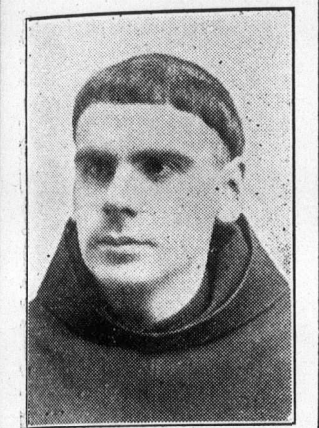


Corner Stone of St. Leon Church Laid.

The imposing ceremony of laying the corner-stone of the new Church for the parish of St. Leon, Westmount, was performed by His Grace Archbishop Bruchesi on Sunday last in the presence of a multitude of the faithful.

The site of the new Church is situated on the west slope of Mount Royal. The building is 96 feet front by 110 feet deep. Fifty feet has been reserved for an extension when needed.

His Grace was assisted by Canon Treacy, cure of St. Henri, and Abbe Lelandais, of the Seminary. The sermon in French was preached by Rev. Father J. D. Brosseau, Dominican, and cure of Notre Dame de Grace, and by Rev. Father Dominic, O. F. M., of the Franciscans, on Dorchester street, in English, a report of which we give below.



Rev. Father Dominic, O.F.M., whose likeness we print above from a photograph by Mr. P. J. Gordon, is well known by a large circle in this Catholic city, and is highly esteemed for his piety and zeal. He was born in Bristol, England, in September, 1872; his father was an English Protestant, his mother an Irish Catholic and a native of Waterford, Ireland. Father Dominic entered the Franciscan Order when he was 16 years of age, and made his studies for his holy vocation in England and Paris. He was ordained about four years ago, and has been connected with the community in this city during the past three years.

THE SERMON.

How beautiful are Thy Tabernacles, O Lord of Hosts. Psalm 83. 1.

God is everywhere, and there is no place where He is not. As Holy Job says: "He is higher than heaven, and He is deeper than hell, and the measure of His mind is longer than the earth and deeper than the sea." Everywhere God sees us, everywhere His Providence accompanies us, everywhere He hears our prayers and receives our homage. Thus the entire world is an immense temple where God is present, and where He reveals to us His Divine attributes.

But He has wished that upon earth there should be places especially consecrated to Him, where He may make His abode, and bestow upon us more abundantly the treasures of His grace.

In the first ages of the world we meet with these privileged spots, which become for the people centres of religion. The Holy Patriarchs honored with heavenly visions, in which God deigned to converse with them, raised an altar on the spot where the favor was granted, and there offered sacrifices to God.

The majesty of these sanctuaries was soon effaced by that of the Temple of Jerusalem, which, in some way resumed them; and where the whole religion of the ancient people was concentrated. It was a venerable place; an august abode, where God dwelt and manifested His glory. It was for the pious Israelites an object of incomparable love.

With what pious enthusiasm did not the Holy Prophets celebrate its glory? How lovely are thy tabernacles, O Lord of Hosts! With what eagerness did they not betake themselves there to celebrate the feasts of the Lord? For thither did the tribes go up, the tribes of the Lord, the testimony of Israel, to praise the name of the Lord.

And nevertheless, what was this

temple compared with our churches? Are they not in a truer sense the house of God upon earth, the spot which the Divine Majesty has chosen for His abode?

On this Whit Sunday, on which the Holy Ghost descended on the Apostles in the form of tongues of fire; on this day of Pentecost, on which the Apostles were all filled with the Holy Ghost, and began to speak in diverse tongues the wonderful things of God. On this day, on which Christ sent His Holy Spirit to comfort His Apostles, to enable them to preach the Gospel, to sanctify and found the Church; we are assembled here to witness the ceremony of the blessing of a corner-stone of a new Temple, of a Christian and Catholic Church.

This ceremony is great, important and sublime. I understand that it is important when I consider that our Beloved Archbishop who only yesterday began his pastoral visit, had already interrupted his work to be present here. I understand that this ceremony is great when I consider that the members of the clergy have also left their ministry and have come to represent their respective parishes. Yes, this ceremony must be important, considering how great and imposing is the number of spectators.

But to be convinced of the importance of this ceremony, it is necessary to consider the excellence and dignity of this new Church, the corner-stone of this new Church, the corner-stone of this new Church may be considered from a threefold point of view; in its relation to God; in its relation to the Catholics of Westmount, and in its relation to our separated brethren of this town.

With regard to God, this new Church will be the place of His abode and the place of His bounty.

For the Catholics of Westmount this Church will be a place of recollection, a house of prayer, and the Gate of Heaven.

