

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, OCTOBER 31, 1879.

NO. 55

"CLERICAL."

We make up the most Fashionable Clerical Garments in Canada—Style, Fit, and Finish Perfect.

We have a Large Stock of Broad-Cloths and Doekings. Prices Low.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

November, 1879.
Sunday 2—Twenty-second after Pentecost; Office of the Sunday. *Scout-Double.*
Monday 3—Commemoration of the Faithful Departed. *Scout-Double.*
Tuesday 4—St. Charles, Bishop and Confessor. *Scout-Double.*
Wednesday 5—Of the Octave. *Scout-Double.*
Thursday 6—Of the Octave. *Scout-Double.*
Friday 7—Of the Octave. *Scout-Double.*
Saturday 8—Of the Octave of All Saints. *Double.*

CATHOLICITY IN IRISHTOWN.

CONFIRMATION CEREMONIES IN SEAFORTH.

SERMON BY HIS LORDSHIP THE BISHOP OF LONDON.

October 22nd was a gala day for the Catholics of this locality, on the occasion of the pastoral visit of His Lordship Bishop Walsh. Comparatively speaking, but little is known of the progress of Catholicity in this quarter of the world, and though little noise has been made about it, still the Catholic population worked steadily on erecting new monuments to their zeal and generosity with each succeeding year. When we visit cities where Catholics are numerous, we always expect to see something grand and imposing in and around the Catholic Church. Catholics are proverbial all the world over for the generosity and taste displayed in decorating the house of God. In the country, however, we do not look for that profusion of decoration which greases our city temples. If we find a good substantial building in which the faithful can attend the offices of the Church, we are more than pleased. It was therefore with a feeling of amazement that we witnessed the great beauty of the church building in Irishtown. Under the able guidance of the Very Rev. Dean Murphy, the Catholics of this place have certainly done wonders, their church is second to none in the diocese, and the generosity with which they have responded to the various calls which must necessarily have been made upon them, speaks volumes for their love of God's house and their holy religion. The church is cruciform, of the mediæval style of architecture, and reflects credit not only on the artist, but also on the very rev. pastor whose judgment no doubt controlled the entire work.

Within the sanctuary rails we noticed particularly the taste of the decorations. The high altar is a magnificent piece of workmanship and is tastefully decorated in white and gold, whilst the side altars, bearing respectively the statues of the Blessed Virgin and St. Joseph, have their own peculiar ornamentation.

On Saturday the church was crowded to its utmost capacity by the members of the congregation, desirous of being present whilst their children received the Sacrament of Confirmation at the hands of His Lordship the Bishop. The candidates numbered nearly three hundred, and under the *humble* direction of Father Cummings, went through the different movements incidental to the ceremony with ease and exactitude. High Mass *concomitans* was sung by the Very Rev. Pastor. His Lordship, on the conclusion of mass, addressed the children and their parents; to the one he pointed out the obligation which they were going to contract, in receiving this great Sacrament. In words touching and paternal he exhorted them to be ever mindful of the honor conferred upon them in confirmation. They were now to be the recognized soldiers of Jesus-Christ, and as such should always on all occasions uphold the interests of their divine leader. To the parents he pointed out the necessity of protecting from danger those young souls whom God had entrusted to their guardianship. He exhorted them to furnish their families with good Catholic literature, to give the minds of their children a taste for those works that are written in a spirit of religion and in the interests of morality; to show them the example of temperance, and in all things to be good practical Catholics. Then, turning to the children, particularly to the boys, he warned them strongly of the dangers of the sin of drunkenness, and administered as in his Lordship's custom, the total abstinence pledge to them, to be kept until they have attained the age of twenty-one. His Lordship then proceeded to administer the Sacrament of Confirmation, during which he was assisted by the Very Rev. Pastor and Fathers West and Moran. During the ceremony the choir (which, by the way, gave evidence of efficient training) under the direction of Miss Agnes Downey, who presided at the organ, sang some very fine pieces of sacred music.

On Sunday morning His Lordship said the early mass in Irishtown, and at its conclusion preached from the gospel of the day. After mass he proceeded to Seaforth, which is about four miles from Irishtown. There, too, stands a beautiful brick church, erected also by Dean Murphy. At 10.30

High Mass was commenced by the Very Rev. Pastor, his Lordship assisting in the sanctuary. At the conclusion of the mass his Lordship preached a magnificent sermon on the unity of the church. The congregation was one of the largest ever present in the building, and throughout the sermon of his Lordship the greatest attention was paid to every word. After the sermon, the candidates for confirmation, numbering fifty-seven, came forward to the communion rail and there received this great sacrament at the hands of the bishop. The church was again crowded at 4 o'clock, and vesper services were sung and the sermon preached by Father O'Mahony, of the cathedral. We were particularly struck with the high state of musical culture manifested by the choir. Miss Annie Downey presided at the organ, and the mass selected for the occasion was Peter's Mass in D. We have seldom heard it better rendered, whilst the offertory and communion pieces were in themselves a treat.

Our attention was particularly drawn to the altar of the Blessed Virgin, which is really a gem in its way, whilst its value is enhanced by the fact of its being the work of a member of the congregation, Mr. Walsh, who, as superintendent of the church buildings in Seaforth and Seaforth, has rendered efficient aid to the very rev. pastor.

The Rector has many warm friends both in Seaforth and Irishtown, and the eagerness with which its coming is looked for every week speaks volumes in its favor. The Very Rev. Pastor, Dean Murphy, has from his very beginning been one of its most ardent supporters, and if the future career of the Rector be not all it should be, it will certainly not be because it has not the well wishes of the clergy and laity in and around Irishtown.

FROM A CORRESPONDENT.

