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FOR THE GREATER GLORY OF GOD

Dedication of St. Columban's at Cornwall. A Magnificent Ceremony.

FULLY THREE THOUSAND PEOPLE ASSIST AT THE SPLENDID SERVICES, WHICH WERE PERFORMED BY HIS LORDSHIP BISHOP McDONNELL, OF ALEXANDRIA.

A Historical Retrospect of the Progress of Catholics in the Progressive Western Town. Father Callaghan's Masterly Discourse and Tributes to His Grace Archbishop Cleary, His Lordship Bishop McDonnell, and Father Corbett.

SELDOM, if ever, in the history of the progressive Town of Cornwall, was such a spectacle witnessed as that associated with the magnificent ceremonial of the dedication of the new temple of St. Columban's, which took place on Sunday last. Fully three thousand people assisted at the ceremony. They came from the surrounding districts as well as from all parts of the town. There were citizens of every class, nationality and creed present, vying with each other to make the occasion a memorable one. His Lordship Bishop McDonnell of Alexandria officiated, and His Grace Archbishop Cleary of Kingston was also present.

The High Mass was celebrated by Rev. Father Brunette, of St. Therese College, with Rev. Fathers Davis, of Madoc, and Twomey, of Morrisburg, as deacons. The following clergymen were also present: Revs. Dean O'Connor, Perth; Fathers Chisholm, Pictou, N.S.; Twomey, Williamstown; Fitzpatrick, St. Raphael's; W. McDonald, St. Andrew's; R. A. McDonald, Greenfield, and McKinnon, Cryslar.

The Rev. Martin Callaghan, of St. Patrick's, of Montreal, delivered an eloquent and most impressive discourse, during the course of which he paid a well-deserved tribute of praise to the grand old prelate, His Grace the Archbishop of Kingston, as well as to His Lordship the Bishop of Alexandria, and to the zeal, devotion and tireless industry of the beloved pastor of St. Columban's, Father Corbett. We give, in part, the following report of the great effort of the distinguished preacher, which has been specially prepared for THE TRUE WITNESS. The Rev. Father took for his text:

"Direct me in Thy truth and teach me, for Thou art God my Saviour." Ps. 24 v. 5.

There is a God. We are told it by Himself, and we should take for granted all that He deigns to tell us. We know it by "the whole round earth bound every way by gold chains about His feet." We are by ourselves proofs of this fact. Were there no God we would be sheer nothing—nay, absolute impossibilities. There is upon earth a church that asserts His existence with a hundred tongues and in trumpet notes. He alone should claim it. It could not have been planned, constructed or preserved by anybody else. But is His church a necessity? It is not less indispensable upon our planet than the sun that is in the sky above our heads. What would happen if this luminary disappeared from its orbit? The physical world would be shrouded in darkness and plunged in a chaos from which it could never be reclaimed. If the Church of God did not exist humanity would be a sad and hopeless wreck. Without His Church, Christianity would be a failure and civilization a misnomer. Without this institution, rationalism and vice would be rampant, a new paganism would assert itself under the most degrading and appalling forms. We cannot do without the Church of Christ. What tenderness fills to overflowing His Sacred Heart! It is unequalled. What charity He displays! How intelligent, how spontaneous and active it is! He would fain have the closest intercourse subsisting between us and His Church. It is His only agent of supernaturalization. It is the only means whereby we can lead a life entailing us to the happiness which He is enjoying—happiness which knows no limit and responds to all our longings. There is no other medium by which we can tender God the allegiance which He justly claims and liberally rewards in the kingdom of His glory. Our Blessed Lord stops at nothing except coercion, so that we may disengage ourselves from all influences whatsoever legitimate and beneficent, and yield unreservedly to the sovereign ascendancy of His Church. But can

