

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Paschal, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, AUG. 27, 1880.

NO. 98

GENTLEMEN,

See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most dur-
able texture ever shown.

Our Cutting and Tailoring is
unequalled in the city.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

AUGUST, 1880.

Sunday 29—Fifteenth after Pentecost (1st of
Sept.)—Blessing of St. John the Baptist.
Double Major.
Monday, 30—St. Rose of Lima, Virgin. *Double.*
Tuesday, 31—St. Raymond Nonnatus, Confes-
sor. *Double.*

SEPTEMBER.

Wednesday, 1—St. Louis, King of France
(from 26 Aug.), Confessor. *Semi-Double.*
Thursday, 2—St. Stephen, Confessor. *Semi-
Double.*
Friday, 3—St. Elizabeth, Widow. (From 1st
July) *Semi-Double.*
Saturday, 4—St. Rose Viterbi, Virgin. *Double.*

Lines.

BY FATHER RYAN.

Sometimes from the Far-away.—
Wing a little thought to me;—
In the night or in the day
It will give a rest to me.

I have praise of many here;—
And the world gives me no return;
Let me give you one loan;
Tw'ill be a jewel in my crown.

What care I for earthly fame?—
How I shrink from all its glare!—
I would rather that my name
Would be shamed some one's prayer. *III.*

Many hearts are all too much;
Or too little in their praise;—
I would rather feel the touch
Of one prayer that thrills all days.

EDITORIAL NOTES.

THE Advertiser suggests that our city improvements and such like would be better in the hands of three commissioners, who could also look after the waterworks. We would further suggest that the whole business of the city be attended to in like manner. It must, in time, come to this. The present municipal system in a cumbersome method of doing business. We have a large quantity of gasconade and very little business.

THE Methodist, one of the leading American religious weeklies, makes the following very candid admission as regards the cause of so many Protestant parents sending their children to convent schools. The same is true of Canada, and most likely for the same reason our Canadian convents are crowded with Protestant children: "One-half of the Protestant girls who are sent to convents are sent there as a protest against the lax notions and unwholesome customs of American society respecting the freedom of young girls."

In 1820 there was not a Catholic Church in Brooklyn, N. Y. Now the Catholic population of the diocese is 250,000, and there are one hundred and fifty priests to administer to their wants. There are eighty-five churches, some being grand and costly, and twenty-chapels and stations, one theological seminary, two colleges, eleven academies and select schools, nine asylums and three hospitals.

It is the same all over the land. The mustard seed planted by Christ and nurtured by His apostles has developed into the majestic tree that shields beneath its shadow the millions of true followers of Christ, and in no place more than on this American continent is its advancement marked by rapid progress.

MR. FIRESTONE is superintendent of the Asylum for Insane, Columbus, Ohio. Mrs. Firestone is matron. A young Irish Catholic girl applied for a situation there recently as servant. She was asked about her religion, and was informed by the matron that she could not be hired, as that lady wished all in the establishment to attend her church. We are not told what particular church she rejoices in belonging to, but perhaps it is a brand new one of her own. The Columbian and the Catholics of Columbus should make matters warm for Mrs. Firestone for a while. Absolute removal is the remedy, and they should rest satisfied with nothing else.

TORONTO now wants the Parliament Buildings of Ottawa to be sold, and the Dominion legislators to meet in the new house to be erected in that city. It also desires the Provincial exhibition to be located there permanently. Toronto is a nice little town, and is noted for a good deal of enterprise, but its chief

characteristic is selfishness. Scarcely a week passes that we do not hear of this place wanting something to which it is not entitled. After a few years, were it to receive all it craves for, it would become like the English boy who was lustily crying on top of a fence, while he held in his hand a large piece of plum pudding. On being asked what was the matter, he declared in the most bitter accents that "He could not eat any more."

In speaking of the recent affair in Cork, the New York Sun last Friday said: "If the disguised men who boarded the vessel in Cork harbor, early Thursday morning, and helped themselves to sundry cases of rifles, forming part of the cargo, were Fenians, the omen is a rather sinister one for England. One hundred and seven years ago, in another harbor, disguised men boarded a vessel early in the morning, and helped themselves to sundry chests of tea, which they proceeded forthwith to give to the fishes. We all know the sequel to the incident."