For our separated brethren of Westmount this new Church will be the True Church of Christ and the Ark of Salvation.

This new Church will be the place of God's abode and of His bounty.

It is certain that the whole world is the temple of God; a temple that God fills with His glory and majesty. Has He not said: I fill heaven and earth. Nevertheless, men have at all times consecrated to Him certain places which He has honored by a special presence. The patriarchs raised up altars in the places where He appeared to them. The Israelites, in the desert, considered the tabernacle as the place where His glory unceasingly resided; and when they reached Jerusalem they adored Him in the august Temple that the piety of Solomon had built up.

But this Catholic Church which will be built here will be in a very special manner the House of God.

Jesus Christ will reside here really and substantially. What do our churches and tabernacles contain? Is it the ark of the covenant so fruitful in prodigies? Is it the tables of the Law which Moses received from God on Mount Sinai? Is it a vase filled with the manna that nourished the Jewish people during forty years in the desert? Is it Aaron's rod that worked so many wonders? No; it is Jesus Christ Himself, the Son of God made man, the living Ark of the New Covenant of which the old was but the figure; the author of the law, Himself the Bread of Life and gives immortality to those that feed upon Him. He who gives birth to the most astonishing prodigies, who is seated at the right hand of God, His Father, and one day will come to judge the living and the dead.

This is the reason why God, in Holy Scripture, calls those temples consecrated to Him: Domus mea, my house. This is why, in speaking of our churches, we may say with greater reason than of the place where Jacob contemplated the mysterious ladder. Truly the Lord is in this place. How terrible this place is. It is nothing else than the House of God and the Gate of Heaven.

This new Church will be the house of God, His throne, His palace; not an empty house, not an unoccupied throne like that of Jerusalem, where everything happened in figure; but a house, a throne, a palace full of the majesty of God, of the power and mercy of the Lord.

This new Church will be Bethlehem. It was in that modest country that the Divine Saviour was born; showed Himself to men for the first time, and called them to His crib; it will be also in this Church and upon this altar that He will be born every day between the hands of the priest; it will be here that He will show Himself to us and call us to Him to

be consoled and enriched with His grace.

This new Church will be Nazareth. The Man-God passed a portion of His life in that humble abode, unknown to men, and appreciated by Mary and Joseph alone; in this Church, in this tabernacle, He will pass long days and long nights without any other adorers but some isolated souls, and the angels that form His court, and who, alone, understand how sweet it is to live near His altars.

This new Church will be Jacob's well. Here the Divine Traveller will wait, rest, and speak to the Samaritan woman to instruct her, to touch and convert her.

This new Church will be Bethania, for here Jesus will love to converse with his friends; here he will dry the tears of Martha and Mary.

This Church will be the supper-room, where He will continue daily to accomplish the mystery of His love: where He will cease not to eat the pasch with His children.

This new Church will be the garden of Gethsemani; for here He will always plead our cause and mourn over our sins.

This new Church will be Mount Calvary. It was on that holy mountain that Christ washed away the sins of the whole world by the total effusion of His blood; this altar will be the same calvary, the same cross where He will continue to regenerate the world; for each day He will renew His passion and His death.

This new Church will be heaven; a heaven where God will conceal Himself in awaiting that one where He will manifest Himself to us. What difference will there be between this church and heaven? In this church Jesus Christ will dwell really and substantially, but He will conceal Himself from our sight; between us there will be a veil that will hide Him. His Church will be a heaven upon earth where God will take His delight in dwelling among the children of men.

The Church that is not Catholic, is nothing of that. Behold the Protestant churches, they may be materially beautiful; but they are stripped, naked, cold, formal; they have no statue of the Virgin Mother, they have no relics of the saints, they have no Eucharist, they are not the Holy House of God.

For the Catholics of Westmount this new church will be a place of recollection, a house of prayer and the gate of heaven.

In the bosom of your families, in your homes, in the midst of the world, your minds and hearts are preoccupied with the thousand cares of life. But sometimes you wish to enter into yourself, to possess, as the prophet says, your soul in your hands. You will come into the solitude of this Church: here alone with God alone, the Eternal will speak to your heart. Here His voice will become more sonorous, more penetrating; it will pierce the marrow of your heart.

This Church will be for you a house of prayer. We know that prayer, when well said, is always agreeable to God, no matter where it is addressed to Him; nevertheless, God has promised to hear us in a special manner in His house, which is called the house of prayer. If God has promised to be in the midst of two or three persons assembled in His name, what influence will not so many suppliant voices have, so many hands uplifted to heaven? The prayer of the sinner ascends higher when accompanied by that of the just.

