

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 10, 1898.

Vol. XXVII No. 33

## Calendar for August, 1898.

MOON'S CHANGES.  
Full Moon, 14 11h 29m ev.  
Last Quarter, 21 1h 13m m.  
New Moon, 17 5h 34m m.  
First Quarter, 24 3h 32m ev.  
Full Moon, 31 7h 51m m.

Day of Week	Sun	Mon	Tue	Wed	Thurs	Fri	Sat	Moon
Day of Week	ris	sets	ris	sets	ris	sets	sets	sets
1 Monday	4 43 7	28 38	h m	h m	h m	h m	h m	ris
2 Tuesday	4 44 7	27 7	40	40	40	40	40	ris
3 Wednesday	4 45 7	26 8	00	00	00	00	00	ris
4 Thursday	4 46 7	25 8	47	47	47	47	47	ris
5 Friday	4 47 7	23 8	47	47	47	47	47	ris
6 Saturday	4 48 7	22 9	07	07	07	07	07	ris
7 Sunday	4 49 7	20 9	38	38	38	38	38	ris
8 Monday	4 50 7	19 10	00	00	00	00	00	ris
9 Tuesday	4 51 7	18 10	35	35	35	35	35	ris
10 Wednesday	4 52 7	17 11	16	16	16	16	16	ris
11 Thursday	4 53 7	16 0	44	44	44	44	44	ris
12 Friday	4 54 7	15 0	04	04	04	04	04	ris
13 Saturday	4 55 7	14 1	56	56	56	56	56	ris
14 Sunday	4 56 7	13 1	56	56	56	56	56	ris
15 Monday	4 57 7	12 2	59	59	59	59	59	ris
16 Tuesday	4 58 7	11 3	43	43	43	43	43	ris
17 Wednesday	4 59 7	10 3	58	58	58	58	58	ris
18 Thursday	5 00 7	9 3	15	15	15	15	15	ris
19 Friday	5 01 7	8 3	17	17	17	17	17	ris
20 Saturday	5 02 7	7 3	39	39	39	39	39	ris
21 Sunday	5 03 7	6 3	17	17	17	17	17	ris
22 Monday	5 04 7	5 3	44	44	44	44	44	ris
23 Tuesday	5 05 7	4 3	57	57	57	57	57	ris
24 Wednesday	5 06 7	3 3	10	10	10	10	10	ris
25 Thursday	5 07 7	2 3	57	57	57	57	57	ris
26 Friday	5 08 7	1 3	44	44	44	44	44	ris
27 Saturday	5 09 7	0 3	65	65	65	65	65	ris
28 Sunday	5 10 7	0 3	20	20	20	20	20	ris
29 Monday	5 11 7	0 3	41	41	41	41	41	ris
30 Tuesday	5 12 7	0 3	03	03	03	03	03	ris
31 Wednesday	5 13 7	0 3	18	18	18	18	18	ris

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Oct. 6, 1897—ly

## Life and Work of Bishop Macdonell.

(Toronto Catholic Register.)

In a chapter which Very Rev. Dr. Harris contributes to the second volume of Mr. Casteil Hopkin's Biographical of Canada the following references are made to the late Bishop Macdonell and the Scotch Catholic settlers of Glengarry.

We now come to one of the most interesting periods in the early history of Catholicism in our Province. About twenty-five years ago a Scottish laird, a man of Canadian birth, and of considerable importance in the country, stated at a public banquet at Montreal (that more Gaelic is spoken in Canada in one week than during a month in the Highlands of Scotland.) He referred no doubt to the Maritime Provinces, but especially to Glengarry, the home of the "Ch'lanach Nan Gael" in Upper Canada. In 1773 a party of Scotch Highlanders on the invitation of Sir William Johnson settled on the banks of the Mohawk River, New York State, then a British Province. The Catholic immigrants were allotted lands in Schenectady County, where they cleared the forest and built for themselves comfortable homes. When the Revolutionary War began they remained loyal to the British Government, and were denounced as Tories, Baptists, and friends of English tyranny. The notorious John Jay, after the proclamation of the Quebec Act of 1774, granting to Catholics freedom from the pains and penalties of the Penal Laws, began a crusade of bigotry and fanaticism. The storm of social and political persecution swept down upon the Scotch settlers, and drove them over the border line into Lower Canada. Before leaving they were disarmed by General Schuyler, and in the autumn of 1776, accompanied by their pastor, Father McKenna, began their wearisome journey. They numbered about 300, and on their way to Montreal suffered severely from hunger and exposure, subsisting at times on roots and bark, the flesh of horses and even of dogs. In 1776 the "Les Breuges de Quebec" it is stated that Montgolfier, Vicar-General at Montreal, had in 1776 conferred missionary faculties on Father McKenna, who had been charged to accompany a colony of Scotch Highlanders on their way to settle in Upper Canada, where they hoped to enjoy the Catholic religion without molestation.