TORONTO should take a lesson from London and form an Irish Benevolent Society, wherein Irishmen of all creeds could work hand in hand for the same praiseworthy object which guides the society in this city. Were a few of the prominent Irishmen of that city to get together and talk the matter over, it could easily be inaugurated. The Irishman whose motive is to unite all creeds of his countrymen in a bond of brotherly union is an honor to his native as well as his adopted country. We are not aware of the existence of any society among Catholic Irishmen whose motives are unfriendly to their Protestant neighbors. If such exists, they should be abolished. Those characterless mountebanks who have organized the corner boys and street arabs into organizations known as Young Britons and True Blues, having religious intolerance inscribed on their motley banner, should be scouted by all good citizens.

A Bishop," says St. Paul, "must be the husband of one wife;" meaning a widower who has been married but once. Cardinal Manning is a living instance. The next Anglican Bishop of Liverpool, Canon Ryle, has been married no less than four times. Like Samuel Weller, sen., he is the "victim of coquetry." The Archbishop of York has received a protest, and is "implored to prevent the grave scandal." It is, however, nothing new in the Anglican Church, whose impious founder, the adulterous Henry, may be said to have set the fashion.—*Catholic Telegraph.*

The only fault we have to find in the above is the conferring the title of Bishop on Canon Ryle. The joke would be a good one were it not for the fact that St. Paul never intended to refer to one like the much-married Canon. By all means give the good man a companion.

MAMMOTH LUNCHEON.—At the opening of the Albert Docks, by their Royal Highnesses the Duke and Duchess of Connaught, the gigantic task of feeding about 4,000 persons simultaneously was most successfully undertaken. There was an army of five hundred waiters, one hundred cooks, carvers and porters; the tables covered a length of over one mile and a half; and, we understand, the caterers provided 24,000 forks and spoons, 12,000 glasses, 15,000 plates, five cwt. of grapes, 2,000 baskets of strawberries, in addition to other fruits. Duetz and Geldermann's extra quality "Gold Lock" Champagne was used at the Royal table, and was most liberally supplied to all the guests.

We are safe in adding that the wail of the starving thousands on the other side of the Channel did not in any way mar the festivities of the occasion, or in the slightest interfere with the appetites of the guests. What a picture! One portion of the United Kingdoms reveling in all the luxuries which money can procure, another with difficulty obtaining the results of recent legislation in the German Empire. The Rev. Mr. Bain said:

A few years ago some of the Indians on the Oka reservation set fire to the property of the seminary. Legal proceedings were taken to punish the incendiaries. This is called persecution by our separated brethren. A Mr. Borland is now collecting funds in Toronto and other places for the purpose of defending the criminals, and a religious paper commands him to the liberality of the people of that city. For many years the Indian people of the place

above mentioned were happy and contented, and lived peaceful lives. Their character of late years has sadly changed for the worse. Through the operations of so-called modern enlightenment, bad whiskey and meddling colporteurs, they have become a lazy and lawless class of people. The missionaries have persuaded the simple people that the lands they were on were their lawful property, and by this means succeeded in creating in their minds a spirit of animosity against the good fathers of the seminary—men who have been the trusted and tried friends of the Indians for many generations. As far as claim to the property is concerned, they have the same title to the whole Dominion.

MR. FORSTER, Secretary of State for Ireland, is exceedingly displeased with Mr. Dillon because the latter spoke in very plain terms recently about the manner in which legislation for Ireland was conducted. Mr. Forster thinks all the evils complained of in that country result from failure of crops and commercial distress, and abuses Mr. Dillon because the latter is stockpiled with tools and lumber. One farmer, however, a High Churchman, being disgusted with such conduct, has given them a quarter of an acre on which to build.—*Christian Guardian.*

This is Protestantism, gentlemen. It is all among yourselves. We wish simply to remark that such a scene would be impossible in a Catholic country, and truly it would look very strange, were you to succeed in evangelizing a Catholic people, if such things were possible after its consummation. You have many little matters to patch up before you turn your attention away from your own selves.

