

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JULY 28, 1894.

NO. 823.

ARCHDIOCESE OF KINGSTON.

Corner-Stone of the Church of St. Denis, the Areopagite, Blessed and Laid by Archbishop Cleary, on Sunday, 15th Inst., in Presence of an Immense Concourse of People Gathered from the Village and the Surrounding Country.

Athens Reporter, July 17.

Preparations were made for this ceremony with great care by Rev. J. J. Kelly, priest of the parish of Yonge. Protestant tradesmen of the village of Athens gave their time and labor to the work of laying a platform over the foundations of the building and constructing a temporary vestry-room free of charge to the priest, as a token of their good will. At 3:30 p. m. the Archbishop, accompanied by Vicar-General Gauthier, Rev. J. J. Kelly, of Yonge, and Rev. M. J. Spratt, of Toledo, arrived in the village. The Archbishop's carriage was followed by an immense procession of vehicles filled by farmers and their families from all parts of the country. It was certainly a stirring sight, such as the people of Athens had never before witnessed, and was significant of the loyalty and devotion of those Catholic people to their Archbishop and the Church. It was a brilliant day for so many to travel long distances on open vehicles. His Grace and the clergy, vested in splendid robes, proceeded through the crowd to the platform and stood in front of a large cross that had been erected on the spot where the altar will hereafter stand. Here they recited some prayers and chanted psalms and the Archbishop sprinkled the cross and the place around it with holy water in the name of the Blessed Trinity. Thence they proceeded to the corner-stone at the angle of the front of the church. It was upheld by ropes and machinery, by which it was to be lowered into position as soon as the ceremony of blessing would be completed. Prayers and invocations and aspersions of holy water, and the marking of the sign of the cross with a trowel on four sides of the stone and the chanting of psalms in solemn and pleasing tones constituted the rite of blessing, after which His Grace laid the mortar and spread it with a trowel, and the builder and his assistants lowered the heavy stone into its position. They then formed into procession anew and moved slowly around the church, chanting psalms, whilst the Archbishop sprinkled the foundations of the walls with blessed water. Returning to the platform, His Grace knelt at a *prie-dieu*, and the clergy and Catholic laity knelt down whilst the Litany of the Saints was chanted, and the conclusion of which they descended from the platform, and taking other places in front of the corner-stone, other prayers were recited by the Archbishop, and thus ended the ceremony. Needless to say, all the prayers and psalms were recited in Latin, which is the official language of the Catholic Church. The assembled people, more than half of whom were Protestants, comported themselves reverently and observed silence throughout the performance of the sacred rite. The Archbishop was heard to say that their conduct was most decorous and he was much pleased with the people of Athens.

THE ARCHBISHOP'S ADDRESS.

Standing beside the corner-stone of the elevated platform, Archbishop Cleary, vested in gorgeous robes of office, with jeweled mitre on his head and crozier in his hand, addressed the assemblage. He explained the sacredness of the rite he had just performed by reference to the holy purposes for which the building will be used in all future time, chief amongst them being the obligation of sacrifice to the Most High God. He showed how the relations between man and his Creator demand of us to pay to Almighty God the homage of our adoration and acknowledgment of His supreme dominion over us, and our entire dependence on Him and His gracious providence for our life and health of soul and body, and for all that we possess or hope for in time and eternity. Praise is also a duty which every intelligent creature, all men and all angels, give to the Supreme Being, Who is infinite in all the perfection of His attributes—Holy, Holy Holy, the Lord God of Hosts, the heavens and the earth are full of His glory. The sacrifice of thanksgiving is likewise manifestly due to the Supreme Author of all mercy and goodness and the giver of all good gifts of nature and grace. And, since we all are sinners in the sight of God, and are surrounded by sinfulness in all the walks of life, and the best amongst us can hardly avoid contracting stains from day to day in the midst of the corruption of this world, every human conscience feels the necessity and the duty of offering to the God of all holiness the sacrifice of supplication for mercy and pardon on our faults of commission and omission, and imploring Him to stay the arm of His justice and show Himself propitious to His weak and erring children in this vale of tears. Finally, our own consciousness of our insufficiency for ourselves in journeying towards the goal of our eternal destiny—of the darkness of our understanding, and the weakness of our will, and the downward ten-

ARCHDIOCESE OF TORONTO.

Toronto Globe, July 17.

Niagara Falls, July 16.—The Carmelite Fathers to-day laid the corner-stone of their new \$80,000 hospice, which is being erected back of the old hospice and west of Loretto Convent, situated on the eminence overlooking the Horseshoe Falls and Queen Victoria Park. The event was an important one in the history of the order, and transpired on the day, July 16, of the annual feast of the order. The occasion was honored by the presence of His Grace Archbishop John Walsh, of Toronto, and other distinguished priests and clergy of the United States and the Dominion. The day was perfect and drew out a large gathering of Catholics from both sides of the river to view the interesting ceremonies.

