were moved to tears, for they realized that at last a long-cherished dream had become a reality, and that they had in their midst priests to instruct them and their wives and children, to administer the sacraments to them, and to give them the consolation of the Holy Catholic Church.

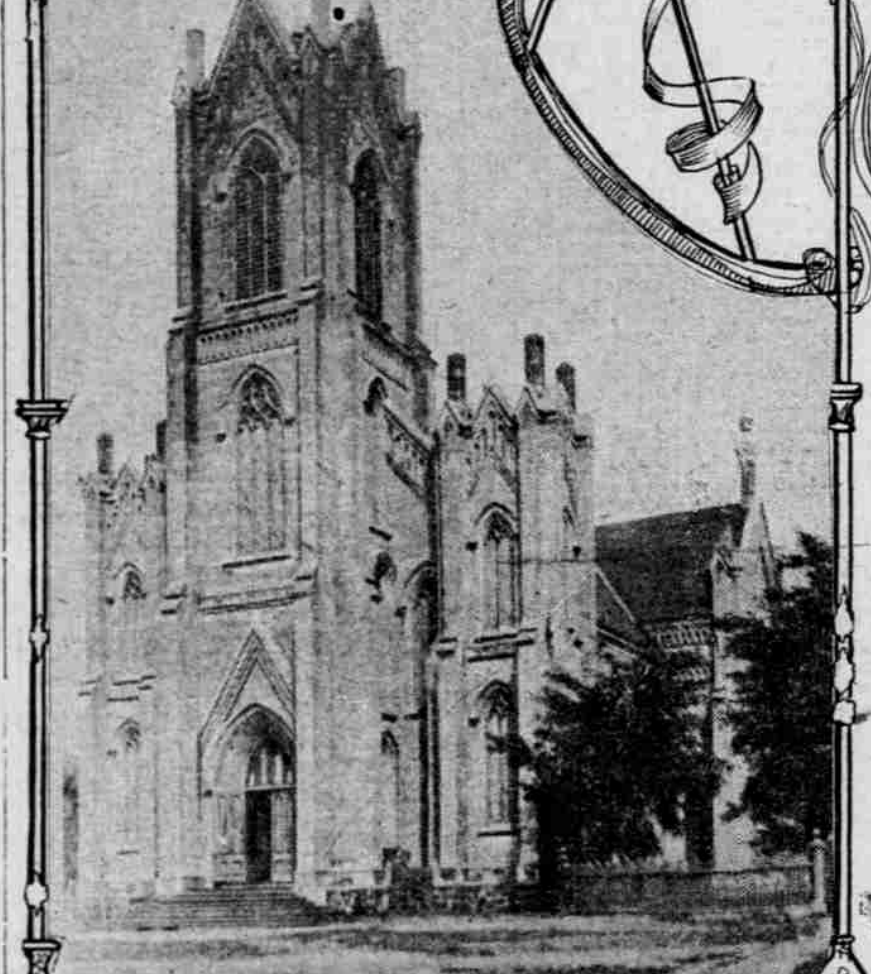
Dr. McLoughlin previously had invited Anglicans, Methodists and Presbyterians to administer to the spiritual needs of the settlers, and for several years had kept an Anglican chaplain at the post.

But these missionaries did not satisfy the Catholics, who asked for their own priests. Fair in every respect, Dr. McLoughlin requested, as early as 1824, that priests be sent to Vancouver. But it was not until May of 1828 that arrangements were made with the Hudson's Bay Company whereby two Catholic missionaries were given passage in the annual journey of the company from Montreal to Oregon.

