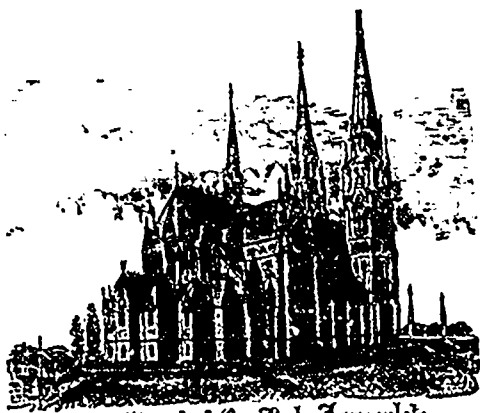


The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department



The Church of Our Lady Immaculate.
GUELPH, ONT.

OPENING OF

THE CHURCH OF OUR LADY IMMACULATE, GUELPH.

As briefly announced in these columns last week, the solemn dedication of this church took place on Wednesday, the 10th inst. The event was one of more than ordinary importance, the edifice being not only one of the most imposing in Canada, and the parish the only one in Ontario (except the Lake Superior and Georgian Bay Missions) under the charge of Fathers of the Society of Jesus, but in this new Province, the Catholic mission of Guelph can lay claim to respectable antiquity. We purpose at an early date giving an historical sketch of the mission, from the earliest period, when Father Campion, to whose care was entrusted the greater part of the western peninsula of Ontario, used once or twice in the year to pass through the district, then an almost impenetrable forest, and administer the consolations of religion to the one or two isolated Catholic families, who were the pioneers of the Faith and of civilization. But the real founder of the Catholic community of Guelph was Bishop Macdonell, who during a visit in 1827, to the then new settlement, obtained from Mr. John Galt, Commissioner of the Canada Company, the tract of land on which now stands the noble Church of Our Lady. The ceremony of the 10th inst. may indeed be considered a fulfilment in part of the joint prophecy of the two friends—the Bishop and the Commissioner—relative to the building one day to be erected there, to the glory of God and the honour of the Immaculate Virgin.

The mission has been under the care of the Jesuit Father for upwards of thirty years. The present church was projected and begun by Rev. Father Hamel, S. J., (now Provincial of the Canadian Province) and the corner-stone was laid by His Excellency the late Right Rev. George Conroy, Papal Delegate to Canada, just eleven years ago. Only the chancel and transepts were, however, built when work on the building ceased for some years, until at the advent of Rev. W. J. Doherty, S. J., the present rector, work was resumed, and to his indomitable energy is due its completion, in so far, at least, as present purposes require. The two spires are yet to be built, and much work requires to be done to the interior in order to bring it into harmony with the architectural design, but even as it stands it is a credit alike to the architect, Mr. Joseph Connolly, R. C. A., of Toronto, to the Fathers of the Society of Jesus, and to the Catholic people of Guelph, to whom as a monument of faith and piety it will stand for generations.

The ceremony of dedication was carried out with every detail of the ritual. Right Rev. T. J. Dowling of Peter-

borough was the officiating prelate and the sermon was preached by His Lordship, the Bishop of London. There were present also in the sanctuary the following: Very Rev. Fathers Rooney and Laurent, (Administrators) of the archdiocese of Toronto; Very Rev. Father Heenan, Hamilton, Rev. Chancellor Keough, Dundas, Rev. Dr. Funcken, C. R., Berlin, (President of St. Jerome College and Superior of the Congregation of the Resurrection); Rev. Dean O'Connor, Barrie; Rev. Dean Murphy, Dublin; Rev. Dr. Kilroy, Stratford; Rev. Dr. O'Connor, Sandwich; Rev. Father Cushing, C. S. B., Toronto, (President of St. Michael's College,) Rev. Fathers Frank Ryan, S. J., Baltimore; McKinnon, S. J., New York; Chartier, S. J., Sault Ste Marie; Guenther, Niagara Falls, N. Y.; Flannery, St. Thomas; Northgraves, Ingersoll; William, O. S. F. Chatham; McBride, Our Lady of Lourdes, Toronto; Chalandard, St. Michael's College Toronto; O'Connell, Paris; Egan, Thornhill; J. F. Lennon, Galt; P. Lennon, Brantford; Whitney, Caledon; Killcullen, Port Colborne; Laboureaux, Penetanguishene; Cassidy, Adjala; Corcoran, Parkhill; Connolly, Biddulph; Scalon, Windsor; Bardou, Cayuga; Gehl, St. Clemens; Walsh, London; O'Leary, Freelon; Jeffcott, Orangeville; Doherty, Arthur; Cosgrove, Elora and Fergus; and the local priests of the Society of Jesus, Rev. Fathers Doherty, (Superior) Plante, Du Mortier, La Rue, and Cote, also Rev. Brother Odo, Toronto, Superior of the Christian Brothers.

Shortly after half past eleven the procession, consisting of twenty-four altar boys, the priests and bishops, formed in front of the residence and proceeded to the door of the church, the usual ceremony of dedication, walking around the church outside and inside having to be dispensed with on account of Bishop Walsh's lameness, caused by an accident some months ago. The church was here blessed, after which the procession entered the doors and proceeded up the main aisle to the sanctuary, the congregation standing, and the orchestra and choir giving Wagner's beautiful march from Lohengrin. After the opening psalms had been sung, solemn Pontifical High Mass was commenced, Bishop Dowling being the celebrant, with Very Rev. Father Heenan, the last Vicar General of the diocese, as assistant priest; Very Rev. Fathers Rooney and Laurent, Deacons of Honour; Dean O'Connor, Barrie, Deacon of Office; and Father O'Connell, Paris, as Sub-Deacon. The music sung during the service was Haydn's Third or Imperial Mass.

After the gospel the venerable Bishop Walsh delivered a plain but eloquent and effective sermon from the words "How awe inspiring is this place; surely this is none other than the house of God and the gate of Heaven," Genesis 28th chapter. After bringing before the people the vision of the patriarch Jacob, which gave rise to these words, the Bishop said he believed the completion and dedication of this temple was a fairer vision than that which Jacob had. There God would be adored in spirit and in truth, there the Holy Sacrifice would be offered up, there the truths of God's Word would be taught, there the ordinances of their holy religion would be observed, and there prayer would be heard and souls rescued and restored. The faithful, holy priests and congregation in Guelph had done a great work, not for man, but for God. Men had but dim ideas of the infinitude, immensity and perfectness of God. The world was His great temple, the firmament proclaimed His majesty and glory; He was higher than heaven, deeper than hell, and broader than the sea. Yet He was present in earthly temples to meet the need that man felt (if he might so speak) of localizing God. The religions of the past whether true or false, reached out after God. The second temple built by the exiled Jews on their return to Jerusalem was far inferior to that of Solomon in point of costliness and beauty, but it had the greater glory on account of the presence in it of God manifest in the flesh. It was their faith and conviction that the presence of God was in His temples in the Eucharistic Presence, and that His glory dwelt there. The temple of old was the place of sacrifice; Christ, by the bloody sacrifice of Himself, had fulfilled the types and figures shadowed forth in the old