this Church be recognized? It can, without the slightest difficulty. All that we have to do is to study with the light of grace the salient features with which it is impressed, and generously proclaim it to be where we discover it. Unity is a distinguishing trait of the Christian church. It is something essential to this church, as may be seen from the nature and mission of our Lord as well as from St. John, and St. Paul. The Roman Catholic may fairly boast of this unity. Before developing these ideas the Rev. orator made a few remarks which were called for by the occasion. I feel I should congratulate you upon the magnificent temple which you have built. It has just been dedicated to St. Columban. In the memory of all posterity his name should be wreathed with immortality. His life cannot be recalled or his intercession invoked but with the greatest spiritual advantage. In Christ alone were centred his mind and heart. He was in himself a living mirror in which were strikingly reflected the lineaments of the Divine countenance. In all justice your church should be admired not less for the majesty of its outlines than for the elegance of its proportions, not less for its solidity and comeliness than for its architectural taste and skill. It is the product of your zeal, and the substantial expression of your piety. It is a lasting monument of your princely generosity. Is it not identified with your religion—with a religion that, like an immemorial tree, has looked upon the birth and graves of a hundred generations—that has been left you as the most invaluable legacy by the worthwhile sons and daughters of the Emerald Isle, of Bonnie Dundee and Sunny France—with a religion which you have cherished and treasured as the dearest, rarest and costliest inheritance?

In the sanctuary figure two mitred dignitaries who could not absent themselves from your celebration. I notice your Metropolitan, whose fame for the depth and breadth of his theological learning, for the sterling merit of his patriotism and the transcendent character of his statesmanship, is not limited by the Dominion, but extends even beyond all the boundary lines of the American continent. I see your Ordinary, who is conspicuous for his affability as well as for his devotedness to all the duties attached to his sublime office. He is young in the apostolical succession, and still he has evidenced the maturest judgment in the administration of his diocese, and may reckon, for the good of all the souls committed to his charge, upon the co-operation of priests reputed for their talents and virtues. Both your Archbishop and your Bishop must be enchanted with all that they know you are and with all that they see you have done. Their presence in your midst is to assure you that their hearts beat in unison with yours, that they approve and bless all that you may undertake. I should not forget to mention your pastor, the Rev. Father Corbett, whose name is a household word in every family of this important and thriving town, and whose ministrations entitle him to a place in the forefront of the Canadian clergy. What consolation, what joy and pride, must not be his to see this day! Is he not rewarded in a measure for his manifold sacrifices, for his fatigues and anxieties? Has he not triumphed over a host of difficulties best known to God and to himself? The sacred edifice in which you have gathered in such numbers is stamped with the love he has for his flock and with his fidelity in the service of His Master. It speaks volumes of praise to his credit.

The new church is a beautiful structure and cost nearly \$50,000. The plans were prepared by Mr. G. E. Tanguay, and the contractors were Boileau Bros. The ground was broken and work commenced in April, 1894.

We take the following extracts from an historical review of the progress of Catholics in Cornwall from a souvenir pamphlet which was specially prepared in connection with the dedication ceremonies of the new St. Columban's. It reflects in an eminent degree great credit upon the religious fervor of the parishioners who hearkened to the voice of their devoted bishops and priests, and erected a monument which will always

stand as a testimony of their loyalty and devotion to their holy religion:

Three different sites will henceforth mark the stages in the growth of Catholicity from the foundation of St. Columban's parish. Three different churches have been erected to satisfy the fervor as well as the ever-increasing wants of the faithful. To-day, for the third time, the Church blesses that growth and dedicates to the service of God the offering of her devoted children. A record indeed well worth reviewing, and what more fitting occasion than the present? The first priest of whose presence in Cornwall any trace is left was one whose name was closely allied with the early advancement of the Church in Upper Canada—the Reverend Alexander Macdonell. He was known by his people and is still referred to as Mr. Scotus Macdonell—by which title he intended to perpetuate the particular branch of the Macdonells to which he belonged—and during the years of his ministrations in this eastern portion of the Province he from time to time visited Cornwall. One of these visits is recorded in a little brochure of "Reminiscences of the Hon. and Rt. Rev. Alexander Macdonell, first Bishop of Kingston." Therein the writer, Mr. W. J. Macdonell, of Toronto, tells us that he has in his possession a small duodecimo volume in two parts, and inside the cover of one of them is the following: "The property of William J. Macdonell, (the father of William J. Macdonell, already mentioned), given to him by the Rev. Mr. Alexander Macdonell, in Cornwall, on the thirty-first day of August, one thousand seven hundred and ninety-four." Mr. Scotus Macdonell was a familiar figure in these quarters until failing health forced him to lay down his charge. He was taken with his last illness at his home in St. Raphael, in Glengarry, whence he was carried by his people to Lancaster, and from there he was taken by boat to Montreal, and in the Seminary of St. Sulpice he ended his days in 1808.