Like Father Marquette and Father LaSalle, who devoted their lives to furthering civilization on the Mississippi, Father Blanchet and Father Demers now volunteered to give their lives to the people of the great territory drained by the Columbia River. At the time of their departure from Montreal Father Blanchet was 43 years old, and Father Demers was 29. Down streams in canoes, over rough mountain trails on Indian canyons, enduring fatigue, peril, and even hunger these indefatigable priests pushed on toward the labor awaiting them in the Old Oregon Territory. All along the route they carried on their missionary work, baptizing 175 persons, a great number being Indians who were eagerly looking forward to the coming of the "Black-robes," of whom the Canadian settlers had told them. The first holy sacrifice of the mass in Oregon was offered by Father Demers at Big Bend on the Columbia River, October 14, 1828. These missionaries were kindly received and held services at Fort Colville, Okanogan and Walla Walla.

For four months and 20 days from the time of their arrival at Fort Vancouver they carried on missionary work with practically no interruption. Father Demers picked up the Indian jargon with wonderful rapidity, and was thus enabled to conduct a school for the Indians about the fort, holding two sessions daily. He composed some hymns in the Chinook dialect which greatly delighted the redskins, and in the singing of which the white women and children assisted in the church. The Vicar-General taught the Canadians at the same time that Father Demers was busy with the Indians. Instruction to the boys of the post was given in French. Music was made a leading part of the work here, a large mixed chorus of 140 voices, including Indians, assisting the priests. From 70 to 100 Indians were always present at the church services.

Marvelous success attended the labor of the two missionaries, who, in addition to Vancouver, succeeded in establishing strong missionary centers at Coville, Nesqueally, Oregon City and



other points. While they devoted much time to these missions they returned frequently to Vancouver, the scene of their first actual missionary efforts.

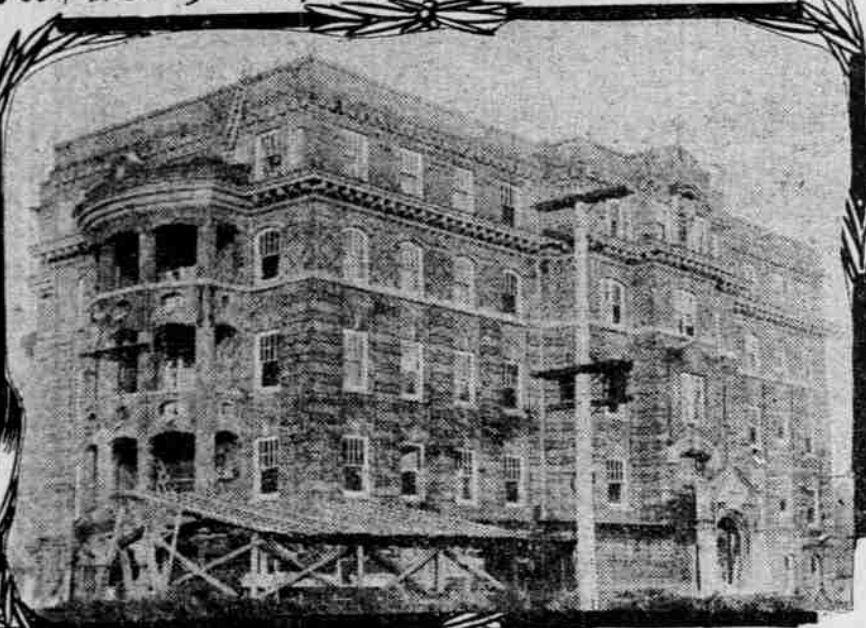
The most noted of all their conversions occurred at Vancouver, the convent being no other than Dr. John McLoughlin, fondly called "Old White Head," and known among the Indians as "White Eagle." He it was who for many years had kept alive the moral instincts of the settlers as well as having provided for their temporal needs. It was at midnight mass on Christmas eve, 1842, that Dr. McLoughlin received his first holy communion. The little chapel at Fort Vancouver, the scene of this communion, was beautifully decorated and was filled to its capacity with both white people and Indians. Solemnly the "Mass" was given, and hymns were sung impressively in French and in Chinook, while the minds of the faithful Catholics were elevated by the functions at the altar. A book entitled "The End of Controversy," written by Dr. Miller, was instrumental in the conversion of Dr. McLoughlin to the Catholic faith. After carefully reading this volume he made his abjuration and profession of faith at the hands of Father Blanchet.