Soon after the close of the Revolutionary War, in 1788, almost an entire parish in the north of Scotland, numbering 838 souls, arrived at Quebec on the 7th of September of that year, accompanied by their priest, the Rev. Scotus Macdonell. They continued their journey on to Glengarry, where they established the parish of St. Raphael, and with the assistance of their priest built the first church known as the "Blue Chapel." The success and prosperity of the colony produced a favorable impression on the Scotch at home, and in 1802 the Rev. Alexander Macdonell made application for lands to the Home Government on behalf of the members of the disbanded Glengarry Fencible Regiment. This corps was mustered for service in 1794, and was the first distinctively Catholic regiment organized since the Reformation, and for the first time since that period the British Government had recognized a Catholic priest as one of its military chaplains. In March, 1803, Chaplain Macdonell obtained from the Home Government a grant of land for every officer and soldier of the Glengarry Regiment who wished to settle in Upper Canada. They reached Quebec in 1803, and almost immediately proceeded to the Glengarry clearings. At this time (1804) there were in all Upper Canada one stone and two frame churches, and only two clergymen, the one at Sandwich, the other at Glengarry. In the life of Bishop Donnan, of Quebec, it is recorded that in 1801 his Lordship visited Kingston and Detroit, and on his return called at the parishes of St. Andrew and St. Raphael, where he was most hospitably received by the Catholic Highlanders. During his pastoral visit, the Bishop administered the Sacrament of Confirmation to two thousand souls, four hundred of whom belonged to Detroit. This appears to be a very large number, but when it is remembered that this was the first Episcopal visitation since that of Bishop Pontbriant to Detroit in 1755, the number will not be at all surprising.

The Rev. Alexander Macdonell, who led the third immigration of the Scotch Highlanders, may in a sense be styled the Father of the Catholic Church in Upper Canada. For ten years he was practically

alone, facing the difficulties of his position with the traditional stoicism and heroism of his race. For more than thirty years his life was devoted to the missions of Upper Canada, and to any one at all familiar with the difficulties of travel in those early days, the hardships of busy life, and the severity of the winters, it will not be necessary to dwell upon the painful routine of his daily life. On the recommendation of the Bishop of Quebec, Father Macdonell, on the 31st of December, 1820, was consecrated Bishop and appointed Vicar-Apostolic of Upper Canada. In 1826, Upper Canada was erected into a Bishopric, and entrusted to the care of Bishop Macdonell, who fixed his See at Kingston. This is said to have been the first Catholic diocese established in a British colony since the Reformation with the concurrence and consent of the British Government. At this period, according to the Quebec Almanac, there were but seven priests in the entire Province, and as they bore the heat and burden of those times, their names are held in reverence and benediction. Their lives were one long, prepatul Odyssey, and have left behind them a halo of super-human glory—the glory of prophets rather than of ordinary men. Simple and dignified, without the affectation of dignity, austere without fanaticism, their presence alone rooted up old prejudices, while their preaching and example filled the soul with new light and gave to religion an aspect of attraction and beauty. In charge of the missions of Sandwich and Mad'len were Fathers Craver and Flax; at Kingston, St. Raphael and Perth were Fathers Fraser, Angus Macdonell and John Macdonell; at York and Richmond, on the Ottawa, were Fathers James Crowley and Patrick Horan. We can hardly estimate the great influence these early priests exercised by their exemplary lives, their learning, their great qualities, and their virtues as holy men. Even their Protestant neighbors yielded to the subtle influence of their lives, and were attracted by their simplicity all the more forcibly, perhaps, because it was so totally different from what their prejudices had led them to expect.