MR. JAMES W. GERRARD, a Protestant lawyer of New York city, read a paper before the New York Historical Society, in which he bore the following testimony to the causes of Protestantism: "The history of the origin and progress of the Reformed religion in England is not grateful to the Christian mind. Religion was enlisted in turns by king, prelate and zealot, as an auxiliary to gratify lust, ambition, hate or revenge; and as an instrument to grasp or strengthen political power. The most grievous part of the history of the Reformation is that such a reprobate as Henry VIII. should have been selected as the instrument to bring it about. The immediate cause, too, was contemptible. Its institution was not

in the service of God, nor for the spiritual welfare of the English people. Anna Boleyn's charms were the motive power. To these and to Pope Clement's opposition to the divorce from Queen Katherine are we indebted for this holy work in England. Therefore, dubbed 'Defensor Ecclesie,' as a faithful son of Rome, little was required to change the creed of the vacillating tyrant, since upheld by history to the scorn and contempt of posterity. As a curious illustration of this monarch's reformatory views, at about the time that he was excommunicated by a Bull from St. Peter's, we read of his commencing the spiritual anchorage of his people by burning two men in London for denying transubstantiation."

WE learn with great satisfaction, through the columns of *La Civilisation*, that the Holy Father has followed up the warm interest recently displayed by him in the Catholic press, by nominating a commission of Cardinals, under the presidency of his distinguished brother, to examine into the project of a new congregation of Cardinals for press affairs. This commission will, it is stated, "have the character of a central bureau for the Catholic journals of the entire world." The news will give pleasure to Catholics everywhere. It is above everything desirable that those who, with journalistic pen, fight our sacred cause, protect our vital interests, resist our multitudinous enemies, and disperse the mists of falsity, should feel that there is a common centre out of which a bond of union will spring.

Our purpose even now is definite enough, and our concurrence as close as could be expected; but such an institution as the great and wise Pontiff proposes to plant near himself must inevitably give an impulse to Catholic advocacy and additional strength to Catholic action.

REV. M. BAIN, Protestant chaplain, recently preached a sermon in the Cathedral of Berlin, before the Emperor and the Imperial family. He draws a very dark picture of what *modern progress* and an open Bible have done in Germany. Coming from such a source, most persons will conclude that after all the Pope was not wrong in his estimate of the results of recent legislation in the German Empire. The Rev. Mr. Bain said:

Affection, faith, and the word of God are now unknown in this country, in this, our great German Fatherland, which formerly was justly called the home of the faith. On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt, and theft and swindling are called by the euphonious word "business," leading merchants openly declaring that some transactions are bordering on felony. Marriages are concluded without the blessing of the Church—concerning an innocent custom, and no doubt increasing patronage will follow him to the new premises.

the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies, while the servants of God are insulted daily."

THE CHURCH OF THE SACRED HEART.

OPENING OF THE NEW EDIFICE IN INGERSOLL.

A GRAND EVIDENCE OF CATHOLIC DEVOTION.

For many years the few scattered men who had any faith who lived in the vicinity of Ingersoll, were forced from many circumstances to worship our divine Redeemer in a church building of the most modest and unpretending appearance. Our people all over the Dominion are now making strenuous efforts to build the most magnificent churches. A few months since we chronicled the dedication of a beautiful church in Sarnia, erected through the untiring energy of the good parish priest, Father Bayard, and the self-sacrificing efforts of his faithful flock; then came the equally fine church erected by Father Ryan, of Amherstburg, and his earnest and devoted people; following again on the wake of these, we now take pleasure in noting the completion of the grand and imposing structure of Ingersoll, solemnly dedicated to the Sacred Heart of Jesus on Sunday last. We must confess we did not expect to see so fine a building in Ingersoll. It is a very small place, and the Catholic people are few and scattered, and on the whole not possessed of this world's riches to any remarkable degree. But when an enterprising and devoted pastor and his ever faithful Catholic people combine their energies, and resolve to go to work with their whole hearts in the cause of Christ and His holy church, obstacles which to other people at other times would seem insurmountable, disappear like snow-flakes before the summer sun. This has been the case with Father Boublat and his generous congregation of Ingersoll. They have built a church which is an ornament to the town, no place of worship in all approaching it as regards size and beauty of finish—a church, in fine, which would be looked upon with pride in London or any other city in Ontario. From early morning, on the day of dedication, visitors could perceive that the new edifice was the centre of attraction for the day. The Ingersoll people looked upon it with an excusable degree of joy and pride; their fondest hopes had been realized—their beautiful church presented itself to the admiration of all, who passed by, as a monument of what can be accomplished by faithful children of God's household, when directed by a pastor whose life-work is devoted to the honor and glory of our Divine Redeemer.

