

# Canadian News

## THE NEW CHURCH AT ALBION.

The Brampton Conservator of Aug. 6, has the following: Realizing that this is the "growing time," and desiring to meet the growth which is demanded by their progress and prosperity, the Catholics of Albion who congregate for worship at Centreville, some time ago decided upon the erection of a new place of worship. The old building, which bears many evidences of the lapse of time and which has for a large number of years met the requirements of the people, is now to be replaced by a new structure, larger, more modern and more suitable in every particular. With this end in view plans were laid some time ago and the necessary steps taken by Father Whelan, priest of the parish, and his loyal and faithful followers of the congregation to erect a new building, and to them the ceremony of Sunday afternoon last must have been one of special gratification. On that day the corner-stone of their new edifice was laid by Archbishop O'Connor, of Toronto, in the presence of a very large assemblage, including representatives from many points in that section. The weather was ideal, the roads were good and it is estimated that upwards of 2,000 people took advantage of these favorable circumstances to be present at the interesting ceremony of the laying of the corner-stone. The new building, in the erection of which such an important stage was marked, will be a large, spacious brick structure and, it is expected will be ready for opening this fall. Already large sums of money have been contributed to defray expenses and, though the cost will amount to seven or eight thousand dollars, there is little doubt that it will be met before the date of the opening. For this happy condition of affairs great credit is due to the energetic efforts of the parish priest, Father Whelan, and to the generosity of the members of the congregation.

### THE CEREMONY.

To the members of the Catholic Church the ceremony of the corner-stone laying must have been particularly beautiful and appropriate; to others present it may have been somewhat unique, but to all it was most interesting. Shortly after three o'clock the hour announced for the ceremony to be performed, the Archbishop ascended the platform accompanied by Father Whelan, of the parish, Father Carbery, from Schomberg, Father Kelly and Father Killeen, Adela, and Father Kerman, of the Gore.

His Grace the Archbishop delivered an able and appropriate address, which made a favorable impression on all present. He explained the meaning of the ceremonies which he had just performed, at the same time emphasizing the importance of the different parts. The object of the ceremony, he said, was the setting apart of a place of worship; of a place of prayer; of a place where the doctrines of the true faith should be inculcated and in which should be taught the principles of brotherly love, and the greatness and goodness of the Lord Jesus Christ, who is one God world without end. He pointed out the importance of the use of holy water. This, he said, was composed, as many were aware, of water which had first been blessed by the prayers of the church, and in which had been mixed a quantity of salt. Water, as every one knew, was intended to refresh and cleanse, while salt performed the functions of preventing corruption. Thus in the church they desired cleanliness of heart which could only be obtained through deep true contrition for sin. By the ceremony at the cross was meant that on that spot the altar of the future church would be erected, from which the sacrifice of the holy mass would be administered. Religion without sacrifice was not perfect religion, for sacrifice indicates that all things belong to God and therefore by sacrifice He should be worshipped. Regarding the blessing and laying of the corner-stone, His Grace referred to Jesus Christ as having been the corner-stone of the great church which was to work so much good upon the earth. And thus, in laying a corner-stone, as had been done this afternoon, they were but carrying out the designs of a far-seeing and all-wise God. The stone itself was solid, substantial and enduring, symbolic of the solidity and stability of the doctrines of the church which is the doctrine of God. Then, too, in going round the foundations, as they had done, signified that the building was set apart for prayer. The object of the church is prayer—prayer which consists not only of requests which we desire to have fulfilled, but also of adoration and acknowledgment of the grace of God, which assists us in the everyday walks of life.