Solemn High Mass was celebrated in the little church near the hospice, and it was crowded to suffocation. Father Pius B. Meyer of the Carmelite Order in America, conducted the Mass. Arch-bishop Walsh occupied the seat of honor and Very Rev. P. J. Kavanagh was honorary deacon. Father Dominic O'Malley, of Niagara Falls, officiated as subdeacon, Father Bernard Finck of Kansas as subdeacon, Father Timothy Sullivan of Thorold, as master of ceremonies, and Father Lynch of Niagara, assistant. Siebold's Mass in C was sung by the Holy Redeemer church choir of Rochester, under the direction of the composer, Prof. F. W. Siebold.

THE ARCHBISHOP'S ADDRESS.

At the conclusion of the Mass the Archbishop made a brief address, referring to the high standing throughout the world of the order of Mount Carmel. He cited the objects which his predecessor, Archbishop Lynch of Toronto, had at heart in establishing religious educational institutions on both sides of the river, Niagara University and Loretto Convent, but it remained for the Carmelite Fathers to do a greater work, and to-day was the first step in the great and grand future which the order had before it in founding a large and handsome hospice. The Archbishop said that here nature and God were together, and no more fitting place could be found where the soul could commune with God and find peace and rest. His Grace's remarks were simple and effective, and he invoked the Papal blessing upon the work and the ceremonies which had taken place, and also on the people.

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CATHOLIC SUMMER SCHOOL.

No doubt a short reference to the opening of the third annual session of the "Catholic Summer School of America"—the second at its permanent home in this pretty little town—will be of interest to the readers of the CATHOLIC RECORD. Before proceeding to do so, however, it may be well to give them an idea of the aim and object of the school, and to do so I cannot do better than subjoin an extract from the OFFICIAL PROSPECTUS.

Briefly stated, the object of the Catholic Summer School is to increase the facilities for busy people as well as for those of leisure to pursue lines of study in various departments of knowledge by providing opportunities of getting instruction from eminent specialists. It is not intended to have the scope of the work limited to any class, but rather to establish an intellectual centre where anyone with serious purposes may come and find new incentives to efforts for self-improvement. Here in the leisure of a summer vacation, without great expense, one may listen to the best thought in the world, condensed and presented by unselfish masters of study. The opportunity thus provided of combining different classes of students for mutual improvement will be most acceptable to professors and lecturers who wish to have an appreciative audience to enjoy with them the fruits of the latest research in history, literature, natural science, and other branches of learning. All these branches of human learning are to be considered in the light of Christian truth, according to Cardinal Newman's declaration. Truth is the object of knowledge of whatever kind; and truth means facts and their relations. Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of unravelling the web of university teaching.

Although the formal opening of the classes will not take place till to-morrow, Monday, the preliminary religious exercises took place in St. John's Church, of which Rev. Father Walsh is pastor, to-day. Precisely at half past 10 o'clock the clergy proceeded in procession from the pastoral residence to the church, where High Mass was celebrated by the Bishop of the diocese, Mgr. Gabriels, assisted by Very Rev. Father Mooney, V. G. of New York diocese, assistant priest, Rev. Dr. Conaty, of Worcester, Mass., president of the school, and Very Rev. J. H. O'Rourke, of Port Henry, deacons of honor, Rev. Father McMahon, deacon of the Mass, Rev. Father Gahan, sub-deacon, Rev. Father McMahon and Mr. McLaughlin, of New York, masters of ceremonies, and Rev. Father Pierce, of this village, cross bearer. It had been announced that His Excellency,

MONSIGNOR SATOLLI

Apostolic Delegate, would be present, and that he would be the celebrant of the Mass, but unavoidable causes prevented him from coming. Meantime he transmitted the Papal Brief conferring the Pope's benediction on the school, which will be read to-morrow at the formal opening of the classes. After the first gospel, Right Reverend Bishop Watterson, of Columbus, Ohio, advanced to the sanctuary railing to preach the sermon of the day. He said the subject on which he would ask his hearers to follow him in his remarks, was:

"LIBERAL STUDIES

in their relation to the Republic and to the duties of citizens." He commenced by asserting that the so generally received axiom that "all men are equal" was a myth; and the selfishness which was also the great evil of the day was its consequence. Education—Christian education—he said, was the great want of the time. In their selfishness great corporations and monopolists had forgotten that they were only agents; and the mass of the people, in their societies and organizations, seemed to have forgotten or ignored the good God who rules over all. He urged unity of action among all classes: the wealthy and the childless should endeavor to help their less favored brethren. All men are not equal, he repeated, but equality should not be brought about by leveling down but

BY LEVELLING UP.

A false idea prevailed, he said, that authority came from below instead of from above. He continued in this strain for over three-quarters of an hour, pointing out in forcible language the errors of the time; and he spoke thus fearlessly, he said, as "an American of the fourth generation."

