

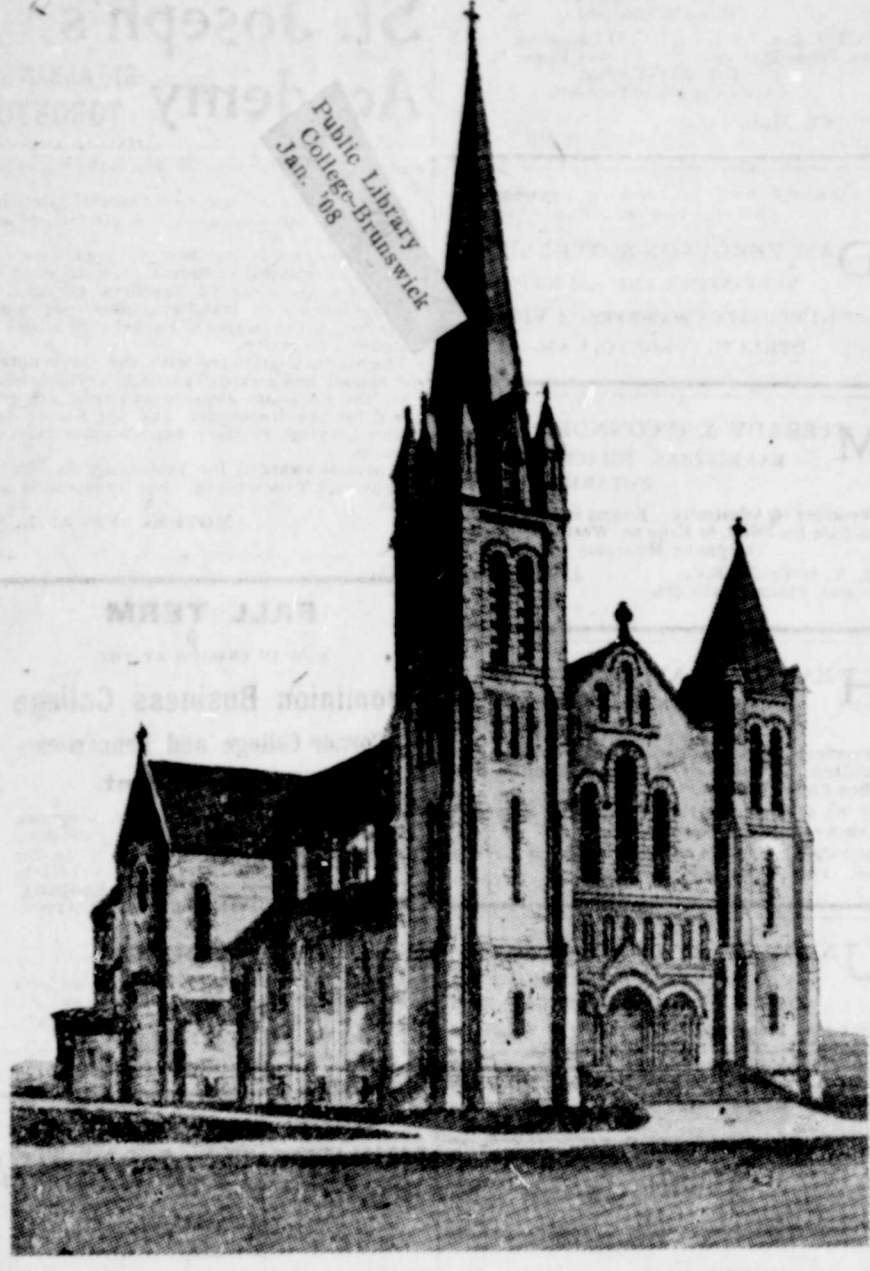
The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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TORONTO, THURSDAY, NOVEMBER 5, 1908

PRICE FIVE CENTS



ST. PATRICK'S NEW CHURCH

Blessed and Opened by His Grace Archbishop McEvay—
Impressive Ceremonies—Eloquent Sermon by Rev.
Francis Auth, C.S.S.R.—An Immense Congregation
Assists.