McLoughlin was born in the district of Quebec, Canada, in 1784. He died in Oregon City in 1857. At an early age he entered the service of the Hudson's Bay Company, and while still in its employ came to the Columbia River in 1824, the next year permanently establishing Fort Vancouver. To Catholics and to Protestants, to Canadian settlers and to American settlers he was a loving father and a valuable friend. Pope Gregory XVI, on hearing of the services of this great man, conferred upon him membership in the distinguished order of St. Gregory the Great.

In 1843 the Holy See made the Oregon mission a Vicariate Apostolic, with Father Blanchet as Vicar Apostolic. Three years later this Vicariate was erected into an ecclesiastical province, with three sees, Oregon City, Walla Walla and Vancouver Island, the first including the territory west of the Cascades, the second the territory east of the Cascades and the third the territory of southwestern Canada. Francis Norbert Blanchet was created metropolitan of Oregon City, his brother, A. M. A. Blanchet, was made bishop of Walla Walla, and Father Demers became bishop of Vancouver Island. In 1850 the boundaries of the see of Oregon City and of Walla Walla were changed, the former becoming synonymous with the Oregon territory, and the latter with that area which is now the state of Washington. In May, 1850, the residence of the bishop of Walla Walla was transferred to Vancouver, and the name of this see was changed to Nesqueally. Until 1900, when Right Rev. Bishop O'Dea removed to Seattle, and the name of the ecclesiastical province

of Washington was again changed, becoming Seattle instead of Nesqueally, Vancouver was the seat of this territory.

When Right Rev. A. M. A. Blanchet came to Vancouver from Walla Walla he found a church building erected, St. James Cathedral, the first church in the Northwest, standing on the southwestern part of the Barracks, and constructed by order of P. N. Blanchet in 1844. For four decades this crude little wooden structure served as the central place of Catholic worship in the see of Nesqueally. In honor of St. James Cathedral in Montreal Right Rev. F. N.



NEW ST. JOSEPH'S HOSPITAL, NEARING COMPLETION.



ST. REV. A. M. A. BLANCHET.



ST. JAMES CATHEDRAL, FIRST CHURCH IN THE OREGON TERRITORY, BUILT IN 1844.

Blanchet christened this unpretentious little church St. James. It was burned in 1859, four years previously having been vacated for the present beautiful cathedral, which was erected in 1884-85 at a cost of over \$50,000 under the zealous Bishop Junger and his worthy helper, Rev. Father Schram. Bishop Junger was the second bishop of the diocese of Nesqueally. At his death in 1895 Right Rev. Edward O'Dea, formerly of the archdiocese of Oregon City, and pastor of the cathedral in Portland, was consecrated, September 8, 1895.

St. James Cathedral, which was completed in 1885, is located at the corner of Washington and Twelfth streets, and is one of the most impressive buildings in Vancouver. It is a massive structure of stone and brick measuring 145x50 feet. The magnificent carved altars, and the stations of the cross are carved in old oak wood, and were imported from Belgium. The statuary on the main and side altars is very fine. Rev. Father Verwilghen is the present pastor, assisted by Rev. Joseph Delannoy, St. James Cathedral, the pastor's residence and the Christian Brothers' Academy, where some 50 young men are in attendance, make up

the buildings on the church property which include two blocks.

Five valiant young women of the order of the Sisters of Charity of Providence, set out from Montreal in early November, 1858, on the steamer Illinois, by way of Panama for a long journey to give their lives in work among the Indians and the scattered settlers of the far-away Vancouver mission. After a tedious journey of over a month they reached their destination to find that no convent had been prepared for them, as there had been a misunderstanding about the time of their arrival. Not discouraged by this the five brave sisters took up their residence in a small one-roomed house measuring 16x10 feet, and located near the church in the southwestern part of the fort. Here they lived for two months subjected to many privations and hardships, but carrying on as best they could the work for which they had braved the seas. In February, 1857, a dwelling containing two small rooms, 24x16 feet, was erected for them. Here they opened a school in a well with an attendance of seven pupils.