THE EVENING OF THE CLERGY AGAIN

proceeded processionally to the church. Bishop Gabriels again presided at Vespers. The sermon was preached by Rev. Dr. Conaty, of Worcester, Mass., President of the Summer School, his subject being "Dogma and Morality," taking for his text the words: "Jesus said to Simon Peter: 'But whom do you say that I am?' Simon Peter, answering, said: 'Thou art Christ, the son of the living God.' And Jesus, answering, said to him: 'Blessed art thou, Simon Barjona; because flesh and blood hath not revealed it to thee, but my Father, who is in heaven.'" The reverend gentleman enlarged upon the

NECESSITY OF DOGMA,

saying else why did Jesus Christ come

PLATTSBURGH, N. Y., 15th July, 1894.

into the world, preach, suffer, and finally die upon the Cross if not to establish a religion, a dogmatic religion, which would not be subject to human whim or fancy. He combated the sayings so popular in these days, that "one religion is as good as another," and that "it matters not what a man believes, it is only a question of what he does." The reverend gentleman treated his subject—as he did also his right reverend predecessor in the morning—in a masterly manner. The church, which by the way is a gem as regards architecture and internal decorations, was crammed to the doors, many of those present being non-Catholics. A front pew was occupied by the municipal trustees of the village.

Plattsburgh is, as I have already said, a pretty and prosperous village beautifully situated on the picturesque Lake Champlain, about six hours ride from Ottawa. Its population is about ten thousand, about one-third of whom I believe are French Canadians (the sign-boards over the places of business bear testimony to the fact) while the Catholics form the majority of the people. The streets are pretty regularly laid out and clean, and nearly all are planted with shade trees; perhaps in this particular it

EXCELS ANY VILLAGE

or town of its size on this continent. There are several hotels; the Fontaine House (where your correspondent has put up) overlooks the lake, as does also the Hotel Champlain, which is situated on a high bluff or promontory, just outside the village, and several others. There are also public buildings, the Opera House—where the summer school meets for the present—town hall and churches, belonging to the different denominations. The Federal government are just now erecting quarters for the accommodation of four companies of Infantry of the United States army, who fire a morning and evening gun. The river Saranac runs through the town, and the latter is thoroughly lighted by electricity, both streets, public buildings and private buildings, and there are two newspapers published there. Not the least interesting feature, perhaps, in connection with Plattsburgh is the fact that it is the home of the popular American Consul General at Ottawa.

MR. JOHN E. RILEY,

and to him and to his amiable wife your correspondent and other visiting Canadians were indebted for a delightful afternoon drive through the village and its outskirts, and who pointed out to them the various points of interest. That the Catholic Summer School has "come to stay," is evidenced by the fact that the Board of Trustees (of whom Mr. Riley is one) have acquired a lot of five hundred acres of land on the outskirts of the village at a cost of some \$200,000, all, or nearly all, by donations. They have already commenced the erection of buildings suitable to the wants of the School, which, in a year or two, will be able to hold its meetings in its own halls.

Nor are the proceedings of the meetings

confined to Americans, as I find on reference to the Syllabus of Lectures, that among those who are to take part during the present session are

REV. JAMES McALLEN

of Montreal is to present, and Mr. Joseph K. Foran is to deliver two lectures. The school will remain open until the 13th of August, and there will be two morning and one evening lectures delivered each week day, besides two sermons on each Sunday.

The hotels are all good and are

moderate in their charges, besides which there are a number of private houses whose proprietors are prepared to receive visitors. I would gladly remain here, but am obliged to leave for Ottawa to-morrow morning.

BRASSNAGH,

Plattsburgh, N. Y., 15th July, 1894.

A Princess Converted to Catholicism.

Berlin, July 22.—Much court gossip in the last few days has concerned the report that the Princess Frederick Charles has been converted suddenly to Catholicism. The change has not been so sudden as is supposed. The initial impulse to her change of creed was given several years ago. It came from Queen Marie of Bavaria, an ardent Catholic. She improved her friendship with the Princess to bring her into consultation with the royal confessor and Cardinal Hohenlohe. Immediately after the Queen's death in 1889 the Princess told her friends that she felt she must at once declare her conversion to the Catholic Church. Under the persuasion of her daughter, the Duchess of Ennaught, and the insistence of the Emperor, however, she remained formally attached to the Protestant Evangelical Church. Eventually the conversion of two German princesses to the Greek Church for State reasons disarmed Emperor William's opposition. The Princess will publicly abjure the Evangelical creed very soon.

One of the first acts of Bishop Tierney

of Hartford after his consecration last month was to go forward to the altar rail, where his aged mother, who is over eighty years of age, sat, greet her and give her the episcopal blessing. The scene was a touching one and greatly impressed all who witnessed it.

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