Sunday, the Feast of All Saints, 1908, will ever stand out on the calendar of time for the people of St. Patrick's parish, as amongst the golden days of their history, for it signaled to them and to the Catholics of Toronto, that a noble temple to the glory of the Most High had been completed, and was now amongst those dedicated to the service of God and His saints. The joy of the heavenly hosts, on this their great day of the year, was in a manner duplicated in the parish of *Egan's* great Patron, when the doors of their beautiful new church were thrown open and for the first time the people thronged the aisles and assisted at the Mass sung before its altar.

The day had been long looked forward to with expectation and no small amount of anxiety. The magnificent edifice had not been reared without much stress and labor on the part of both priests and people, and that their plans for a temple worthy to reach their ideal, would eventually prove a reality, was not at all times during the three years of its building, a thing to look forward to with pronounced assurance. But on Sunday, when the portals were thrown wide and the people gazed upon the finely proportioned erection, with the sun streaming through lofty windows on arched and domed ceiling, graceful columns and equipment complete and artistic, when the beauty of the fulfillment fell upon them, they felt that though theirs had been the labor, it was indeed God who had given the harvest, and with the saints and angelic hosts, grateful hearts joined in the chant, "to Him that sitteth upon the throne and to the Lamb, benediction and honor and glory and power, forever and ever."

OPENING CEREMONIES.
At 10.30 a.m., the hour appointed for the ceremonies to begin, every seat in the church was occupied. Admission was by ticket, yet hundreds who possessed the necessary parchment had to remain outside until after the dedicatory procession had left the aisles, before they could gain standing room in the church. Meantime the crowds remained patiently without where they witnessed the ecclesiastics, as preceded by the professional cross, they emerged from the Monastery of the Redeptorists and made the tour of the outside of the building, the exterior walls being blessed by His Grace Archbishop McEvay, while psalms and chants were sung by the processions. A contingent of the uniformed Knights of St. John were at "attention" as the procession appeared and these joined the ranks and formed a guard throughout the ceremonies. After the tour was made the procession entered the church, the immense congregation rising to receive it, while the Litany of the Saints was sung, the solo voice of Father Staley being answered by the ecclesiastics present. Afterwards the procession moved around the interior, His Grace sprinkling the walls with holy water and reciting the prescribed ritual. The Solemn High Mass was then proceeded with, the celebrant being Rev. P. H. Barrett, C.S.S.R., of St. Patrick's, Quebec, former rector of St. Patrick's, Toronto, assisted by Rev. W. H. Brick, C.S.S.R., present rector, as deacon, and Rev. U. Kelz, C.S.S.R., as sub-deacon. Rev. Father L. Jung, C.S.S.R., was master of ceremonies. His Grace was attended by Very Rev. J. J. McCann, Vicar-General of the Archdiocese, and by Rev. A. E. Burke, D.D., New Brun-

"God bless people and priests," His Grace concluded. "I wish you to be a model parish, but it will not be till you supply a sufficient number of priests," and he exhorted all to share in the work, and ended by calling down the blessing of God upon all present.

A special and generous collection was taken up to aid the fund of the church, a heavy debt being still upon it.

EVENING SERVICES.

In the evening another great congregation filled the church, when after the recitation of the Rosary, Benediction of the Most Blessed Sacrament was given by Rev. Father O'Reilly. The church under the new aspect of the brilliant electric lighting arranged on upper and lower columns, showed to fine advantage, and the wide aisles made access easy. In anticipation of All Souls' Day, a catalaue heavily draped and surrounded by tall tapers, was erected before the sanctuary. The sermon was preached by Rev. Father Brick, rector of St. Patrick's, who, after referring to the joy of the Feast of All Saints', took for his text the words of Job, "Have pity on me, have pity on me, at least you my friends have pity on me, for the hand of the Lord has touched me." The Rev. speaker described in touching terms the condition of the suffering souls and quoted St. Augustine, who tells us that our dead are not sufficiently remembered. The immediate sorrow at the death of a beloved parent or friend, and the often speedy forgetfulness that follow were graphically pictured. The custom of sending flowers and forgetting to pray was unsparingly commented upon. If the souls of the departed could speak they would cry, away with those flowers, away with that monument, said the speaker, the only way to assist those whom in life we loved is to remember them in our prayers and by the sacrifice of the Mass. In November, the month of the Holy Souls, the exhortation was especially to be remembered. The singing of a solemn Libera concluded the services of the day.