Many of the United Empire Loyalists who fled to Canada after the American Revolution brought with them some exaggerated ideas touching the Catholic Church and her Priesthood; but when they got to know priests more intimately, and witness their zeal and self-denial their prejudices yielded to admiration. "As an Elder of the Kirk," writes Major Danlop, "I had been taught to believe that a Catholic priest was a hypocritical knave who ruled his misguided followers by his own selfish purposes. I have found them a moral and zealous clergy, more strict in their attention to their parochial duties than any other body of the clergy I have ever met in any part of the world, and not a bit more intolerant than their clerical brethren of any other sect." (Sketches of Upper Canada, 1832) This was the unsolicited testimony of a man who had seen much of the world; for the "Tiger," as he was familiarly called, had been a great traveller and student of human nature. There was something Patriarchal and Homeric in the lives of these pioneer priests, reading like the poetic legends in which nations have commemorated the history of their first establishments. Like the builders of Rome they could say: "With aching hands and toiling feet We dig and heap, lay stone on stone, We bear the burden and the heat Of the long day and wish 'twere done, Not to the hours of light we turn, All we have built can man discern."

"The splendid self devotion of the early Jesuit missions," writes Parkman in his "Old Regime," "has its record, but the patient toils of the missionary priest rest in the obscurity where the best of human virtues are buried from age to age." As Catholic emigrants began to come into the country their first inquiry was for a settlement where there was a church and priest. Like the primitive flocks which arrest and fix geological deposits, the Church and priest caught the human tide, and the Catholic part of the tossing flood invariably settled around them. On the 16th February, 1837, Bishop Macdonell celebrated his Golden Jubilee. Fifty years before he had been ordained at Valladolid, Spain. For ten years after his arrival at Glengarry, in 1804, he was practically alone, yet at the time of his Jubilee by his indomitable energy and sleepless labor thirty-six churches had been built and twenty-four priests, most of whom had been educated at his own expense, were

ministering to his flock. Answering an attack made on him in the House of Assembly, 1836, by William Lyon Mackenzie, in which his character was assailed and questioned, the Bishop in a letter to Sir Francis Bond Head dwelt with pardonable complacency on the hardships he had been called on to endure in the discharge of his arduous office, and of his subsequent efforts in behalf of religion.

"Upon entering my pastoral duties," he wrote, "I had the whole of the Province in charge, and without any assistance for ten years. During that period I had to travel over the country from Lake Superior to the Province line of Lower Canada, carrying the soiled vestments sometimes on horseback, sometimes on my back, and sometimes in Indian birch canoes; living with savages without any other shelter or comfort but what their fires and their furs and the branches of the trees afforded; crossing the great lakes and rivers, and even descending the rapids of the St. Lawrence in their dangerous and wretched craft. Nor were the hardships and privations which I endured among the settlers and emigrants less than those I had to encounter among the savages themselves, in their miserable shanties exposed on all sides to the weather, and destitute of every comfort. In this way I have been spending my time and my health year after year since I have been in Upper Canada, and not clinging to a seat in the Legislative Council and devoting my time to political strife, as my accusers are pleased to assert. The erection of five and thirty chapels, great and small, although many of them are in an unfinished state, built by my exertion and the zealous services of two and twenty clergymen, the major part of whom have been educated at my own expense, afford a proof that I have not neglected my spiritual functions, nor the care of the souls under my charge; and if that be not sufficient, I can produce satisfactory documents that I have expended since I have been in the Province no less than thirteen thousand pounds of my own private means, besides what I received from other quarters, in building churches, chapels, presbyteries and schoolhouses, in rearing young men for the Church and in promoting general education."

