The Herald

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At The Federal Capital.

Another seat on the Government side of the House of Commons has become vacant, through the death of the Hon. Frank Cochrane, Minister without portfolio in the present cabinet. Mr. Cochrane had been ailing for the past two years, and latterly his health had been very precarious. Although in Ottawa, he was unable to take his seat in Parliament this session at all. His death occurred early on Monday morning September 22nd. The deceased statesman was a native of Clarenceville, Que. where he was born in November 1852. He received his education at the Clarenceville Academy. Early in life he moved to Ontario, and for some years was a hardware merchant at Sudbury. He was elected, as a Conservative, to the Ontario legislature for the district of East Nipissing in 1905. He was re-elected for the legislature in 1908 for Sudbury, and was appointed Minister of Lands, Forests and Mines in the Whitney Cabinet. He was a member of the Royal Conservation Commission in 1909, and vice-president of the Dominion Forestry Association. He was opposed to the Taft-Fielding reciprocity compact, and upon the defeat of the Laurier administration at the polls, in the general election of 1911, he accepted office in the Borden cabinet, as Minister of Railways and Canals. His administration of this portfolio is generally conceded to have been most highly successful. Mr. Cochrane, in his politics, might be regarded as a disciple of the late Sir James Whitney, Premier of Ontario, under whom he served as Minister for several years. He was a man of sterling integrity, fearless in his advocacy of what he believed to be right and honest; most unremitting in his devotion to duty, and strong as adamant in his determination to do what he believed to be right. He was most highly esteemed by his cabinet colleagues, and generally regarded by those who were best acquainted with him as one of the very best men in the public life of Canada. His health in 1907 was rather precarious, and when Sir Robert Borden was forming the Union Government he placed his resignation in the hands of the Prime Minister, in order to make way for someone else. Sir Robert, however, was most anxious to retain his ripe judgment, and advised and insisted on his remaining in the cabinet, without portfolio. Since then, however, his health has been rapidly failing, and although, in the House for the greater part of the session of 1918 and a part of the session of 1919, his activities and energies were over. His favorite son enlisted in the Canadian Expeditionary Force, and died overseas. He is survived by his widow, one son and one daughter. His remains were taken to Toronto for burial, leaving Ottawa Tuesday evening. About all the cabinet ministers and a large number of the Unionist members were at the station when the train bearing the body went out. Appropriate references were made to the demise of the Hon. Mr. Cochrane in the House of Commons when the sitting opened on Tuesday afternoon by Hon. Mr. Doherty Acting Prime Minister, and by Mr. McKenzie leader of the opposition. The funeral took place at Toronto on Thursday afternoon, and, as a token of respect to his memory, the House of Commons, when it rose Tuesday evening, stood adjourned during the time of the funeral obsequies, and did not meet until 8 o'clock Wednesday after-

The proceedings in the House of Commons during the week ending September 20th were not to any great extent of an extraordinary character. Apart from the usual routine the debate on the address was continued on Monday, and finally disposed of on Wednesday. Among the measures under discussion was a bill providing for all necessary matters relative to further provisions for the civil re-establishment of returned soldiers. After the bill passed the second reading it was committed to a special committee of the members of the House, who, from day to day, hear evidence by returned soldiers and others on every phase of this important question. When the committee reports to Parliament, no doubt some discussion will be had on their findings. Another question quite akin to that provided for under the bill just named was the resolution of Col. Currie, the member for Simcoe, who posed apparently as a special pleader for the returned soldiers. He moved that the House adjourn in order to consider this matter of public importance. The rules of the House, covering this procedure, leave with the Speaker a wide discretion as to whether or not, in his judgment, the matter for the time to be discussed is of sufficient public importance to permit of the motion. Hon. Speaker Rhodes waived any techical reasons which might induce him to rule the motion out of order, and allowed the discussion to go on. In view of the bill above referred to, it was thought by a great many that this discussion was altogether superfluous. However, much interesting information was furnished during the course of the discussion, which occupied the whole sitting, afternoon and evening.

Sir Robert Borden, the Prime Minister, is still confined to his house. He has had an attack of influenza, but is recovering slowly. Sir George Foster, after his bereavement, has resumed his place on the front seats. A large and important caucus of the unionist members and senators was held a few days ago. Several matters of public importance were discussed. It is thought now that, possibly, the session may be continued during the whole of the month of October. Of course that will largely depend upon matters that may come up for discussion.