In this little building, which is still preserved and used as a sewing room, the labors of the five sisters were carried on until 1874 when the present house of Providence on Tenth and C streets was erected. This brick three-story structure contains an orphanage for boys, and one for girls, a day and boarding school for girls and young ladies, a novitiate and apartments for the religious, and others for the sick and infirm sisters. All the sisters of this order who die in Oregon or Washington are brought to Vancouver for burial. At this time the Sisters of Providence, Oregon two, and British Columbia eight. There are now 130 resident pupils at the Vancouver Providence Academy, and 105 day pupils, while 35 sisters reside there.

Of the five noble Sisters who established the first convent school, opened in 1858, only one is now alive, Sister Blainville, of the Angels, who is spending the closing years of her life in her old home in Montreal. Of the remaining four Sisters, Mary, of the Precious Blood, was the first of the band to win the virgin crown, dying in 1877, aged 29 years. Mother Praxedis, of Providence, was the next to go, in 1889, at the age of 69 years. Mother Joseph, of the Sacred Heart, superior of the band, founder of the mission and architect of the Providence House, peacefully glided into her haven of rest in 1902, being 79 years old. Sister Vincent de Paul passed away in the Autumn of 1893, at the age of 81 years. Her death occurred a few months after the celebration of her golden jubilee of her Christian faith.

Containing the first Catholic cathedral, the first convent school, Vancouver bears the distinction of possessing the first hospital, St. Joseph's Hospital, in the Northwest. The hospital, at the corner of Eighth and Reserve streets, St. Joseph's was established in 1858 by the five pioneer Sisters, and until the present time has been the only hospital in the city, although it has been enlarged from time to time to answer the needs of the increasing population. It is an achievement of the Catholics in Vancouver has been so pronounced, and nothing speaks more for the city's rapid development than the fact that the Sisters of Providence are now erecting a new St. Joseph's, which will provide for five or six times as many inmates as the old structure.

Located on the double block bounded by Twelfth, Thirteenth, East D and Reserve streets, new St. Joseph's is one of the most magnificent edifices of the kind in the state. All the latest hospital conveniences, operation rooms, anesthetic parlors, consultation rooms, wards, emergency rooms, etc., will make the new hospital one of the most up to date in the Northwest. When completed the entire building will cost \$125,000, and will be five stories in height. It is expected that the building will be finished in January. A debt of gratitude is due the Sisters who have put forth such earnest efforts in the erection of this hospital, and who, like the first zealous missionaries, have exerted their influence to assist the needy.

1863, when in a resolution it requested President Lincoln for a similar appointment when the war cloud was hanging low and black over our Nation. The language used was: "Devotionally relying on the supreme authority and just government of Almighty God in all the affairs of men and nations; deploring our National offenses which have provoked his righteous judgment; yet encouraged in this day of trouble by the assurances of his word to seek him for succor according to his appointed way, through Jesus Christ; the Senate, etc. Mr. Lincoln, complying with the request, appointed the 30th day of the following month, April, in accordance with the Senate's request. And it is a remarkable fact that the Army of the Union suffered no stunning defeats during the remaining months of the war.

Are not these historical incidents answers to the question at the head of this article? If we find a man who reads the Bible and prays, laments his sins and forsakes them, may we not safely conclude that he is a Christian citizen? A nation is only a larger personality. Our National Supreme Court was safe in declaring the American Republic a "Christian Nation," which it has done.

INCOME TAX IS PROPOSED

Russia May Impose Assessment on People to Raise \$35,000,000.

ST. PETERSBURG, Dec. 31.—(Special.)—The proposal for an income tax in Russia have been estimated to bring in about \$35,000,000 a year. The number of persons in the Russian Empire with an income from all sources exceeding \$500 per annum is less than in the kingdom of Prussia, being 695,700 only.