To record the history of this great man would demand a bulky volume, for his martial figure was conspicuous in the ecclesiastical, political and military life of this Province for more than thirty years after its separation from Quebec. Ever vigilant and observant for the interests of religion, he noted in whatever part of his vast diocese a group of Catholics settled, and made provision for their spiritual wants. In recognition of his loyalty he obtained from the Government of Great Britain liberal grants of land in trust for churches, and to his wisdom and foresight the Catholic Church in Ontario is deeply indebted. In 1838 the Bishop visited Scotland and died there in the eightieth year of his age. In 1891 his remains were transferred to Kingston, and were consigned to their last resting place in the Catholic Church of that diocese. "With the maintenance of British connection in Canada," writes J. A. Macdonell in his "Sketches of Glengarry," the name of Bishop Macdonell must ever be indelibly associated. While he was a pillar of the Catholic Church—almost its pioneer in Upper Canada—he was bulwark of the Throne. By precept and example again he proved his stern, unflinching loyalty, and drew from the highest authorities repeated expressions of gratitude and thanks. While the nature of his sacred profession debarred him from taking part in actual fighting he nevertheless took good care to see that it was well done. It was a favorite saying of his that "every man of his name should be either a priest or a soldier, and had not been a priest he would have made a great soldier. He had all the attributes of one. His stature was immense and his frame herculean. He stood six feet four and was built in proportion; he had undaunted courage, calm, cool judgment, resolute will and a temper almost imperturbable—although it was beset not to arouse it. He had the endurance of his race, fatigue and privation were as nothing; he was a man of great natural ability, great parts and of a personality which impressed all brought in contact with him; he inspired confidence, admiration and respect, but above all he was a born leader of men. The gain of the Church was great, the loss to the army correspondingly great when he was ordained at Valladolid."

I have nowhere in my researches come across the reasons why Lord Dorchester, when he divided Upper Canada in 1788 into four Districts, gave to each an unmistakably Dutch

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name, Macklenburgh, Lunenburg, Nassau and Hesse. During the War of Independence large numbers of Hollanders who had settled in Pennsylvania, Ohio and New York immigrated to this country. They were chiefly Anabaptists, Quakers, Mennonites, Tunkers and Moravians, and as their religious principles would not permit them to bear arms, they were practically driven from their homes by their American neighbors who demanded that they should fight in defence of "liberty" or leave the country. These thrifty and industrious people, numbering many thousands were offered homes in Canada, and it was probably in compliment to their universal strength, as much as to the Hanoverian dynasty then reigning in England, that Lord Dorchester named the Districts. Not till 1838, however, did the Catholic Germans take root in our soil. These pioneer settlers came to our country from Upper and Lower Alsace, and opened farms in Waterloo County. They were soon joined by others of their countrymen from Baden, Wurtemberg, Bavaria and the Rhine Provinces. As they prospered and multiplied they overflowed into Brnoo, Huron and Perth, and number today (1897) 1,533 families, or about 8,000 souls. These Catholic Germans field to no class of our people in sobriety, intelligence and industry. They are loyal and patriotic, and as a farming community are probably superior in education to any similar section of Canadians. They are exemplary and devout Catholics, having their own College, Convents and Schools, imparting to their children lessons of honesty, industry and sublime morality. They type the immortality of their Church, for while the Anabaptists, Quakers and Mennonites' once so numerous in our land have disappeared, and are now absorbed by other religious bodies, the Barvarian and Alsatian Germans retain their religion, handing it down to their children as they received it from their sires, with every article untouched and every dogma entire.

The dean of the Canadian episcopacy, now that Mgr. Lafloche is gone, is Mgr. Sweeney, the venerable Bishop of St. John, N. B., who was born in May, 1820, and has been a Bishop since November 15, 1860.

An appeal, signed by fourteen French bishops, has been issued soliciting aid for the establishment of a higher training school or college for nuns. The Archbishop of Avignon, to whom Mother Mary of the Sacred Heart is subject, has taken a very special interest in this foundation. The episcopal appeal has secured the active adhesion of a large number of ecclesiastical and laymen, including members of the French Academy, Oratorians, professors at the university, the Catholic Institute and the College Stanislas, Roman prelates, doctors of theology and deputies.

A Catholic congress on the lines of those held in Fribourg (Switzerland), Brussels and other Continental cities will be held in Australia in 1900.

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