

## **Una Voce Canada — 'A Mari Usque Ad Mare' Part II**

### **Editor's Comment:**

**Our goal for 2005 is to continue networking with, linking to, and helping to form and affiliating Canadian traditional Catholic organizations as it is so aptly put on the Canadian Coat of Arms 'A Mari Usque Ad Mare'. It is essential for traditional Canadian Catholics to have a united voice both within our homeland and internationally.**

**By a special resolution of the Board of Directors, of the Vancouver Traditional Mass Society, traditional groups will be affiliated, or associated under the umbrella of the 'Una Voce Canada'.**

### **First Traditional Mass in the Diocese of Nelson**

By David Reid



**Cathedral of Mary Immaculate Diocese of Nelson**

We beg the indulgence of our readers for the short historical digressions but we believe it will be of interest to our friends outside Canada.

## **Canada**

Name Origin: The name Canada dates back to the year 1535. It was used by two Amerindians who were travelling with Jacques Cartier to describe Stadacona — which is now known as Quebec City. The word they used was "Kanata", which is the Huron-Iroquois word for "village" or "settlement", and Cartier simply repeated the word as Canada. The name stuck.

## **British Columbia**

Population: 3,706,000

Catholics: 608,000

% Catholic: 16.41

Diocese: (5) Archdiocese of Vancouver & Diocese of Kamloops, Nelson, Prince George and Victoria

## **Nelson**

Bishop: Eugene Jerome Cooney

Erected: 22nd Feb. 1936

Square Kilometers: 124,272 (48,000 Square Miles)

## **Una Voce Kootenay**

It is said that God works in mysterious ways His wonders to perform and the story of The formation of the Una Voce Kootenay Chapter is one such example. All things are governed by the Providence of God and if we see with the eyes of Faith it is possible to find the cause and effect relationship which brings God's plans to fruition.

It began many years ago, at the time unrecognizable, in two seemingly unrelated events separated by both time and space.

Mr. David Manning and his wife Sylvia began attending the Tridentine Mass at the Divine Mercy quasi Parish in Vancouver British Columbia and little did

he knew that, years later, he would be instrumental in forming an organization of Traditional Catholics in the Kootenay region of British Columbia.

With his first exposure to the Tridentine Mass he understood immediately that this the ‘Mass of the Ages’ was as Fr. Faber put it ‘the most beautiful thing this side of Heaven’.

David became a member of the Vancouver Traditional Mass Society and has worked closely together with us ever since.

David later moved to Creston, and immediately began discussing how best to contact and organise traditional Catholics in this region and how best to make the Tridentine Mass a viable option, for those who desire it, as Pope John Paul II requested. Creston is in the Kootenay area of B.C which falls within the Diocese of Nelson. Something was needed to spark the process, to be a focal point so to speak. This part of the story began many years earlier when a young man of Creston decided to become a Priest and not simply any Priest but one dedicated to saying the Mass of the Ages.



**Fr. Eric Deprey Mass at Creston**

As related in our May/June 2004 issue of the ‘The Traditional Mass’ Newsletter Fr. Eric Deprey FSSP, recently ordained, returned to his home town of Creston to say his first Mass with the kind permission of Bp. Eugene Cooney.

Representatives of the VTMS made the trip, led by our then President Mrs. Moira Garneau now deceased (c.f. Nov/Dec 2004 Newsletter), and it proved to be a wonderful occasion to expose Catholics of this region to the Tridentine Mass.

On 29/01/05 Mr. David Manning held a meeting at his home with the intention of organizing the traditional Catholics of the area. The end result was the decision to form the Una Voce Kootenay Chapter with David as interim President and Mr. Bert Lambregts of Ta Ta Creek as V.P.. This Una Voce Chapter will be affiliated to and be part of the Una Voce International Canadian Association.

Membership in Una Voce Kootenay shall be open to all Roman Catholics in the Kootenay Region of British Columbia. Geographically, in no particular order, this shall include all major communities, such as Creston, Cranbrook, Kimberley, Golden, Fernie, Nelson, and Revelstoke, and all minor communities in the southeast corner of British Columbia. The only requirements for membership shall be a love for the Traditional Tridentine Rite and a deep desire to see it grow and prosper throughout the world.

