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TORONTO, THURSDAY, JULY 27, 1905

PRICE FIVE CENTS

## CHURCH OF ST. COLUMBKILLE

Corner Stone Laid by His Grace  
Archbishop O'Connell

Impressive Ceremony—Sermon by the Archbishop—Large  
Gathering of Catholic Clergy and Laity—Many from  
a Distance.

Wednesday, July 19th, 1905, was a red-letter day in the history of the parish of St. Columbkille, Uptergrove, of which the Rev. James Dollard is pastor, for on that day was realized a long looked forward to event, the laying of the corner-stone of the new and handsome church which is soon to rear itself in one of the oldest and most substantial settlements in Ontario. Except that the rays from the sun were a little stronger than was altogether desirable from the point of comfort, the day was an ideal one, the intense heat of the previous forty-eight hours having greatly modified. The hour 12.30 p.m. saw assembled the people of the parish and many from the parishes adjacent, to the number of six or seven hundred. Two long lines of covered buggies and other vehicles showed there had been few pedestrians amongst the assemblage, a fact easily credited when it is remembered that the parish has a radius of about twenty miles, and that the houses are scattered and in many instances far distant from the church. The parish was well represented, from the babe in the arms of its mother to the old man with white locks and tottering frame, none were missing. At the hour appointed the procession of priests preceded the Archbishop from the presbytery to the spot, where, under a temporary awning the "stone" lay in readiness. Vested in cope and mitre, His Grace, supported by Rev. L. A. Barcelo, D.D., as master of ceremonies, and Rev. Fathers Moyna and Urban as assistants, first blessed the water and salt to be used in the benediction, then accompanied by the attendant priests, he moved in procession to the spot where a wooden cross told that here in the future should stand the altar on which the Holy Sacrifice should be offered. The sacrificed blessing was here given, after which the procession returned and special prayers, amongst which was the Litany of the Saints, were said. The Archbishop then took mortar on a small silver trowel and with it marked the five crosses engraved on the stone, accompanying the action with prayer, after which the stone was placed in the receptacle prepared. The psalms, Nisi Dominus edificaverit Domino and Fundamenta ejus in montibus Sanctus, together with others, all telling of the sanctity and beauty of the House of God, were then sung, after which the Archbishop and his assistants walked round the foundations blessing them in his progress. In this way did the Church of St. Columbkille receive the first of the three blessings given to a temple in which God shall be worshipped.

Meantime, though the foundations just rising a few feet above the ground and the bricks and mortar and workmen's tools scattered round, made no particularly attractive picture, yet the elements of pleasure and scenic beauty were not absent. The unfinished work that met the eye was full of promise; the stone representing our Lord and Saint Peter was a cynosure for all eyes. Nature's canopy, spreading out generously and unbroken, was of the fairest azure, while on one side the fresh green foliage of the grouped trees gave grateful shade to the mixed lines of men, women and children, and in the near distance the white stones rising up in God's

Acres, each with the name of the quiet tenant beneath, seemed as witnesses, testifying and giving approbation to the good deed then enacting.

After the ceremony the Archbishop addressed the people, telling them of his great pleasure in being present at the laying of the corner-stone of the new church to be erected in the fine parish of Mara, for by this name he preferred to call it, as it was associated in his mind with many old friends of his friends, who, therefore, were his friends. His grace complimented the congregation on the good work they had done and were doing and on the excellent spirit with which they supported the efforts of their devoted pastor, he referred also to the work of those who had preceded them, whose hard labors had prepared the way and made things easy for their descendants. His Grace then preached from the 12th chapter of the Book of Deuteronomy, taking the following texts: Thou shalt come to the place which the Lord your God shall choose out of all your tribes, to put his name there and to dwell in it. And you shall offer in that place your holocausts and victims, the tribes and first fruits of your hands and your vows and gifts, the first born of your herds and your sheep; and you shall eat there, in the sight of the Lord your God, and you shall rejoice in all things, whereunto you shall put your hand, you and your houses, wherein the Lord your God hath blessed you.

From his text His Grace showed that particular places were pointed out by God in which he desired to be worshipped, and that the site of the new church had been so selected was evident from three facts: First, it was the unanimous choice of himself, of the pastor, and of the committee representing the people; secondly, the old site on examination was found to be so covered with the graves of the dead that he and all concerned had agreed it should be left undisturbed, and lastly, the new site had been offered by a generous member of the congregation, who had undoubtedly been inspired to make the offering, and on these grounds the site had been chosen. The church had been blessed in the name of God and for His worship and in the name of the Blessed Virgin and St. Columbkille, under whose patronage the church and parish were named, and of whom the parishioners should learn and know all about. Referring to the second part of his text, his Grace spoke of what the people had already done in the way of substantial aid, but they would do more; they would finish their church and equip it; they would bring hither beautiful vestments and sacred vessels and would erect there an altar from which the Bread of Life would be distributed, and of this they would eat "in the sight of the Lord their God." Doing all this, the people of St. Columbkille would be blessed according to the promise of the text. His Grace finished by giving the assemblage his blessing and wishing them the blessing of eternal life.