Ostend, Belgium, Sept 23—King Albert, Queen Elizabeth, and Crown Prince Leopold, of Belgium, are today on the high seas on their visit to America. The steamer George Washington, had been at anchor near Calais, left her moorings yesterday afternoon shortly after the Royal couple went on board from a United States destroyer, which took the Royal couple out of Ostend shortly before noon. The King and Queen were given an enthusiastic send-off when the destroyer passed along the pier and turned toward the English Channel. Thousands of school children and Boy Scouts lined the pier, cheering and singing the National Anthem. Queen Elizabeth waved her hand to the children in acknowledgement. Thousands of bathers along the beach joined in the ovation, their cheers continuing until the destroyer had been lost in the mist that hung over the water.

King George has invited President Poincare and Madame Poincare to visit himself and Queen Mary next month.

The Pontifical Nuncio In Charlottetown.

Enthusiastic Welcome By Members of St. Dunstan's Congregation and Citizens Generally.

[illegible] Friday night, September 26th, in the formal welcome extended to His Excellency the Most Reverend Pietro di Maria, D.D., Apostolic Delegate, was the officiating prelate for the occasion.

His Excellency was met at Moncton by the Right Reverend J. C. McLean, who accompanied him to the City. Superintendent Grady kindly placed his private car at the disposal of His Excellency and party, and they arrived in Charlottetown about 7.30. His Excellency was met at the depot by all the Catholic societies in the city, headed by the League of the Cross Band. There was also a large number of citizens present, and His Excellency received a most cordial reception.

From the depot his Excellency was escorted to the Bishop's Palace, where luncheon was served. After luncheon the solemn entry to the Cathedral took place, His Excellency being preceded by the visiting Bishops and clergy.

After the Apostolic Blessing the following address of welcome to His Excellency was read by His Lordship Bishop O'Leary:

To His Excellency, the Most Reverend Pietro di Maria, Archbishop of Iconium, Apostolic Delegate.

Your Excellency:

On the occasion of your first visit to the Garden Province of Canada, the Clergy, the Religious and the Laity have much pleasure in tendering your Excellency a sincere and hearty welcome.

A more than sufficient reason for our joy in meeting your Excellency would be the many excellent qualities of your mind and heart, with which in your loving service in the Lord's vineyard you have ever shed lustre on the Church of God and upon our Holy religion. In your varied labors of more than twenty-eight years of sacerdotal life as Vice-Rector of the venerable and illustrious college of the "Propaganda Fide" as professor of theology, as Rector of the Bohemian College, as Bishop of Cantanzaro, you have ever manifested the noble characteristics of the faithful servant of Christ and the true pastor of souls, preserving and earnestly propagating the sacred legacy of God's saving revelation.

It is, however, in your present exalted office of Apostolic Delegate to our beloved Dominion of Canada that we greet your Excellency in a most special manner with all the loyalty and filial love due to the personal representative of our august and Holy Father, Vicar of Jesus Christ.

We warmly appreciate the kind and loving interests which our beloved Holy Father has always manifested in our behalf, and it is our humble prayer that we may always prove worthy of his paternal solicitude. We are very happy today to greet your Excellency as the august representative of our illustrious Pontiff, and to honor you with every mark of affectionate loyalty and esteem. Especially are we deeply touched by this signal mark of your paternal solicitude in coming so far to celebrate for the first time the Holy Sacrifice in our newly erected Cathedral. This Cathedral, your Excellency, is very dear to us, and we humbly pray that its erection may prove pleasing in the eyes of our Divine Lord and Saviour, Jesus Christ. It represents the price of many untold sacrifices on the part of a devoted and generous people. Its construction has been the result of a long and strenuous effort which we see today brought to a happy and consoling termination in the presence of your Excellency, by whose Holy Offering tomorrow morning it will be in a particular manner made the dwelling place of God.

To your Excellency, then, as the representative of the successor of [illegible] giving [illegible] of our having a [illegible] to that sacred deposit of faith which the Saviour confided to His Church with the Divine commission to preach it to all nations.

We assure Your Excellency that your deep devotion to the Apostolic See receives a signal mark of encouragement and consolation from your presence among us on this joyful occasion, and we shall ever remember with sentiments of deepest gratitude the favor you have conferred upon us by coming to dedicate our new Cathedral to the service of our dear Lord. We hope your visit, all too brief, to the diocese of Charlottetown, will be a source of pleasure to your Excellency and that in the designs of an all-wise Providence your residence in our fair Dominion will be long and happy.

We respectfully request Your Excellency to convey to the Holy Father the expression of our sincere affection for and our attachment to the See of Peter. Tell him, your Excellency, that there is in the far distant Dominion a little island diocese wherein He is loved and venerated with that ardour which proceeds from a strong and valiant faith, coupled with warm and generous Catholic hearts.