In this manner was the whole Church united at St. Patrick's on Sunday. In union with the Church triumphant in heaven, who that day were especially remembered, the Church militant gave thanks and benediction, and the Church suffering was not forgotten, as was evidenced by the appealing discourse made in their behalf. The one-time members of St. Patrick's congregation joined to those of the present, and in one common harmony, the joyful occasion of the blessing and opening of the new and imposing church was celebrated.

THE SERMON.

The sermon of the day, preached by Rev. Father Francis Auth, C.S.S.R., Rector of St. Mary's College, North East, Pa., we give in full. The Rev. speaker is the possessor of a fine carrying voice and a direct and impressive delivery. After reading the Gospel of the day, Father Auth spoke as follows:

"This is no other but the house of God, and the Gate of Heaven. Indeed the Lord is in this place and I knew it not." (Gen. xxviii. 17).

In order to do justice to your expectations from the part of the speaker on this occasion; in order to be in touch with the feelings that are prompted by your joyful hearts; in order to be in harmony with the thoughts that suggest themselves to your jubilant minds, I cannot say anything more opportune than Jacob of old, when he saw the ladder reaching from earth to heaven, saw the angels of God ascending and descending and heard the voice of the Lord at the top of the ladder proclaiming himself the Lord God of Abraham, his father: "This is no other but the house of God and the Gate of Heaven." Yes, dearly beloved, this is the House of God! And the House of God is Heaven! Therefore you can say in all truth that this morning you are really in Heaven! I am sure such thoughts are uppermost in your minds and are in accord with the feelings of your hearts, as you worship to-day for the first time in this grand edifice, this majestic temple of the Most High!

Through the sacramental presence of Jesus upon the altar, therefore, the Church becomes your Heaven upon earth. To make good this comparison, I should explain to you what Heaven is and what we find there. But how can I presume to do so, when even a St. Paul was forced to exclaim, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." (1 Cor. ii. 9). And yet I can say it is the place for which the patriarchs and prophets of old sighed and prayed; it is the place for which the apostles and martyrs laid down their lives; it is the place for which the Saints and all the just fought! the good fight amid the allurements of the world, the temptations of the flesh and the onslaughts of the devil! It is the place called by the Scriptures: "The land of the living, the beautiful Paradise, the realm eternal!" It is the place without sorrow, without tears, without pain! It is the place full of the most perfect joy! full of the most complete happiness, full of eternal bliss—in a word it is best expressed in the words of St. Paul just quoted.

But whence all this joy and happiness in heaven? What is it that makes heaven what it is? It is God alone. God, the greatest and most perfect God, is the first cause of all bliss and happiness in heaven, and the nearer you stand to Him the closer you are united to Him; the more intense the joy you will experience. Thence the angels and saints obtain their happiness. They see God face to face; their minds are rapt in ecstasy as they grasp more and more

the beauty of God and His infinite perfections, their hearts experience supreme delight in the familiar companionship of God! Yes, God alone makes heaven for them what it is — let God disappear from heaven and it would become a place of exile devoid of all joy and pleasure.

But let us leave heaven for a moment and give expression to this practical thought: If God alone constitutes the joy and happiness of the angels and saints—if heaven is heaven simply because God is there, then I ask: "What more do the inhabitants of heaven possess than we Catholics upon earth? Do we not find the same God in our churches, who in heaven is the cause of all happiness? We have present in our churches the true and living God, the same that thrones in heaven; we see Him with bodily eyes under the form of bread as they see Him in heaven face to face. We can converse with Him as familiarly as they do in heaven; we can come into His presence, court His friendship and stay with Him as often as we please and as long as we please, and just as He permits the Blessed in Heaven to become extremely happy by allowing them to share His own happiness, so He imparts His perfections to all who come to Him in our churches; He gives such sweetness to devout souls, such consolation to afflicted souls, such strength to struggling souls, such power to courageous souls; that, when on the point of leaving Him in the tabernacle, in order to return to their various duties they are apt to cry out in the depth of their souls: "My Lord and my God!" (like another St. Francis of Assisi), "My God, Thy Holy will be done." (like another St. Alphonsus), "I can do all things in Him who strengthened me!" (like another St. Paul). In all truth, therefore, can we be happy with God here in our church as the saints in Heaven above!