There was little, however, of system of regularity in the ministrations to the Catholics at this time and for a few years following; an occasional station, as it was called, in a private house, or a call to the bedside of a dying Catholic, were the only reasons that brought the priest to Cornwall. Small as it was, there are mentioned in connection with such service a number of priests, among whom were Father John Macdonald and Father Fraser, and the Fathers O'Meara's—two brothers. Beyond the fact of their visit from time to time nothing, however, is known.

The year 1829 marks the beginning of a new era. The need of a church had long been felt, and at this time steps were taken towards the building of the parent church of Cornwall. It stood just outside of the present old St. Columban's, running East and West parallel to Fourth Street. The front door of the first church was but a few feet from the plank walk that now leads into the old church from the street. The little church has long since disappeared, but the vacant site marks the first step in that gradual development which to-day reaches its climax. It was a modest structure, only forty feet long, but still adequate to the wants of the time. Subsequently it became associated with the name of Bishop Macdonell in a manner that makes the little rough-cast building altogether historic. On the eve of his departure for England, in 1839, His Lordship visited Cornwall, his stay extending over Sunday, and here he addressed his people, taking as the text of his sermon, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." It was his last instruction to the people for whom he had sacrificed his energies and in whose interests he was about to undertake a perilous journey. He set sail soon after, landing in Liverpool in August of the same year. Important relations with the Colonial Office, and a tedious sojourn through the British Isles in the interests of emigration, were too great a tax upon his already wasted strength, and he reached Dumfries wearied and suffering from a severe cold. Soon after came the sad intelligence of his death, on the 14th of January, 1840.

The first resident priest of Cornwall was Father Bennett, who took up his abode here in 1834. Father Bennett is spoken of as a most zealous pastor, and was at the time especially beloved by his people on account of his kind disposition and various works of charity. In these early days there were not lacking occasions for the practise of charity. Father Bennett's congregation was by no means large, and of the goods of this world they had far less than an abundance. Nevertheless, even then, the Church had its benefactors. There were families and individuals who well deserve recognition for their meritorious work in aid of the struggling church, for their own fidelity to the faith, and the consequent good results, of their noble example among neighbors and fellow-Catholics of that day. Among these, as we learn from the parochial register, were Mr. Joseph Macdonald and Mr. Rodrigue, "who, with some pious ladies, bestirred themselves very commendably to obtain the requirements of the altar and Sanctuary." In this connection, mention must also be made of the Flanagan family, to whom the Church and the Clergy were indebted for constant, faithful and generous support. Ex-Sheriff Macdonell and his estimable lady, according to the same record, deserve our grateful remembrance for their devoted attachment to the Church and Clergy. But, in such primitive conditions, we can readily understand that the embarrassments of the little congregation might be even more serious still. And such, in fact, was the case. So serious, indeed, were their