Respectfully begging Your Excellency to impart to us all the Apostolic Benediction, we remain,

Your Excellency,

Most Faithfully in Christ.

On behalf of Clergy, Religious and Laity.

Charlottetown, P. E. Island,

Sept. 23, 1919.

With all the dignity, splendor and pomp of the Roman Catholic Ritual, Archbishop Pietro di Maria pronounced the Pontifical Benediction.

Previously Bishop O'Leary, of the Diocese of Charlottetown, read the address of welcome, as printed above.

The Papal Nuncio, attired in Archbishopric robes, read his reply in excellent English, pleasantly flavored by his soft Italian tones. After expressing his appreciation of the references to the various high offices he had held in the church, prior to his present appointment, he thanked the Bishop, priests and laity of the diocese for their sentiments of affection, respect and loyalty towards the Holy Father. He would not fail, he said, to convey to His Holiness at the first opportunity, the sincerity of Prince Edward Island Catholics in their attachment to the Supreme Pontiff. The strenuous efforts, unfailing energy and sacrifices on behalf of their Holy Religion, culminating in completion of the magnificent Cathedral of St. Dunstan's would surely find its reward in the blessing of God. In conclusion, the Archbishop said his prayers would be many and fervent on behalf of the diocese and its congregations.

Before extending the Benediction the Nuncio changed his scarlet Archbishopric robes to Pontifical vestments. The scene was most impressive. Subsequently, to the ringing of bells, the long procession of priests in white monsignores in violet, and bishops in scarlet, passed down the center isle headed by the Cross, the Archbishop with grace and dignity bestowing his blessing on the people as he passed.

DEDICATION.

On Wednesday morning, Sept. 24th, His Excellency, Archbishop Pietro di Maria, Apostolic Delegate to Canada, officiated at a Solemn High Mass at the new Cathedral of St. Dunstan's.

His Lordship Bishop McNally of Calgary, preached a stirring and eloquent Sermon.

Taking his text from Exodus XXV., 8: "They shall make me a Sanctuary and I will dwell in the midst of them," His Lordship said:

Your Excellency, Most Reverend and Right Reverend Prelates, Reverend Fathers and Sisters, and Beloved Brethren of the Laity.

The words of the text just quoted are taken from Holy Writ as the very words of God himself addressed to Moses as an authorative command to the children of Israel. And not only did He require of them the building of a sanctuary but with exquisite precision, He described the material and manner of its buildings, rich and elaborate beyond its purpose.

[illegible] hundred years later a greater [illegible] the King addressed [illegible] which, at a nominal [illegible] hundred years, may well be regarded by your consecrated spiritual head today. "Building I have built a house for thy dwelling, to be thy most firm throne forever." (3 Kings viii, 13.)

The dedication of Solomon's temple was carried out with lavish magnificence, and the feasting and ceremonies were continued for seven days. And when the new and everlasting dispensation had taken the place of that which was but the symbol of it and the preparation for it, immediately upon its freedom from the ceaseless persecutions of the first three centuries of its history, the Christian family began to celebrate with great display the dedication of its churches. An example of this is supplied by the historian Eusebius in his relation of the festivities attending the dedication of the church at Tyre on the Phoenician coast. Others of the very earliest recorded were the dedications of the church of the Holy Sepulchre at Jerusalem in the year 335 and of the Golden Basilica at Antioch in 341, on both of which occasions a number of bishops and other clergy assembled, and a synod was held.

And so it has become a custom that whenever the universal church takes unto herself an outward shape and a material habitation, its solemn opening is attended with demonstrations of religious joy on the part of those who have offered it to God's service. And especially is this the case when the building erected is to serve as a cathedral. A cathedral, the name coming from the word cathedra or chair, is a basilica, church or chapel which contains a bishop's chair. Beginning with the see of Rome, the chair of whose bishop is the chair of the successor of blessed Peter, the clearly commissioned chief of all bishops, wherever throughout the world a building is erected or set apart for public worship, containing a bishop's chair, such building serves as a cathedral. And wherever such is found men expect something special of it, because for many centuries the word has signified something worthy, something noble and above the common. From these facts it is easy to understand the reason for the solemn ceremony of today and for the existence of the building which occasions it.

A church is built to meet a threefold purpose. It is, first, a house of prayer, a meeting place for men to assemble to offer worship to Almighty God.

The chuch, as portrayed in Jacob's dream, in the place where he erected the first altar of worship, which he described as "terrible" because "none other than the house of God and the gate of Heaven" is as it were a ladder from earth to Heaven establishing communication of God with man, and man with God.