The building was commenced on the 18th of March 1875, and the corner stone was laid on the 17th of May. It is situated on Main street. The church is modelled after the early English Gothic style, built on rising ground, facing the east. The foundation is of stone, which is continued about three feet above the ground, and the superstructure is of pressed brick. The height of the tower is 150 feet from the ground to the top of the cross, and a splendid specimen of workmanship. The copings and cornices, throughout, are of galvanized iron. The vestibule of the church is entered by way of three double doors, making sufficient passageway to allow the congregation to leave the church without any rush whatever. On the right of the vestibule is a window contributed by Catherine and Michael Dunn, in memory of their son Thomas. The windows of the main building are all of stained glass, and are the offering of different parties. As one enters the church the attention is once drawn to the six beautiful windows at the back of the principal altar. The figures of the windows are skilfully executed. One represents that of our Saviour, on whose left is his holy mother, and on either side of these is St. Patrick and St. Joseph. Going down the left of the church we come to a three-panelled window bearing the figures of St. John, and St. Peter and St. Mark. The second is a double window, erected by Nicholas and Catharine Dunn and their son Lawrence. The third is only a double window, bearing the inscription of Michael Cleary and Mary Cleary. The fourth is put up by Mr. and Mrs. Comiskey and Dorothy Henderson. On going down the right side the first is a three-pennelled window erected by Jas. Brady, Mary Brady and Rachael Brady, and represents St. Matthew, St. Paul and St. Luke. The next is a double window, put up by Mr. and Mrs. Kennedy and John C. Byrne. The third is erected by Mr. and Mrs. R. Keating and Mr. and Mrs. R. Frizelle. The fourth is to the memory of the late Cornelius McCarthy and Bridget Fallon, and the one on the right vestibule was placed there by Mary Crawford. The main altar was designed by Father Boublat, and the work was done by Mr. Comiskey, under whose supervision the greater part of the work of the church was done. The auditorium is seventy-six feet long by 53 feet wide in the nave, and 74 feet in the transepts. The nave is 25 feet wide. The nave and transepts are separated by six columns and arches, which support the roof, over the nave is a vaulted ceiling, divided by moulded ribs over the columns. The height from the floor to the ceiling is 32 feet, and to the apex 46 feet. The sanctuary is 25 feet deep, and is neatly carpeted with rich Brussels carpet. On the left of the sanctuary is the bishop's throne, the canopy of which is made of rich crimson rep. On the right of the altar is the statue of the Mother of Jesus, and on the right is St. Joseph's altar. The side aisles have quadruple grained ceilings, the moulded ribs of which spring

from the nave column caps and corbels on the walls, both of which are ornamented with foliage of conventional gothic treatment. The vestry has a covered ceiling, 18 feet from the floor, and is lighted by five very prettily designed stained glass windows. The gallery of the church is situated above the vestibule, and is richly panelled with quarterfoot ornaments and moulded back-board. The pews are constructed of clear pine, the real mouldings and paneling being of cherry, the ends having octagon tops and enclosed by doors. The woodwork is painted and grained to imitate red oak, and the nave columns are moulded to imitate Sienna marble, the whole making a harmonious and pleasing combination of colors. The plan of the church was drawn by George F. Durand, of this city, and the whole of the work was done by day labor. The slateing was done by Mr. George Riddle, of this city, the galvanized iron by Messrs. McBrady & Boyd; the plastering by Messrs. Nolan & Carroll, of Cleveland, and the painting and glazing by Mr. Thompson, of Ingersoll.