But more than this; in one point the Church excels even the bliss of heaven. In heaven there is no communion railing, no Holy Communion! The angels and saints may see God, they may feel His presence, they may follow the Lamb whithersoever it goeth, but they may not make Him their own entirely as we do in Holy Communion, this privilege belongs to the Church on earth! Here Jesus is not only our companion, our friend, but even our food—a favor that is denied to the principalities of heaven—a union with God such as is not even possible in heaven! That tells you, beloved, what this grand Church means to you, and the Church is all this to you because Jesus in the Holy Eucharist deigns to dwell there in our tabernacle. Take away that tabernacle, remove the Blessed Sacrament and this Church is no longer a heaven, is no more the House of God, but at most a prayer-hall, a lone-some place—a body without a soul!

Learn from this what a Church is to you in which Jesus is present under the sacramental species, and you will understand how true are the words of our text: This is no other but the House of God, the Gate of Heaven! What a source of pleasure for each and every one of you when you realize that the beautiful house you have erected has indeed become the house of the Lord! What satisfaction in the thought that its beauty and magnificence procured by such great temporal sacrifices have been accepted by God! What a consolation to know that here at the feet of Jesus, your God, who has come to live right among you, you can kneel to ask and find joy in sorrow, strength in weakness, victory in your struggles with the world, the flesh and the devil, who, all combined, are trying to keep you out of your happy home in heaven eternal!

But alas, many Catholics will claim that in all their years they have never had such an experience, and hence may judge the picture overdrawn and that it is the imagination at play, rather than a statement of facts. To all these objections we find the answer in Jacob's words: "Indeed the Lord is in this place and I knew it not." Why did these Catholics not find all that I claimed they should? Because they knew not that the Lord was in their Church their faith was weak, cold, indifferent. How often do such Catholics enter their Church? How long do they stay there? How do they act during their stay? Ah, dearly beloved, the answer to these questions will give the answer to their objections! There you will find the explanation for the apparent neglect of which they accuse our God.

For, let me ask all who may have had such an experience: Can you expect the Lord to fill your heart with heavenly sweetness, when you come to worship Him only because you must under pain of mortal sin and excommunication? Do you expect the Lord to fight your temptation, to strengthen you for the burden of your crosses, to give you courage in your tribulations if you come only by command? Do you expect the Lord to be satisfied with a Mass to which you come late or which you leave even before it is over? Do you think the Lord is contented with your presence in your pew when you are there only in body and your thoughts are wilfully at home, at scenes of pleasure, at places of sin? Do you think the Lord is satisfied with you at your Communion when scarcely five minutes after that Communion you are out on the street again returning to your home? Do you think the Lord is satisfied with a silent visitor, who has nothing to say, nothing to ask, does not pray, and disdains the use of a rosary or a prayer-book?

No, no, beloved, such will always find the Church a place of hard duty, and prayer an unpleasant occupation! They are wanting in faith, in generosity, in childlike devotion. Such will never recognize heaven in their church, such will never feel that God is here, such will never wish to feel! Ah, my friend, if you know to feel

the presence of God you must come here with a generous heart—not only for Holy Mass, when obliged under pain of mortal sin—but at afternoon and evening devotions, at services during the week, Mass if possible, at least now and then; you must come of your own accord at any hour of the day, for the Church is always open and our Lord is always waiting for you! You must tell our Lord your troubles and temptations and difficulties, you must ask in all simplicity for help, and with the confidence of a child. Above all, you must believe, you must have faith! You must believe that Jesus Christ, your Lord and God, is really, truly and substantially present, with body and blood with divinity and humanity, just as He is with His Father in heaven! That thought will warm your heart, engage your minds, enlighten your intellect and as you contemplate all in the spirit of faith you will cry out as did Jacob of old, on hearing the voice of the Lord. And then my friends you will know how to pray, how to ask pardon, how to implore help. Then God will raise His hand and bless you as He did Jacob saying: "I will be thy keeper whithersoever thou goest!" (Gen. 15). You will leave with regret, realizing that you are departing from heaven on earth! Here then you have the secret that kept the Saints at the foot of the altar for hours, yes, for whole nights! You now know why they had to tear themselves away, so to say, from their best friend—the Lord and God, in the tabernacle!