That the sermon was fully appreciated was evidenced by the remark heard at its conclusion, that it was all too short, this, too, despite the fact that His Grace spoke for over half an hour in the heat of the blazing noon-day sun. The collection taken up during the address amounted to the handsome sum of five hundred and thirty dollars (\$530.00). The generous donor of the land for the site of the new church is Mrs. Gettings of Uptergrove. Rev. Father Whitney of Newmarket, formerly of Uptergrove, gave to his old charge his cheque for one hundred dollars. During the past four years the people have paid a debt of \$3,400 due on the Presbytery; half of the sum required for the new church is in hand and the other half is already promised. The event, as a whole, must have given entire satisfaction to the people of the parish of St. Columbkille, and could not but have

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been a source of great encouragement to the zealous pastor, Rev. Father Dollard, whose good work and satisfactory relationship with his people is so amply vouched for by the rapid progress of his parish both spiritually and temporally.

Amongst those present from a distance were: Very Rev. Dean Egan, Barrie; Rev. Father Jeffcott of Adjala; Rev. L. A. Barcelo, D. D., Midland; Rev. Jas. Walsh, Toronto; Rev. Father Moyna, Orillia; Rev. Father Urban, C.S.S.R., Toronto; Rev. Father Canning, Toronto; Rev. Jos. O'Sullivan, Victoria Road; Rev. J. Hayes, Adjala; Rev. Whitner, Newmarket; Rev. K. J. McRae, Brechin; Rev. Father Grant, and A. W. Holmes, architect.

### THE NEW CHURCH.

The new church of St. Columbkille will have the following dimensions: Total length of building exteriorly, 110 feet; width of nave, 41 feet; width of transept, 57 feet. The tower and spire 88 feet to top of cross. It will be of red brick with Longford stone dressings. The interior finish will be chiefly in ash, including the ceilings, the main roof being carried by trusses of hammer-beam construction. The sacristy is spacious and can be used as a winter chapel. The church will accommodate about 500 people and the cost will be about \$14,000. The well-known architect, Mr. Arthur W. Hklmes, has the building in hand.

### STORY OF ST. COLUMBKILLE.

Nothing in the annals of saintly lore is more captivating than the story of Saint Columbkille. To the Irish and Scotch people the world over he is an object of love, for to the one he belongs by nature and the other by grace. Of the national character of Ireland before it became modified by centuries of oppression, he was a perfect type, proud, passionate, aggressive, impatient of opposition and yet with a heart so overflowing with love for God and his fellow-being, and with a nature so susceptible to grace, that in time the name Columba was given him, the name which signifies the Dove, the gentle messenger of love and peace, and because when he grew to manhood he lived in a little cell or kille, he became known as Columbkille, or the Dove of the Cell. Of the grand old houses of O'Neill and O'Donnell came our Saint, when to a prince of Ulster, a descendant of Nial of the Nine Hostages, was born in 521 a little blue-eyed babe, with the broad brow of a king, a child all fair to look upon. On the day of his birth he was baptized, and as soon as he left the arms of his mother he was given to the priest who baptized him to be brought up for the special service of God. Like the Greeks of old he was trained and grew up in bodily grace, and like David he played on the harp and sang psalms in praise of his Creator. When a lad of twelve or fourteen summers his guardian angel appeared to him and asked him what gifts he desired from God. He replied at once, chastity and wisdom, and at that moment his request was granted for the spirits of Divine virtue, Divine wisdom and the additional spirit of Divine prophecy came to him and remained with him through life. And all the vast learning of the great schools of the time became his, and the people everywhere loved him, for his heart kept pace with his body and the poor and afflicted were his special charge. If Columba saw a cripple on the wayside he carried him on his back to his home, the giant strength of his youth enabling him to do so, and there he cared for him and tended him with his own hand.