In this Church you will never pray alone; but with the angels, with Jesus Christ, who prays with his lips and by his blood. Here you will confidently come and make known to God your wants, your numberless miseries, and you will be heard.

This Church will be for you the gate of heaven. It is in the Church that heaven is opened for us at the moment of baptism: it is there that it is open again, when after being guilty of sin, we recover once more original justice. It is from this Church that those graces will flow, with abundance, which will lead you to holiness of life and merit for you the Kingdom of God. From this Church will come those last graces that will help you to make a happy passage from time to eternity.

If after death your soul will be detained in the fiery prison of Purgatory, it will be in this Church that prayers will be sent up to God in your behalf, that you may soon reach the heaven of bliss, light and peace.

Now, you understand the reality of these words of Holy Writ: "Truly, this place is holy." This is nothing else but the house of the Lord and

the gate of heaven. You likewise understand the importance of this ceremony, the excellence and dignity of the Church which you are building up to the glory of God.

For our separated brethren of Westmount this church will be the true Church of Christ and the Ark of Salvation.

God forbid that I should come here in a spirit of controversy; for controversy does little if any good at all. I have not come here to insult or wound the feelings of any one. I have passed the greater part of my life in a Protestant country, surrounded by Protestants. I may even say in all truth, that I have Protestant blood in my veins. I have come here with charity in my heart, and I understand the difficulties of our separated brethren, and I sympathize with them. Nevertheless, Truth must be upon my lips; for I am a child, a soldier, a priest of the spouse of Christ. Therefore, I say that this Church will be for the Protestants of Westmount, the True Church of Christ. Here they will find a portion of that immense congregation of the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible Head upon earth.

Here our Protestant brethren will find the true Church of Christ, for the religion believed and taught here will be one, holy Catholic, Apostolic.

They will find here one body and one fold, animated by one spirit, under one head, and one shepherd: Jesus Christ who is over all the church. In this Church the members will believe the same truths, have the same sacraments and sacrifice.

Here our separated brethren will find a Church, a religion that is holy. Holy, because it has been founded by Jesus Christ, the author of holiness. Holy in its doctrine and sacraments; holy because in all ages and all climes it has produced numbers of its children who have been eminent for holiness of life.

Here they will find the true Church of Christ, for here they will find a religion that has subsisted in every age, and is to last to the end of time, and will be spread throughout all nations. Here they will find the true Church established by Christ and His Apostles, which was governed by them and their lawful successors, because it never ceased and never will cease to teach their doctrine. Here they will find the true Church of Christ, for this is the Holy Catholic Church, which was founded on Whitsunday, which even in the time of the Apostles was called Holy and Catholic, and which by degrees, was called Apostolic and Roman, so as to be distinguished from all heretical sects.

There is no other true Church. As there is but one Lord, one faith, one baptism, one God, and Father of all, there is but one true Church.

All men are obliged to belong to the true Church. Nor can any one be saved out of it. This Catholic Church then will be for the Protestants of Westmount the Ark of Salvation. It is an article of our Faith that outside of the Church there is no salvation. This is a terrible sentence; but as true as it is terrible. This truth is taught to us by Scripture and Tradition. For as St. Cyprian says: "Those who have not the Church for their mother cannot have God for their Father." And the other Fathers unanimously tell us: "That as all those who were outside of Noah's Ark perished in the deluge, so all those who will die outside of the Church will miss their eternal salvation."

This is not an uncharitable doctrine, for it is the teaching of Christ Himself. Even the churches of England and Scotland, teach the same thing. It is a great charity for the Catholic Church and for me, Her unworthy minister to beseech our separated brethren of Westmount to study the claims of the Catholic Church with the New Testament in hand, that they may see the light and that they may have the courage to enter into the Ark of Salvation.

We should thank God for the great favor that He has bestowed on this prosperous and beautiful town of Westmount; for he has enriched it with a place of His abode and of His bounty. To you He has given a place of recollection, a house of prayer and the gate of heaven. At the same time, do not forget to pray for our separated brethren, for the dispersed sheep, whom the Good Shepherd desires to bring into His fold, that upon earth we may worship God in His Church, through the veils and shadows of Faith, and that one day

we may love Him, serve Him and glorify Him together, face to face, in His Eternal Tabernacle. Amen.

The parish of St. Leon has for its pastor, Rev. A. Perron, for many years connected with the Archbishop's Palace, and the following prominent and well known residents of the district as churchwarden and syndics. The former are:—Geo. W. Cooke, Charles Ledoux, B. McNally, Dr. S. J. P. Desrosiers, A. St. Cyr, A. E. Gagnon, J. B. de Lorimier, A. S. Germain.

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