Whilst this much may not be required of us, it is certainly expected of us that we go cheerfully to Mass on Sundays and holidays, that we come in time and stay to the end of Mass, that we pass at least 10 minutes in prayer after Holy Communion. Again: if we are practical Catholics, full of faith, really believing that God is truly present in our churches, then common-sense judgment demands that we come here not only on business, as I might call the obligation of hearing Mass on Sundays, but at times also on a friendly visit, by coming to hear Mass on a week-day, when we have time and leisure to do it just as well as not, by assisting at Benediction of the Blessed Sacrament, by attending special devotions, by coming to the church any hour of the day when in trouble, in temptation, in need of help for soul or body. Oh! what an important role the church would play in a parish if all the members would think of their church in such manner! It would be too small as a rule, whilst sad experience tells us that as a rule it is too large outside of Mass! This is sad indeed, but what is the cause? Jacob answers: "I knew it not!" Catholics often do not know what their church is to them and not knowing its value, do not appreciate it and hence find it so seldom or even neglect it altogether!

My dear people, now that you have this grand new church, resolve to put new life into your faith also. Do so by coming to church as often as time and circumstances will permit. Do so by endeavoring to learn all you can about your Holy Faith in sermons, instructions, in good books, magazines and papers, and rest assured you will love your church as your own home, yea, more, you will love it as the house of your God! You will find pleasure in going there, and as you kneel devoutly in prayer you will come to the conclusion that after all nothing is too good for the Lord, nothing too grand for God! You will give joyfully and generously in order that all things used for the Lord may in truth belong to Him alone, having been paid for and consecrated to His service only, as was the stone upon which Jacob generously poured oil, thereby signifying that in future it would belong only to God! Yes, dearly beloved, only in this way can you ever expect to realize the nearness of God in your church, and become convinced like the patriarch Jacob that this is indeed the house of the Lord!

May St. Patrick, your great patron, intercede for you so that you may not prove false to the title to which you lay claim in calling yourselves children of the Isle of Saints! May God bless your generosity in erecting to His honor this magnificent temple! May our Lady of Perpetual Help who also found a new sanctuary, ever prove a kind mother to you! May your faith remain firm for all generations to come as will the stone used to construct your church! May your faith ever soar heavenward as do these beautifully vaulted ceilings! May your faith remain free from every taint of error and corruption as are these spotless walls from every stain! May your practical Catholic faith and good example do much to gain the good will of those outside the fold and convince all the citizens of this your beloved city of Toronto, that the Catholic Church with Jesus Christ really present in the Blessed Sacrament, is indeed the house of the living God, and that her children, the children of the one, holy, Catholic, and apostolic Church, are the children of God. Amen.

THE NEW CHURCH.

The new church, which fronts on McCaul street, has a frontage of 80 feet, with a width at the transepts of 108 feet. It has a seating capacity for 1,200, but can accommodate many more. The aisles are remarkably wide and the church empties itself in the easiest manner possible. The architecture is Romanesque, the walls of Cream Valley stone, and the masonry is admired as amongst the best in Canada. The dressings are of Ohio stone. The church is cruciform in shape with circular and domed sanctuary. It is to have two towers, one 98 feet in height and the other 200 feet, not yet completed. The estimated cost is \$100,000. The coverings of the spire and pinnacles are copper. The ceilings are vaulted and the mouldings, cornices and groins are carved out in staff works. The interior walls as yet are in their primitive grey with white dressings. Only the rose windows in the transepts are as yet placed permanently. The architect is A. Z. R. Holmes. The work was begun by Rev. Father Barrett three years ago, and continued with undiminished zeal by the present Rector, Rev. Father Brick. While every individual of the community worked for the interest of the new church, a good deal of the financial engineering fell to Rev. Father Doyle, who unfortunately was absent on a mission at the time of the opening. The task of arranging for the ceremony on Sunday fell largely to the share of Rev. Father Derling. The present staff is as follows: Rev. W. H. Brick, Rector; Rev. P. N. Doyle, C.S.S.R., Rev. A. Stuhl, C.S.S.R., Rev. L. Jung, C.S.S.R., Rev. E. Mulheran, Rev. J. Derling, Rev. J. O'Reilly, Rev. F. Klennert, and Brothers Stanislaus, Landelin and Victor.