In prayer, too, we use the words, "The Lord Jesus Christ," making a

declaration of the mystery of the Trinity, and while we believe there is one God we also believe that there are three persons. This we may not be able to understand, but we are content to admit that God knows all things and if in some regards He has not taken us into His confidence, He still knows best. From here, too, should be preached the doctrines of the true faith, not human faith, and not a fanciful faith, which pleases and passes in a moment. Thus we were taught what we must believe and also what we must do for man's life is made up of believing and of doing. The church will not teach error or encourage wrong. It will not seek to hold up man, but will ever endeavor to place before the people Christ who is the true God and whose teachings are worthy of being followed. Then, too, the ceremony set forth that this church was established that the principles of brotherly love might flourish and be inculcated in the minds of the people. As he looked over the large assemblage which surrounded him, he was aware of the fact that they were not all of his own faith, but would to God they were; but while this was true, he recognized in their presence to-day, in the interest displayed, an indication of the fruits which had been brought forth by the church in their midst; the fruits of brotherly love. But he would also remind them that brotherly love did not consist simply in according to our neighbor that freedom of civil and religious liberty which are accorded to all, but a brotherly love which consists of one mind and one heart. One mind in believing the teachings and one heart in doing them.

Thus, in endeavoring to perpetuate and inculcate these principles this church would stand as an evidence of the piety of its people and will always be regarded as a witness on behalf of the congregation which worships within its walls even when they are not present to speak for themselves. The Archbishop also pointed out the many causes of thankfulness on the part of humanity which should influence mankind in acknowledging the greatness, the divinity and mercy of Jesus Christ and in showing this thankfulness should avail themselves of the privilege of this place of worship.

In the closing, he sincerely and heartily thanked one and all for their presence at the ceremony of the afternoon, by which they had shown their sympathy with the object of the gathering, by which they had encouraged those who were endeavoring to cope with and to overcome the difficulties of the world, and for which he trusted they might receive their reward in heaven. With all his heart and a great reverence of soul he thanked them again and closed the services by solemnly pronouncing the benediction.

### ON BEHALF OF THE INDIAN.

Montreal, Aug. 8.—A very interesting meeting was held in the Rideau Street Convent on Sunday afternoon for the purpose of discussing a proposal to bring Indian boys and girls to Eastern Canada after they leave the Industrial Schools and start them in life here. The idea originated with Miss Catherine Hughes, of Ottawa, who has been teaching for the last three years on the St. Regis Reserve, and who has been successful in interesting a large number of influential people in the subject. Miss Hughes addressed the meeting on Sunday and briefly explained her plan. She expressed unlimited faith in the capacities of the Indian. All they lacked, she said, was opportunity and it was the duty of their white neighbors to remove this difficulty in the way of their progress. It had been objected that it would be unwise to increase the present competition in the labor market by bringing Indians to the eastern cities; but six or seven Indians in each city would not make any appreciable difference, and if it did, the Indian had the same right to the use of his two hands as the white man had. As for the Indian girls, Miss Hughes was sure they would make excellent servants, being faithful, obedient, gentle and cleanly.

Rev. Father Lacombe, the veteran missionary who has labored for over fifty years among the Indian tribes, spoke in a similar strain, and said that he thought Miss Hughes had been inspired by God for this work. He stated that when the boys and girls educated in the schools went back to the reserves, it was almost impossible for them to avoid relapsing into the old ways of life. The contempt of the white people for the Indians also operated very unfavorably upon their character. They saw that they were despised and came to think there was no use in trying to rise to the level of the white men. The recent influx of white settlers had also been unfortunate for the Indians, for their old friends, the missionaries, now had to give much of their time to the new-comers and the Indians felt neglected.

Mr. Charles Cook, an educated Indian, and a clerk in the Indian Department, said that his own experience had taught him how important it

was to give the Indian just such help as that proposed by Miss Hughes. When a boy going to the high school, he had been so impressed by the superiority of the white man to the Indian that the feeling almost drove him back to the reserve. When he found that he could do things just as well as white men, his depression vanished and he felt that he had a right to mingle with the other race on a footing of equality. If a helping hand were extended to the Indian boys and girls just at this time, Mr. Cook was convinced that they would become useful citizens, producing revenue instead of consuming it. But, if allowed to go back to the reserves, as they are at present, they would infallibly sink to the level of their people. A white man would do the same in similar circumstances.

At the conclusion of the meeting a committee composed of Miss Hughes, Mrs. Phillips, Mr. E. P. Stanton, Mr. John Gorman, Mr. J. G. Foley and Mr. William Kearns, was appointed to draft a constitution for the proposed organization. Mr. Kearns presided. Among others present were Mr. J. W. Hughes, Mr. P. Clark, Mr. Martin Benson, Mr. and Mrs. John Gorman, Mrs. Bracken, Mrs. Moylan, Father Therien, Father Fontelaine and Father Chabois.