The Church was crowded in every part at the time the services commenced. These present comprised not only the Catholics of the parish, but many hundreds of the most respectable and wealthy Protestants of the town were also to be seen among the congregation.

His Lordship Bishop Walsh, before commencing the dedicatory service, addressed the people in his usual forcible and feeling manner, explaining the meaning of the ceremony. He also took occasion to congratulate the pastor and his people on the possession of such a beautiful church.

A procession was then formed, consisting of His Lordship Bishop Walsh and the visiting priests. The male members of the congregation formed in line at either side of the centre aisle, through which the procession moved to the outside of the church, and afterwards to the interior again, going through the solemn and impressive ceremony in the usual manner. After the consecration, Solemn High Mass was sung by Rev. Father Vincent, of St. Michael's College, Toronto, Rev. Father Flannery, of St. Thomas, acting a Deacon, and Rev. Father Molphy, of Stratford, as sub-Deacon. Rev. Father Feron officiated as Master of Ceremonies. Inside the communion railings were seated Mons. Bruyere, Dean Wagner, Dean Murphy, and Father Ferguson, of Assumption College, Sandwich; Father Kelly, of McGillivray, and Father Craven, of Hamilton.

After the "Credo," His Lordship Bishop Crimmon delivered the sermon of the day, taking for his text the subject of offering sacrifice. His explanation of the sacrifices offered up by the ancients, as related in the old testament, and the beautiful and inspiring sacrifice of the new law which is continually offered up on our Christian altars, was most elaborate, and delivered in that earnest and impressive manner which is a characteristic of Bishop Crimmon.

After the conclusion of the sermon, Father Boublat took up the collection of the day, and it must have been pleasing to him to witness the open-heartedness of his people, as well as those not of his faith who were invited to be present. The collection amounted to \$708.00.

In the evening at vespers, Rev. Father Ferguson, professor of rhetoric in Sandwich College, was the preacher. We will not even attempt to give a synopsis of his eloquent discourse on the Sacred Heart. He has already made a name for himself as a pulpit orator, and on this occasion he proved himself particularly worthy of his former reputation.

Too much praise cannot be given the ladies and gentlemen who formed the choir. The singing was well sustained throughout, and we feel sure, as a musical treat, was one not often enjoyed by the people of Ingersoll. The following are the names of the pieces rendered in the morning and evening, and the ladies and gentlemen who took part:—

MASS IN "D" BY ZWING.

Offertory—Praeludium—Del Vixi, by Verdi—Mrs. Crookshanks and Cole—Benedictus—Trio—by Le-Zell—Mrs. Crookshanks—Dromgoole and Cole.

Te Deum—O Salutaris—by Lambeth in D. Duet—O Spome mi—Mrs. Crookshanks and Dromgoole. Ave Maria—Michael—Tantum Ergo—Orosz, by Lambeth, in F. Solo—Keating presided at the organ.

The London people were hospitably entertained by the generous and kindly-hearted Mr. Brady.

ANOTHER NEW CHURCH BEGUN.

The first sod for the foundation of the R. C. church of Bothwell was turned on Monday, the 23rd inst., by Father McGrath. The members of the building committee, the contractors and several prominent citizens then followed, and by the manner in which they handled the spade, showed their hearty good will in the undertaking. The church when completed will be one of the most beautiful in Western Ontario. The architects are Tracy and Durand of London.

Port Stanley, August 23.—This afternoon as two boys, sons of Martin Muth, were bathing in the lake, the youngest, about eight years of age, stepped off a plank and was drowned. The other boy, about twelve years old, gave the alarm. The lake was dragged and the body recovered this morning.

Mr. Andrew Fonger, of the 3rd concession, London township, was found dead in his bed on Friday. Mr. Fonger was apparently in good health in the morning, and had gone, as was supposed, to a neighbor's or to the village. When found life was extinct.