In the higher incomes, especially in incomes exceeding \$10,000, Russia shows to much better advantage. The tax on incomes of \$500 works at about 5 per cent; on incomes \$25,000 and upward at 15 per cent, reckoning together the proposed income tax and all other forms of direct taxation now in force. If the proposed income tax becomes a law, a number of existing taxes, such as the lodging tax, personal trade certificates and similar taxes on industry and trade will probably be abrogated.

DIVINE GUIDANCE IS OFTEN RELIED UPON BY UNITED STATES OFFICIALS

In Second Article on Government, Rev. J. H. Leiper Reaches Conclusion That This Is Christian Nation and That Its Affairs Are Guided by Christian Influence.

BY REV. J. H. LEIPER.
IS THE AMERICAN REPUBLIC A Christian Nation?

The answer cannot be left to the decision of any religious sect, however strong, definite in creed or express in claims. A fundamental principle of our National polity forbids any phase whatever of the union of church and state; hence no civil question can ever be settled by church authority.

This is a lesson learned from the experience of our ancestors in the fatherlands on the other side of the Atlantic, and which it would be impossible to unlearn even on a battlefield of blood, and especially in the light of recent events. But the conclusion does not follow, either logically or in fact, that our civil government has been, or can be administered independently of moral issues.

It must be remembered that religion and ecclesiasticism are two distinct things. There are three institutions that spring from a higher than mere human source: viz. the family, the church and the state. This fact does not unite any of them, but logically assures their separate existence. But the fact is that the poorest institution to eliminate morals and religion from human government that ever existed has had some sort of a moral basis, however crude and imperfect. Human beings cannot dwell together and ignore all government. It exists in the constitution of our nature. The Creator put it there. The friction that impairs peace is traceable to one of two sources: bad government or rebellious subjects; in some instances both. Neither the Christian nor Jew can consistently

object to the statements that God is the author of all government, whether in the family, church or state; and the idea of the author of an institution having no control or authority over it is self-contradictory. A King without authority is a mere figurehead.

The writer is entirely aware of the position of the secularist; viz. that civil government is the result of mere human compact. But that position supposes the possibility of no compact, all men cannot be forced into a compact, pure and simple, and people dwelling together without government, which is an axiomatic impossibility. The secularist's "human compact" may either take the monarchical or democratic form; but that does not remove the difficulty. It is still a man-made government, in which man becomes lord of his fellows' conscience; for government cannot be exercised with the conscience left out; God alone is lord of the human conscience.

It follows then that the Creator of man, being the author of civil government, that government must be in harmony with his will and the product of his wisdom and purpose as revealed in the inspired word—the Bible. We must take the reader to the book for the proof of the above conclusion. Please turn to Proverbs, 8:15-18. "By me (wisdom) deified Kings reign and Princes decree justice. By me, Princes rule; and nobles, even all the judges of the earth," and Romans 13:1. "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God."

What is the history of the American Republic as to the element of religion in its origin? Let us examine a few extracts from historic papers: The compact made on board the Mayflower, dated November 11, 1620, begins thus: "In the name of God, Amen. We, whose names (41) are underwritten," etc., "having undertaken, for the glory of God and advancement of the Christian faith, a voyage to plant the first colony in the northern part of Virginia (the entire northeastern coast was called so then), so by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body-politic for our better ordering and preservation and furtherance of the ends aforesaid."

The 12 articles of confederation by which the first seven New England colonies formed themselves into a federation were signed May 10, 1643, and began thus: "whereas, we came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity and peace," etc. (The old-time spelling is retained.)

As advance agents of prosperity and with the hope that the year will return to you in full measure—Health, Wealth and Happiness—we wish you

A Happy New Year

POWERS
THE STORE THAT SAVES
YOU MONEY
DISCOUNTED CREDIT FOR ALL FIRST AND TAYLOR