Another meeting will be held next month.

### INTERESTING SERVICE AT THE HISTORIC CHURCH OF ST. RAPHAEL.

Alexandra, Aug. 9.—On Sunday last a most impressive service was held at St. Raphael's, where the Rev. Father Bisset, Dean of Nairn; Scotland, officiated, assisted by Rev. Father Campbell, the popular and enterprising Catholic priest. Owing to the condition of the church, the interior of which is, at present, undergoing extensive repairs, the congregation assembled on the spacious and beautiful lawn in front of the old presbytery, which was built by Bishop McDonnell in 1828. A temporary altar was erected on the verandah at the main entrance to the house, and here the holy sacrifice was offered up in the presence of a large congregation, which included many visitors from adjoining parishes. The open air mass, although a matter of necessity, together with the presence of Canon Bisset, lent to the ceremony an air of antiquity and appropriateness, which served to recall happy memories of bygone days—the days of Bishop McDonnell and old Father John.

Father Bisset addressed the congregation first in English and afterwards in Gaelic, and the trend of his discourse seemed to harmonize so well with the surrounding conditions that it was listened to with marked attention. He began by stating that he had been sent out on a mission to this country by the Archbishops and Bishops of Scotland to solicit aid to complete a college for the training of young men for the priesthood. This institution was known as Blair's College, Aberdeen College, Aberdeen. It was founded in 1829 (the year of emancipation) but it was inadequate to present requirements, consequently it had to be enlarged in order to accommodate one hundred and fifty students. This entailed an expenditure of about \$60,000. He recalled to their minds the history of the early settlement of this country; recounted the circumstances under which their great grandfathers had emigrated from Scotland, and dwelt on the trials and adversities which befel the brave Highlanders who had clung to the ancient faith during the persecutions which were waged against the Catholic Church in the Highlands and Islands of Scotland.

It was on St. Peter and St. Paul's day (June 29th) 1786, that the good ship "McDonald" cast off her moorings at Greenock and proceeded down the Clyde with 560 passengers who were going to seek their fortunes in the lands beyond the Western Ocean.

"Forced from their homes a melancholy train To traverse wilds beyond the western main; Where beasts with man divided 'empire claim. And the brown Indian marks with murderous aim."

Their parish priest, Rev. Alexander McDonald, of Scotchouse, on the memorable morning of their departure said mass on board and he put the vessel and passengers under the protection of St. Raphael "the guide of the wanderer." After a rough voyage, during which the "McDonald" lost her latitude, the passengers were safely landed at Quebec. Thence the passengers proceeded to the place which was afterwards called Glengarry, and their first parish chapel they named St. Raphael. "When I look at the modest, unassuming College of Iona here which was built by Bishop McDonnell in 1825, where I am told that sixteen young men one morning took orders or were ordained by the Bishop, and think of our large college in Scotland, I am impressed with the difficulties and ob-

stacles with which Bishop McDonnell had to contend in this country. I commend you on the strength of your faith, the faith which in 563 had been preached in Scotland by St. Columba (Columkill), and afterwards by St. Finnan, and your fervor and piety to-day attests the zeal of those faithful Scottish Catholics of Glengarry, Knoydart, Morar and Slios More, who kept the deposit of faith which they had received through an unbroken line of generations from the early Irish missionaries, and had amid all the terrors of persecution practiced it in the caves and mountain fastnesses of their native land and handed it down without adulteration or interruption to their grateful posterity."

"The milk-white hind was doomed not yet to die."

"The cloud of persecution has passed over Scotland, and churches, convents, monasteries and schools are being erected all over the Highlands."

After thanking the congregation for the patient hearing which they had given to his remarks, the Rev. Gentleman proceeded to take up the collection, which, we understand, proved to be, in the aggregate, a goodly amount.