What God, the creator and ruler of the world, especially wants, is the human heart, and that can be His only by the operation of its own intelligence and will, that is, by prayer. And the prayer of Solomon, with the promise of God in answer to it, that He would see and hear in that holy place, and that His eyes and His heart should be there always, show us the use which men are expected to make of the temple of God. And man, rightly constituted man, feels the need of this house of prayer, for of all the feelings which grow in the human heart the strongest and deepest is without doubt the religious sentiment. It may indeed at times be perverted, misguided, corrupted, but it can never be extinguished. And this indestructible hunger in the human soul for religion is born of man's conscious dependence upon and obligation to the Supreme Being. He finds no stability in this transient world, no security against the war of elements and brute force, but from Him to whom in his weakness he must turn as to father and friend, to his Creator and God; for in Him is his only source of light and support in this perplexing world. The inward struggle between inevitable death and the consciousness of inextinguishable life finds no relief but in the certainty of a Saviour, an Almighty Ruler, who holds the keys of death and of the nether world. Without Him the cry of suffering is little better than the wailing of the beast. The providence of God gives human life its meaning, endurance, its purpose, fears their relief, and aspirations, their satisfaction, therefore is it that the heart of man naturally lifts up to Him. And not for this world's needs alone does man pray to his Maker, but, knowing that faith is a light beyond that which his own reason supplies, to enable him to hold at its proper value this fleeting life, and to live for the happiness of God's all-satisfying vision in the everlasting time to come he pleads for the wisdom to realize his exalted destiny, and strength to follow it to the end, untrammelled by the allurements of his brief and swiftly passing earthly sojourn.

In the second place a church is a sanctuary in which the spiritual blessings provided by God's paternal solicitude may be dispensed by His appointed agents, and their resultant graces poured into men's souls. For Christ's actual ministry on earth in human form He had no building and needed none. He travelled and preached and distributed His favors wherersoever He listed. But now it is different. A church is necessary in which to dispense His mysteries, His infallible word, His Sacraments, His various treasures that enrich men's souls, in the most proper and effective way. Nowhere is man nearer to God in this world, or can pray more truly, easily and habitually than in a church, where the whole Christian faith is adequately believed and practiced. When we remember that in the sacraments is chiefly fulfilled that promise of Our Blessed Lord to refresh those who labor and are heavily burdened, it is easy to realize that to a Catholic no spot on earth, however holy, can mean more to him than a real church of the church Catholic, the chief theatre on earth of that comprehensive sacramental dispensation without which Christianity is not the Christianity of Christ. What state in life, what condition of the soul is not provided for in this treasury of the church's Christ-given favors? The sweet consoling relief that rejoices the penitent's soul when he goes forth from the confessional cleansed in that merciful tribunal, and renewed in the favor of his Maker and his sole good, is worth more to the true and properly balanced human heart than the keenest pleasure this world can offer him. From cradle to grave that church provides for his soul's every need. From the cleansing lavor of the baptismal font to the last blessing over his coffined form, the church has abundant help, guidance and grace for him who is wise enough to profit by it. And the manifold aids to wisdom and fidelity that make religion a joy to the Catholic soul—the guardian angels, the patron saints, the ever blessed Mother, and above all the most adorable presence of the Eucharistic Saviour, these all combine to make the church indeed the house of God and Gate of Heaven.

In the third place, finally, the church is the earthly abode of God, His dwelling among men. Think well and understand, dear brethren, this stupendous truth—we are in God's own house as honored guests of its divine owner and occupant; for God, whom the instincts of the heart must worship here and must enjoy hereafter, has brought Himself down to our very [illegible] will dwell in the midst [illegible] the temple of Zion, the city of God [illegible] the Holy of Holies in answer to the prayer of Solomon. The Christian altar has no such visible halo, but to faith and love it proclaims an abiding Presence more wondrous far than the radiance that startled the children of Israel on the great festival day.

And it is most reasonable, seeing what man is in relation to God, to look to Him for some immediate revelation of Himself, some divine condescension, some kind of association with humanity. God, in the ordinary conception of Him, seems far off, and our worldly atmosphere is so dense that His light penetrates with difficulty, and His inviting voice is easily left unrecognized. And yet we need Him, our undying souls crave for Him. Home He has come to us, assumed a human form, taken a human name, and lived through the span of an earthly human life, with all its vicissitudes, burthens, sympathies, compassion, suffering, all for our sake and for our example.