In time Columba became a monk and a priest, and in preaching the Gospel and other priestly work time passed until he was forty years of age. Then an incident occurred which was charged with mighty consequences for poor Columba, making him an

exile from Ireland the home of his love, and giving to Scotland a prophet and a saint. The incident came about in this wise, and to us in our day it seems a very trifling matter, but in those days it was altogether different. Saint Columba heard that Saint Finian had a beautiful copy of the Book of Psalms and he asked for the loan of it, but was refused, the book being too precious to go from the hands of its owner; then he asked to be allowed to go to the church and make a copy, but even this seems not to have been granted. However, so anxious was our Saint for a copy that he spent months of nights in the place where the book was deposited, and then someone who had watched him writing his book, told the owner, who claimed the copy as his. The case was referred to King Dermott at Tara, who decided against Columba, according to the Irish law, "To every cow her calf, to every book its copy." The King was a relative of our Irish Saint, who when he heard that the decision was against him was indignant, first because he thought the decision was unjust and next because the king being his clansman he had expected better treatment. This breach of the claims of clanship Columba felt sorely, and angry at the treatment he had received he took his book and marched off to rouse the clans of O'Neill and Tyrconnell to come and fight the king who had decided against him. Wherever Columba beckoned all were sure to follow, so his kinsmen gathered in large forces and down into Westmeath they went to fight for their hero-monk, Columba. Here a battle took place, and it was only when the blood of hundreds flowed over the green fields of Erin that her impulsive son saw and repented his error. Even at this moment the name of Columbkille was everywhere known as that of a prophet, a scholar and almost a saint, and yet this is what happened. Columbkille immediately acknowledged his fault and he was excommunicated, and the book which had cost so dearly was taken from him, and remains to this day a precious relic in the land where it was written. When, after acknowledging his error, Columba was asked what was the greatest love of his heart, he answered "The love that I have for Ireland," and at once the cruel penance was put upon him that he should leave the land of his love, never more to see or put foot upon her shores. So with salt tears streaming from his eyes and with unspeakable heaviness at his heart, he left his native land and settled among the Hebrides of Scotland on the island of Iona.

The history of St. Columbkille in Scotland is similar to that of St. Patrick in Ireland. First, he went amongst his own people, the people who had preceded him, and there he revived their faith. Then he approached the Picts, a fierce, proud people who first refused then embraced his teachings. Here we have a story that shows us that the great pride and vitality of Columba were not yet subdued, and also that his faith was unbounded. A native prince, seeing the missionary and his monks approaching, admired the grandeur of his manly form, and though desiring to meet him, did not wish to make the meeting too easy for the strangers. He therefore had the gates closed, seeing which, all the spirit of Columba rose, and going straight to the Castle door, he struck it, saying, "Open in the name of the Father, Son and Holy Ghost." The gates fell, seeing which the king and his followers were angry, but Columba spoke out in his grand and terrible voice saying, "I would here speak to-day. I tell the King to his face and the chieftains, that I am Columba of Iona, and would make them take the Gospel if I had to drive it down their throats." And Columba kept his word, and the Gospel he taught became dear to the people, and the hills of the Highlands of Scotland have given birth to those who have been

## TOPICS OF AN OLD-TIMER

Continuation of Lord Elgin's Career as Governor-General—The Irish Period Passing Away—Other Irishmen Come to the Front—Careers of Michael Hamilton Foley, Robert Spence, John Ross and R. W. Scott—When there were no Upper Canada Catholics in Parliament—Mr. Hincks takes the Lead—Immigration from Ireland—The Clergy Reserves and Seigneurial Tenure are at last Legislated out of Existence—Death of Robert Baldwin.

Although the Irish period of political leadership was passing away with the resignation from the ministry of Mr. Baldwin, other Irishmen came to the front in the course of a little time and made their influence felt. The first of those was Michael Hamilton Foley, a barrister, and newspaper man. He was from the west of Ireland. His brother was county judge of Norfolk County. It used to be said that Mr. Foley's first occupation was that of bartender at the Welland capital, Abraham Lincoln, in the celebrated joint debate in Illinois, between himself and Stephen A. Douglas, was charged with having once filled a similar position in his youthful days. "I do not deny," said Mr. Lincoln, in reply, "that I did once on a time serve drinks to customers; but I happen to know that while I tended bar on the inside Mr. Douglas tended bar pretty regularly on the outside, and that is the difference between us." Tending bar at one time in his early career, did not deter Mr. Foley from becoming an able politician and a capable newspaper editor, saying nothing of his practice at the legal bar. His newspaper career was followed at Simcoe town, in Norfolk County, and in Brantford. Mr. Foley was a strong Reformer and made a reputation as an able debater. He entered parliament in 1851, representing North Waterloo, largely a German constituency.

Another Irishman of distinction, who entered parliament about the same time, was Robert Spence of Dundas, a native of Dublin. He had filled various vocations in his new home from time to time. I knew him as school teacher, auctioneer, and editor, and his reputation was always good. He was a man of talent, an excellent speaker, and of a very kindly disposition. When Mr. Hincks subsequently formed an administration Mr. Spence was made a member of it as Postmaster-General. He was the author of the civil service act, and it used to be said that he himself was the first to violate it, by accepting the position of collector of customs at Toronto. During his administration of the custom house here, I often had occasion to see him and speak to him. He always signed my papers himself, and never let me go without giving me some fatherly advice. And even then, more than forty years ago, we were in the habit of discussing old times in Wentworth and Halton counties. The worst thing that I can say about the Hon. Robert Spence is that he had a red nose. But he relinquished the habit that gave it to him several years before his death.