## **History Of British Columbia**

From 1818 to 1846, British Columbia south of 54°40' and west of the Rocky Mountains was part of the Oregon Country. The land was under the control of the Hudson's Bay Company, and was divided into the departments of Columbia (south of the Columbia River) and New Caledonia (north of the river).

In 1846, the Oregon Treaty divided the territory along the 49th parallel to Georgia Strait, with the area north of this boundary (and all of Vancouver Island) becoming exclusively British territory. Vancouver's Island, the official name of the colony on Vancouver Island, became a Crown colony in 1849.

In 1858, in response to the Fraser Canyon gold rush, the mainland portion of the former Oregon Country was organized into the colony of British Columbia. The Cariboo region ("Central Interior") of British Columbia experienced a gold rush in the years 1862 to 1865. This created a rapid influx of miners and settlers, about 30,000 in all. The colonial authorities feared the gold rush might spread beyond B.C.'s northern border ( $54^{\circ}40'$  north), so the Stikine Territory was created in 1862. However, the following year this new territory was disestablished, most of its area going to B.C., whose northern limit was increased to its current location,  $60^{\circ}$  north.

After the mainland's gold rushes collapsed and the colony almost went bankrupt from building roads in its interior, the two colonies of Vancouver's Island and British Columbia agreed to merge and share the debt. The merger was effected in 1866, with the name British Columbia being applied to the newly united colony.

Several factors played in the decision of British Columbia to join Canada on 1871 July 20. These included fear of annexation to the United States, the overwhelming debt created by rapid population growth, the need for government-funded services to support this population, and the economic depression caused by the end of the gold rush. The decision was made largely because the Canadian government offered to link British Columbia to the more settled parts of Canada via the Canadian Pacific Railway and offered to pay off the \$1,000,000 British Columbian debt.

The completion of the CPR (Canadian Pacific Railway) in 1885, and its upgrades during 1886, was a huge boost to Vancouver, the line's terminus founded in 1886, and it rapidly grew to become one of Canada's largest cities. The province became a centre of fishing, mining, and especially of logging throughout the twentieth century.

In 1903, British Columbia's territory shrank somewhat after the Alaska Boundary Dispute settled the vague boundary of the Alaska panhandle.

## **Religious History**

From a religious standpoint, the visits of the early navigators made little impression on the native mind. Some missionaries have wrongly supposed that the mantles worn on ceremonial occasions by the coast Indians originated in the copes of the priests that accompanied the Spanish and other ships. These are aboriginal with the natives. However, it is on record that, immediately prior to the advent of the white settlers, the old people among the Kwakwiutl tribe had a clear recollection of strangers "clad in black and having a crown of hair round the head, who had come to see the Indians" (Rapp, *Sur les Missions de Quebec*, March 1855, p. 113). The very first resident of what is now British Columbia (Lamalice, at Fort McLeod) was a Catholic, and so were the great explorer Simon Fraser, J. M. Quesnel, one of his two lieutenants and all his French-Canadian companions. These and the numerous servants of the trading posts, who were also Canadians, gave the aborigines their first ideas of Christianity. Later, Father de Smet, S.J. visited the Kootenays, and in 1843 Father J. B. Z. Bolduc accompanied Douglas to Vancouver Island, where he ministered to crowds of wondering Indians. In 1842 Father M. Demers had made an extended trip through the inland tribes, visiting in turn the Okanagans, the Shushwaps (both of the Salish stock) and the Carriers, a Dene tribe in the north. Four years later, a Jesuit priest, Father Nobili, walked in his footsteps and even went as far as Fort Babine, on the lake of the same name, instead of retracing his steps at Fort St. James, as his predecessors had done. The year thereafter (1847), Father Demers became the first bishop of the newly founded see of Vancouver Island, now the Archdiocese of Victoria. One of his first cares was to call for the help of the Oblates of Mary Immaculate already working in Oregon, one of whom, Father L. J. D'Herbomez, was consecrated Bishop of Miletropolis (9 October, 1864) and appointed to the Vicariate Apostolic of British Columbia, which on 2 September, 1890, became the Diocese of New Westminster, on the mainland.

## **Future**

We wish Una Voce Kootenay great success in their efforts to bring the Traditional Mass and Sacraments to the Nelson Diocese.