difficulties, that the work on the little church was interrupted, and its continuation, for a time, remained uncertain. In such an emergency there was needed that generous support which springs alone from strength of faith and loyal attachment to Church. Such support a kind Providence willed should not be wanting, nor will there be lacking to-day a feeling of gratitude to those who averted the first and only financial crisis of the parish. Foremost among these was Mr. John Loney, father of Mrs. John E. Loney, and of Mrs. Duncan Munroe. Father Bennett was succeeded in 1841 by the Rev. Alexander Macdonald, a native of Prince Edward Island. He did not remain long in Cornwall, as his health failed and he was obliged to resign the pastoral charge. On the retirement from active work of Father Alexander Macdonald, Father Aeneas Macdonald took charge, but, as in the case of his predecessor, his stay was short only. Following Father Aeneas Macdonald came Father John Cannon, in 1843. Of Father Cannon there are still with us not a few who have the tenderest recollections. He was gentleness itself, but above all he was a man of duty. The little white house is still standing, a little to the west of Stormont Mill, where Father Cannon was called on his last sick-call. He had already been taken down with what proved his last illness, and was in no condition to leave his room, nevertheless he insisted on being brought out in answer to the sick call. Arrived at the house, he rested for a time in the front room, that served as a parlor. Then, with the remark "I think I am better now than a half dozen dead men," he was asked to be brought to the sick person to whom he gave the last rites of the Church and the word of comfort that was ever ready on his lips. He was carried out of the house exhausted from the reaction, to be driven home, but first he asked to be taken down through the cholera-stricken district. "Drive around by the East End," said he, "that I may see my poor people once more. Heaven knows, it may be the last time!" From place to place he was driven, and more than one home was made brighter, and many a flood of tears was held back by his cheering words and generous alms. Within a fortnight Father Cannon received his own summons. One after another came Father Gallagher, Father Walsh and Father O'Connor. The latter—now Dean O'Connor, of Chesterville—came to Cornwall in 1856. We are able to offer, through the kindness of the Dean, his own recollections of the years of his pastorate. Not to lose the thread of the narrative, however, it may be recalled that Father O'Connor's time marks the second step in the material growth of the church. Under his guidance was undertaken and pushed energetically forward the work of building the present brick structure, in which, until very recently, the entire Catholic population of Cornwall had assembled for worship since 1864.

After the departure from Canada, already referred to, of His Lordship the Right Reverend Alexander Macdonell, the first Bishop of Kingston, the first Episcopal visitation of which there is any record was that of the Right Reverend Patrick Phelan, Bishop of Carthage, and Coadjutor to Bishop Gaulin, and Administrator of the Diocese of Kingston. Bishop Phelan visited Cornwall for the first time on the third of September, 1848, during the incumbency of Rev. Father Cannon, and administered the Sacrament of Confirmation to upwards of one hundred and sixty persons. It is interesting, as an indication of the rapid spread of Catholic teaching, to note that Bishop Phelan visited Cornwall, between the years forty-eight and fifty-six, no less than five different times, on each occasion administering the sacred rite of Confirmation to large numbers of the faithful. At the time of his last visit, Father Walsh was temporarily in charge of the parish. In the year 1862, the occupant of the See of Kingston was the Right Reverend E. J. Horan. Bishop Horan visited Cornwall in September of that year, and in the little frame church confirmed upwards of one hundred and fifty persons. Again, in September of the year 1865, Bishop Horan officially visited St. Columban's Parish. In the Autumn of the following year, Father O'Connor's field of labor was changed. He had been here since 1856, and in the year 1866 he was transferred to the parish of Alexandria, his successor in St. Columban's being Reverend Father Lynch. Father Lynch continued in charge of St. Columban's Parish until January 1871, when he was succeeded by Reverend Father Charles Murray. The arrival of Father Murray belongs to "our own times" so to speak. Though already within the recollection of his former people, it must, however, be stated that during the term of his charge, which continued until the year 1881, important additions were made to the equipment of the church, chief among which are the organ and the altar. On the withdrawal from Cornwall of Father Murray, he was succeeded temporarily by the Rev. D. C. McKee, now Pastor of Glennevis, whose stay extended over a period of eleven months or thereabouts, when the present pastor, Father Corbett, was permanently appointed to the charge. In consequence of his largely augmented labors, occasioned by the building some five years ago of the Mille Roches Chapel and additional attendance at Dickenson's Landing, Father Corbett was obliged to ask for an assistant, and for the two following years Father R. A. McDonald, now of Greenfield, filled the duties of that office. Some two years ago he was succeeded by the present assistant, Father Campbell.

From its foundation, in the year 1834, down through the early years of trial for

the struggling congregation, St. Columban's Parish belonged to the ecclesiastical division of the Diocese of Kingston. It remained so attached until six years ago, when, in conformity with his wishes the Holy Father relieved the Most Reverend Archbishop of Kingston of a share of his labors, and erected the eastern portion of the former Diocese of Kingston into a new Diocese, with Alexander Macdonell as its first occupant. His Lordship naturally has the deepest interest in Diocesan affairs of whatsoever form. The members of St. Columban's congregation, during the building of their new Church, have drawn heavily upon his attention and benefited not less by his encouraging support, for both of which they pray that they may never cease to be thankful.