Hon. John Ross, who was a Baldwin Reformer, was a member of the Upper House, residing at Belleville, and I believe a son-in-law of Mr. Baldwin. He was a native of the County of Antrim, and filled the po-

stanch and leal through every darkness and persecution, who have retained a faith so abiding and strong that it was not surpassed by even that of their teacher and apostle St. Columba.

And so the life of this grand and dear Saint passed and when he was seventy-six years of age he knew his end was near, and he prayed to die and spend his Easter in Heaven, and he was told that his prayer would be granted. Then he remembered his monks, his dear sons, and he prayed that the end might be postponed a month, for they having fasted all Lent, he wished that they should rejoice at Easter, which they would not were he dead. Again his prayer was answered, and on Saturday evening after the passing of the month, he went into the church to pray. By and by he was missed and Dermott, his faithful servant, not seeing him in the twilight darkness, called out, "Father, where are you?" The only answer was a moan. Lighted torches were brought and Saint Columbkille was discovered dying at the foot of the altar steps. With his hand raised in blessing his sorrowing and disconsolate monks he passed from earth to heaven. In the words of Father Burke from whose "lectures" the thread of the above incomplete sketch is taken, "the light of human love departed from the eyes, and one of the most glorious souls of apostles and martyrs that ever passed into Thy kingdom, O Lord, beheld Thee in Thy joy."

Such was the Saint that the people of Uptergrove are privileged to have for their patron, when worshipping in the church of St. Columbkille.

M. L. H.

sition of Solicitor-General in the Hincks Cabinet of 1851. He took a leading interest in the construction of the Grand Trunk Railroad, and in 1852 went to England to complete the contracts for the construction of that road, of which he became the president of the company. He afterwards removed to Toronto, where he owned considerable property, and conducted a law business here, with his office on Toronto street. He was largely interested in the construction of the Victoria Bridge at Montreal. On the elevation of Mr. Stephen Richards to a judgeship, he became Attorney-General for Upper Canada in the Hincks Cabinet. On the formation of the MacNab-Morin coalition administration he was made speaker of the Legislative Council in the Macdonald Ministry of 1858 he was made Receiver-General and was President of the Council in Cartier's Administration.

The Catholic Irish of Upper Canada had no representative in the Parliament or the Administration until Mr. Scott, the present venerable Secretary of State for the Dominion, was elected for Ottawa in 1853, and soon he distinguished himself as the champion of separate schools. There was another Irishman who distinguished himself in parliament and the government, during Lord Elgin's time, and that was Mr. Alleyne, one of the members for Quebec. He was a lawyer and an able debater. He was Solicitor-General for Canada East, in one of the governments.

There was a time, even during Lord Elgin's administration of the Government, when not a single representative professing the Catholic religion was returned for an Upper Canadian constituency. All the Irishmen I here mention were Protestants, including Robert Baldwin Sullivan, who came of a renowned Catholic clan. The first Irish Catholic elected in Upper Canada was named Monaghan, who represented the city of Kingston in 1841, at the time of the union of the provinces. I believe John Sandfield Macdonald was at one time the only Catholic in Parliament from Upper Canada. Then came Mr. Scott from Ottawa. Perhaps John Egan, representing North Renfrew, was the next; but I have not looked up the authorities to verify those statements. At some future time I may look up the statistics and present my readers of The Register with a statement showing the impoverished condition of Catholic representation in those days. The Irish Catholics, as a rule, sided with Baldwin and the Reformers, and looked to them for sympathy and support. The Scotch Catholics, generally, were Conservatives, until Sandfield Macdonald entered the political arena and sided with the Reformers. He carried Gengarry County because he was able to talk in Gaelic to the voters of that Celtic constituency. Since those days the Catholic element has become more potent in the lower constituencies, such as Stormont, Dundas and Gengarry. Even Catholic Essex did not elect a Catholic representative until the late John O'Connor sought the suffrages of the electors of that western constituency.

On the retirement of Baldwin from the administration, soon followed that of Mr. Lafontaine. Lord Elgin, in 1857, sent for Mr. Hincks to form a new administration. In consequence of the defection of Mr. Brown and the Clear Grits, it needed to be a coalition government of Upper Canada Reformers, however, Dr. Rolph, who represented Norfolk County in parliament, and Malcolm Cameron, who represented Lambton County, were taken into the coalition with him. But a general election soon followed. It was at this general election, held in 1852, that Hartman defeated Mr. Baldwin in North York, and Mr. Brown was elected to parliament for the first time, defeating Mr. Cameron in Lambton. This was the "Coon hunt down the Wabash."

There had recently been an immense emigration from Ireland, much of which was to Canada, and the Catholic

(Continued on page 8.)

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