### ANNIVERSARY OF ARCHBISHOP BRUCHESI.

Montreal, Aug. 8.—No greater mark of the high esteem and appreciation in which His Grace Archbishop Bruchesi is held by the priests of his diocese, and the people generally, could have been shown him than the very cordial reception that was extended to him to-day in honor of the fourth anniversary of his consecration as Archbishop.

Representatives from all the different parishes, religious houses, and communities, were present to wish him many years of successful rule. Messages were received from the various convents conveying the wishes of the many sisterhoods, and offering numerous spiritual bouquets. The day must certainly have been a very happy one for His Grace, showing as it did the vast amount of support he could rely on in attending to the spiritual welfare of so large a diocese.

At ten o'clock Pontifical High Mass was celebrated in St. James Cathedral. It was sung by His Grace, assisted by Rev. Canons Vallant and Archambault as deacons of office, and Rev. Canon Racicot as assisting priest. It was a "Messe solennelle," sung by a full choir under the direction of Prof. Couture. The main altar, with its lofty canopy of bronze, looked very pretty with its decorations of natural flowers. A feature of the celebration was the donation to His Grace of a handsome marble and onyx railing, offered to the memory of the late James Callaghan, by his many friends.

The mass was attended by a large congregation composed of quite a number of the laity and members of the different religious communities of the city.

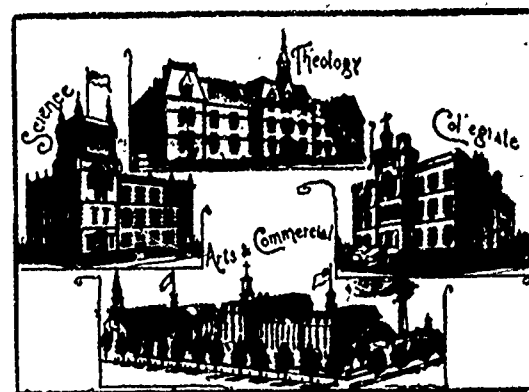
At the end of mass the Pontifical blessing was given by His Grace.

Shortly after noon a banquet was served in the large refectory of the Palace. Nearly two hundred priests and religious sat down and enjoyed the contents of a very recherche menu. When justice had been done to the many good things, Rev. Canon Nantel, superior of St. Theresa College, on behalf of the clergy of the diocese presented His Grace with an address. After referring in very fitting terms to many of the good works performed by His Grace since taking charge of the diocese of Montreal, he said that he would only be voicing the opinion of every member of the diocese, in giving expression to a heartfelt wish that for very many years to come he will continue in the "successful direction of affairs."

His Grace replied briefly, thanking all present for their many kind wishes. Among those present were:

Bishop Gravel, Nicolet, Bishop Deceles, St. Hyacinthe; Canon Martin, Archbishop's Palace; Rev. F. Filiault, Superior of the Society of Jesus; Rev. F. Collin, Superior of the Order of Sulpicians; Canon Savaria, Lachine; Father Le Pailleur, St. Louis de Mile Rad; Adam, Immaculate Conception; Dubuc, Viauville; J. E. Donnelly, St. Anthony, Pruncheon, Boucherville; Dubuc, St. Joseph's; Rabreau, St. Lambert; Tasse, Longueuil; J. Quinlivan, St. Patrick; Perrault, Cote des Neiges; J. O'Meara, St. Gabriel; G. B. Villeneuve, Assomption; Brady, St. Mary, Jeanette, O. M. I. Charlevoix, Ste. Anne de Bellevue; Daignault, St. Pierre aux Liens; Ducharme, Superior of the Clerics of St. Viator; Robillard, Longue Pointe; Facher, Ville Marie Convent; Laforce, Hochelaga Convent; Bellerose, C. S. V.; Cherrier, S. S.; A. H. Coutts, LeCompte, P. J.; P. Etienne, representing Mgr. Falconio; Michael, C. S. V.; L. Callaghan, Archbishop's Palace; Belanger, St. Joseph; Nantel, Superior of St. Theresa College; Allain, Sacred Heart Parish; Beaubien, Sault au Re-collet; Bourget, St. Genevieve; Troie, Notre Dame.

(Continued on page 8.)



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