The history of education in Cornwall forms a beautiful record. We are, however, obliged to restrict our reference to it to give only the following extract:

In 1884 the contract for the building of the Convent was given, and on its completion the Rev. Sisters of the Congregation of Notre Dame were induced to undertake the charge of the girls. The advent of the Sisters and the building of the new Centre Ward School have worked a change as visible as it is gratifying. The former, by their skill in the performance of their work, and the energy and disinterestedness which characterize their efforts, have fully merited the success that has accompanied their labors. The new school in the Centre Ward is a necessity of the times—having all the requirements of a fully equipped school, it does its work, as we should expect it to, in a manner inferior to none. With the completion of the proposed addition to the East End School, to provide extra accommodation, now much wanted, the schools will rest upon a firm footing. It is only then that their efficiency can be fairly measured.

Some idea of our progress in this direction may be had from the attendance originally and that of to-day. In 1872 one teacher sufficed to carry on the work of the separate school. To-day the full staff comprises thirteen teachers. A regular attendance of fifty was as much as could be counted on when the school was first opened; to-day the number exceeds seven hundred. In the Convent, under the direction of Mother St. Francis Borgia, the four classes are entrusted respectively to Sisters St. Margaret, St. Everilda, St. Mary Marcellus, and Miss Nora Murphy. The attendance is one hundred and eighty. In the Centre Ward Mr. John Keating is principal, and associated with him are Mr. Edward Macdonald, Miss Waters, Miss Kate McAleer, Miss Molly Macdonald and Miss Maud Cameron. There are six rooms, with an attendance of three hundred and sixty-seven, including a considerable number of girls. In the East End Ward, Sister St. Anthony is principal, with Miss Catherine Macdonald and Miss Prineau in charge of two other rooms. The attendance in this ward is one hundred and fifty-five.

A PLEASANT DAY.

The pupils of the first class of St. Patrick's Academy spent a most enjoyable day at Point aux Trembles, on Thursday, June 11th. The picnic party, accompanied by their teachers, set out at 8:30 a.m. and arrived at their destination about 11 o'clock. While there they visited the Convent and received a cordial welcome from both teachers and pupils of the institution. After spending a most enjoyable time on the beautiful Convent grounds by the river side, they returned to the city very tired, but exceedingly delighted with their trip.

A TRAGEDY AT CALGARY.

On Friday evening of last week, as Mounted Police Inspector Charles Godin was riding to the Langevin Bridge, Pierre Ducharme, a half-breed, fired at him with a revolver, the shot entering the abdomen, passing out near the backbone. Godin immediately returned the fire, shooting Ducharme dead through the heart. Godin then rode to the barracks and fell off his horse. Medical aid was summoned, and a priest took the dying statement of Godin as above. No cause is assigned, except that Ducharme had been drinking heavily during the afternoon.

NEWARK CATHOLICS ACT.

Delegates from all parts of the Diocese of Newark attended the meeting of the Diocesan Union of the Young Men's Catholic Association in Harrison last week.

Rev. Father Bogan, of Rahway, the spiritual adviser of the union, offered a resolution, which was adopted, providing that the following question be forwarded to every man who is a candidate for the Republican nomination for the Presidency:

In the event of your election to the Presidency of the United States will you, in the administration of that office, make any discrimination against Roman Catholics on account of their religious beliefs? The resolution offered by Father Bogan, it is said, was presented at the request of Bishop Wigger, of Newark. The Marquette Club, of St. Louis, notified the Bishop that it had taken similar action, and requested some organization in his diocese to take it. As soon as men are mentioned prominently for the Democratic nomination the same question will be asked of each of them.

"OUR BLESSED MARY."

A Very Impressive Roman Catholic Procession in the Streets of London.