The contractors for the work of the church are: Woodwork, Kane; ironwork, Woodruff, Robins; carpenter, Mr. Wm. Menton, 16 D'Arcy street; roofing, A. B. Ormsby; affairs, Deprato Co., Chicago, U.S.A.; windows, Lyons; organ builders, Matthews and Breckels, 491 King St. W.; decorator, Fletcher; plasterer, Hynes; carpet, Simpson & Co., Ltd.; altar railing, Keating; pews, Crescent Valley Co., Dundas, Ont.; plumbing, gas and electricity, McGuire; steps, McGuire; concreting, A. Dunne.

HISTORY OF THE PARISH.

For the following compilation of the history of the parish the Catholic Register is indebted to Rev. Father A. Stuhl, C.S.S.R. For the older members of the parish the reading will recall many old and sacred associations, for others the account is informing and of historical value:

St. Patrick's Parish, formed in the latter part of Bishop Charbonnel's administration, is bounded on the north by College street, on the east by Elizabeth and York streets, on the south by the bay, and on the west by Peter street and Spadina avenue. It was attended for a short time by the late Father Proulx, and after him by Father A. Lauradet from 1861 to 1865. He died in Cleveland a few years ago. He was succeeded by Father Rey, until 1867, when Father J. M. Laurent was appointed pastor. "Good Father Laurent," as the people loved to call him, had charge of the parish from 1867 to 1881. The first St. Patrick's church was a frame building and was destroyed by fire in 1865. The new church was begun by Father Laurent in 1869 and with the aid of his devoted people was finished in 1870. It was dedicated by Archbishop Lynch on Nov. 20, 1870. Bishop Farrell of Hamilton sang the High Mass and the sermon was preached by Archbishop Walsh, then Bishop of London. Bishop McQuaid of Rochester preached in the evening. Father Laurent devoted himself to the welfare of his parish with the greatest zeal, so that when Archbishop Lynch wished to raise him to the dignity of Vicar-General and remove him to the Cathedral, his flock did not wish to part with him. In an address of the people to the Archbishop it was mentioned—"by his gentle and amiable disposition and his zeal in the performance of his duties, Father Laurent has attached the hearts of the people to him, that a severance of the ties that bind him to us will oppress all with sorrow." But Father Laurent told his people: "If His Grace in removing me was seeking to slight my little work, it would be different, but just the contrary is the fact. He gives me the highest honor he has to give, namely, Vicar-General." The people submitted to his persuasion and welcomed the Redeptorist Fathers as their future pastors.

It was during a mission given at St. Michael's Cathedral that His Grace, Archbishop Lynch, made known to the Superior of the Mission—Rev. Joseph Henning—the desire which he had cherished for years, of establishing the Order of Redeptorists in his diocese. Father Henning communicated this to the higher Superiors at Baltimore and in Rome, and the proposition of His Grace was accepted and the church of St. Patrick was destined to be the home of the Order in Ontario. Rev. Father Eugene Grimm, C.S.S.R., was appointed Superior and he came to Toronto Jan. 15, 1881, accompanied by Fathers John Hayden and Augustine McInerney, and two lay brothers. Rev. Father Laurent moved to the Cathedral on Feb. 1st. Father Grimm remained in charge of St. Patrick's until Dec. 15, 1885. During that time the first mission was given in the church and on July 11, two new bells were blessed and fixed in the steeple. The Arch-Confraternity of the Holy Family was established in 1881 the picture of Our Lady of Perpetual Help was procured from Rome. After Father Grimm had been called away, Rev. Father Chas. Sigl, C.S.S.R., was appointed Superior. He remained in office to June 16, 1887. He established the Purgatorian Society, and on June 27th Archbishop Lynch laid the corner stone of the new Monastery on McCaul street. It was dedicated and blessed by Father Sigl Dec. 26, 1886. Father Sigl was removed to Philadelphia June 16, 1887.

On June 24, 1887, Rev. Father Joseph Henning came from Boston to succeed Father Sigl as Rector of St. Patrick's. He remained until June 17, 1890. He established the "Young Men's Catholic Association" in 1889, and in the same year the Catholic Young Ladies' Literary Association. He left for Annapolis in 1890. Rev. Father Aug. McInerney succeeded Father Henning. He arrived June 27, 1890. It was on Dec. 19th that Good Father Laurent died rather suddenly (Continued on page 8.)