And as the chaste womb of His Virgin Mother gave Him to us in human form, and the still greater abasement of Calvary's agony proved the depth and value of His love, so in the glorious sacrament given us as a solemn legacy before He suffered he still leaves us Himself human and divine, to be with us all days to the end, not only as our merciful helper and comforter, but to be, as he had promised, the very food of our soul's life: "He that eateth this bread, shall live for ever." (John vi. 59.)

The reason then why this church has been built and is offered to His service today, is because Christ, our incarnate God, still speaks to us, not in a figurative sense, but directly, guarding and protecting from error the pastorate which He has established. This church is here because in the sacraments administered here His hand gives life and healing as only His hand can, to just and unjust, to saint and sinner. This altar is here because in a manner marvellously combining the strength of faith with the impressiveness of sensible experience, He has left us His Real Presence.

The church is the house and distributing centre of the glories and consolations planted by God in the wilderness of this world, to counteract its distractions and turmoil and passing allurements. Here the human family meets with every unitive element accentuated, and with the earthly sources of difference obliterated. Here the cheap selfishness of racial strife is, or should be, forgotten, the pride of class or wealth put aside, the sense of knowledge even, for the time being, placed on the background; for here the humble priest, the mouthpiece of God, though not Himself infallible, is backed up by infallibility, so that the most learned bow before his simple words, and garner salutary lessons from his preaching. And every Catholic, no matter what corner of the world he comes from, knows exactly what to expect in this church; he finds the same world-wide, age-long, teaching the same august sacrifice, the same sacraments, sacramentals and devotions, the same freely flowing channels of Christ's presence operation, mercy and doctrine.

"But," says the world, the stupid, unseeing world, "granted all this, this need and use of a church, why go to such extravagance in its construction and embellishment?"

Why, indeed! Can anyone who reflects intelligently upon the purpose of a church honestly ask such a question? Yet we hear it, not only among those whose conception of God does not outrival their attachment to earthly goods, but among those who profess to value the blessings the church bestows, we hear this finding fault with the expenditure of so much good money upon works of religion.

"Ad quid perditio haec?" How often and from what unwonted sources do we hear the expression! And those who utter it in word or in practice forget the name of its original author, the first bad Catholic, Judas, who railed against the extravagant love gift of Mary Magdalen, when she broke the alabaster vase and poured out the precious spikenard for the Saviour's anointing.

Often have I heard the traitor's words about how that treasure could have been sold and the price of it given to the poor, quoted regarding churches in much the same language by people who have no more thought than he had for the poor, but who like him, are seeking pretexts to conceal their own avarice and parsimony? Give it to the poor! It is given to the poor, for there alone may these who are excluded from the private grandeur of rich houses claim equal right to the treasures of God's house with the richest of their fellow-worshippers; there alone, in a world of pretence and hypocrisy, is true democracy practiced; there alone, even as before Gods eternal judgment seat, so before this altar, His earthly throne, can the poor claim and receive equal justice with the rich. And with reason may they claim it also for in the main it is their humble offerings, rather than any special bounty on the part of the too rarely generous rich, that build the glorious monuments which the Catholic church raises to the world's Creator.

Another objection which the self-absorbed world levels at such temples as this, as well as at the elaborate ceremonial that is carried out within its walls, is this "Of what use to God is all this exterior show and ceremony?" Of no use, assuredly, as the sordid world considers use. Of what use to Him in the same sense is inward devotion? Does He need it, or does it add anything to Him? He needs neither the one nor the other as far as usefulness goes, but He requires both as the duty of His creature, made but for His glory.

Taking an example from a lower level, of what use are the attentions, courtesies and often flatteries, that are paid to earthly rulers? You had an example but lately when you rejoiced in the visit of the young Prince who is one day to be our King. Of what use to him personally were all the addresses, receptions and public acclaim lavished upon him? Judging by his manly, undemonstrative appearance they must have been an almost unbearable annoyance. The infinite God can accept an infinitude of adoration, if such were possible for men to offer, but there is a limit to human endurance even in royal blood. Yet, you see the world that grudges a little costly honor to its God run after human dignitaries and nauseate them with their servile attentions. I watched with curious interest the other day a surging multitude seize upon bits of bunting, half withered flowers, splinters of platform planking, anything, as souvenirs of our Prince's visit, while I knew that many of the same people would

(Continued on page 3.)

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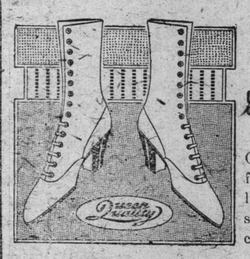

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