"For the first time since the Reformation," says the London Chronicle, "a public religious 'May procession' was conducted through the streets of London 'in honor of our Blessed Lady,' whose 'dowry' includes our unhappy England. The procession, as in more happy European cities, had as its central feature a statue of Our Lady, borne by four stalwart League Guards, and attended by children in white, bearing baskets of flowers. Leaving the Church of Our Lady of the Holy Souls, Bosworth road, W., at four in the afternoon, it paraded Southam street, Kensal road, Ladbroke grove, Workington road, Gilborne road and Hazelwood crescent. Some 500 children, attired for the most part in pretty white frocks, wearing wreaths of flowers, surmounted by long veils of tulle or muslin (such as are worn at first communions on the continent), and carrying bouquets of flowers, formed the most picturesque part of the procession; although it must be allowed that they displayed honors with acolytes in white albs, red and blue capes, skull caps and sashes. The processional cross-bearer had his own attending acolytes."

More sombre in appearance were the Tertians of St. Augustine, lay-brothers in association with the great religious society whose name they are proud to bear; but these again were relieved by confraternities from all parts of London, brass bands from Peckham and elsewhere, more banners more bands, and more richly dressed boys and girls wearing the ribbons and badges of their religious profession. The bands played all that they knew. Men, women and children sang "Ave Maria Stella," "Mother of Mercy," and other familiar Catholic hymns. The great favorites was, of course, "Faith of Our Fathers," one verse of which runs as follows:

Faith of our Fathers! Mary's prayers Shall win our country back to thee; And through the truth that comes from God, England shall then indeed be free, Faith of our Fathers, holy faith! We will be true to thee till death.

Members of confraternities and other religious bodies from the Pro-Cathedral, orphans from Kilburn, Children of Mary from St. John's, altar boys with banners, and finally the priests vested with white copes increased the volume and enhanced the picturesqueness of the procession. The procession was a mile and a half in length. From altar to altar it occupied nearly two hours. Nothing of the kind had been seen in England since, as we have heard, the period known to English men as the Reformation.

Not many, perhaps, but some who witnessed it, might have remembered the "Surplice riots" of St. George-in-the-East, or the disorderly scenes at St. James's, Hatcham, or the threatenings at St. Alban's, Holborn. How many of these could have supposed that within twenty years a Roman Catholic procession, accompanied by all the paraphernalia of Roman ritual, might pass through crowded London streets on a Sunday afternoon not merely without provoking disturbance, but amid undoubted manifestations of respect? Few of the Catholic cities of Europe could be expected to offer it a more decorous welcome. Possibly its origin and intention were barely understood by the crowd, if by any one else, but we now know that picturesqueness of exposition—as the famous Abbe Martin once observed—is an important part of the teaching faculty of the Church. Father Whelan, in his sermon at benediction of the Blessed Sacrament afterwards, described the procession as a glorious witness of the progress which the Church had made toward winning back the place which it held in England for a thousand years. Ritualism, he added, was only a preparatory school towards that great consummation.

FATHER CAPTIER AT NOTRE DAME.

Notre Dame Church was crowded to the doors on Friday evening, when it was expected that the Very Rev. Father Captier, Superior-General of the Sulpician Order, would preach. The audience was doomed to disappointment, however, as it was found to be impossible for the venerable Superior to address such a large audience with comfort, and it was therefore arranged that he should officiate at the solemn benediction, and that the instruction should be given by Rev. Father Bernard, the eloquent Franciscan. The service was opened with the recitation of the beads, after which Father Bernard mounted the pulpit and preached a sermon on the adoration of the sacrament. The Emmanuel, "God with Us," he said, was most powerful as a quickener of faith, as well as beautiful as a conception of the constant companionship of Jesus. Scoffers might laugh, and men of the world might declare that they had no need of this presence entering into their daily life, but still the Saviour, grieving for their unbelief, continued to knock at the door of their hearts.

At the conclusion of the sermon, three or four hundred priests and theologians of the Grand Seminary; who crowded the Sanctuary, formed themselves into a procession of the blessed sacrament, and accompanied the Host around the church with lighted candles, chanting a litany. The service was brought to a conclusion with grand benediction, delivered by Father Captier. The musical part of the ceremony was very fine.