The Editor of the Catholic Record.
SIR,—As I seldom notice any communication in the columns of the Record emanating from this progressive town, and I know for a fact, that your valuable paper is widely and profitably read in this section, I think it is only fair that you should give us a place, once in a while, and let the outside world know what we are doing. And first, let me tell you of the visit of His Lordship Right Rev. J. Walsh, Bishop of London. Sunday last will long be remembered by the Catholics of this section as a gala day. At 11 o'clock High Mass was celebrated by Very Rev. Dean Murphy, the indefatigable parish priest of Irishtown. Immediately after the last Gospel his Lordship ascended the altar steps and delivered a very powerful sermon on the "Unity of the Church and its Divine Origin." His arguments, drawn from Holy Writ, were so logical and convincing. He showed plainly that Christ came on earth to establish a Church—not Churches, as the modern world would have us believe—and in doing so, He did not intend that it should last only for a day, but for all time and eternity. "Behold I am with you all days, even to the consummation of the world." Men were naturally cowardly, and it required of divine grace to prop them up against the assaults of their arch-enemy. His Lordship contrasted the disunion and disorder now sapping the foundations of other churches with the perfect harmony existing in the Catholic Church, whose doctrines and precepts were now the same as when St. Peter first made his appearance at Rome nearly eighteen hundred years ago. After concluding a masterly discourse which lasted nearly an hour, His Lordship proceeded to administer the Sacrament of Confirmation to some seventy children, and adults who had been previously prepared, and thoroughly grounded in the Christian Doctrine. His Lordship's instructions to these young soldiers of Christ were very impressive, and were listened to by the large congregation with the utmost attention. At the close of the ceremony the Bishop asked the boys to take the pledge till they were twenty-one. All responded immediately to the appeal by holding aloft their right hand, repeating, after his Lordship, word for word, the form of the pledge. The girls were let off rather easy, as many persons think it a promise not to be too extravagant in regard to dress had been exacted from them.

In the afternoon at 4 o'clock, the church was again crowded to hear Vespers, at the conclusion of which Rev. Father O'Mahony ascended the pulpit, and delivered a most touching discourse on the efficacy of prayer. The rev. gentleman made a deep impression on the minds of his hearers, who were carried by his powerful voice, his words carried conviction to the hearts of the congregation, many of whom were from the different churches in town, and were also present at the bishop's sermon in the morning.

MAPLE LEAF.

THE CATHOLIC WORLD.

The November *Catholic World* has two important historical articles—one on the "Struggles of the Sixteenth Century in France," the other a review, or rather condensation, of Taine's *Ancien Régime*. The first of these shows how and why Protestantism failed to secure a footing in France, and in a new way goes over the old ground of the *Édit de Nantes*, the St. Bartholomew Massacre, etc. The second presents in startling colors the truly deplorable state of France in the reign of Louis XV., and affords a sufficient explanation, if not excuse, for the outbreak of the first French Revolution. "Feltet" is the title of a new and very promising story by that charming writer, Miss Kathleen O'Meara. "The Gospel of Hygiene" is an amusing and well-directed hit at a certain school of moral philanthropists. "The City of St. John

the Baptist" and "A Day at Loretto" are capital sketches of travel. A second paper on "Christian Art" introduces us to the Dutch and German schools and masters. "Irish Affairs in 1782" gives the story of the uprising of the Irish volunteers, and is an instructive comment on Current Irish affairs. "The Journal of a French Patriarch" is a very entertaining and quaint. "Res Italiane" deals with Col. Haymerle's recent pamphlet, and "Current Events" surveys the present European situation.

OUR WINDSOR LETTER.

RETREAT OF THE SODALITY.

On Friday, 24th, the Very Rev. Vicar General Mgr. Bruyere closed a most successful three-day's retreat for the members of the young ladies' sodality of this place. This sodality numbers about 150 members, and includes nearly all the young ladies of the congregation. The different sermons and conferences of the retreat were filled with thatunction and holy zeal which pervades all the ministrations of the venerable Vicar-General. At the conclusion of the retreat the following address, accompanied by a substantial mark of their esteem and appreciation, was presented, to which Very Rev. Mgr. Bruyere made a touching response, making the young ladies for their kindness and plaudits bearing testimony to their good dispositions, which made his work a labor of love. He encouraged them not to slacken in their zeal, but to go on increasing in virtue and adding fresh laurels to the crown which the world awards to our holy maidens. The following is the address of the young ladies:

Right Rev. Monsignore J. M. Bruyere, V. G. Monsignore,—If we have one regret to express, it is that our much loved retreat has so soon come to a close. It is so delightful a thing to contemplate God, to pray to Him, to love Him with a pure heart, if all our days were like these, spent at our Father's feet, or reclining on His bosom, life would be an anticipated heaven, but we must come back to life's struggles and life's temptations, yet, we trust not, to life's sorrows, and the pure joy of innocence to those little ones who have been during the retreat the special objects of your zeal and fatherly predilection.

THE PUPILS OF ST. MARY'S.
St. Mary's Academy,
Windsor, Oct. 24th, 1879.

HAMILTON LETTER.

GRAND SERMON BY HIS LORDSHIP INDUSTRIAL NIGHT SCHOOL.

Yesterday at High Mass, St. Mary's Cathedral was filled to its utmost capacity, and I noticed a great number of Protestants, which is no uncommon occurrence. Rev. Father O'Leary celebrated High Mass, and His Lordship the Bishop of Hamilton preached a very eloquent and impressive sermon, on praying for the dead, which was listened to by all with the greatest attention.

The choir sang the Mass in E Flat, in their usual excellent style, and Mr. Egan sang Leubald's "Benedictio a Maria" with his rich, sympathetic and powerful bass voice, in his usual grand style. It was feared some time ago that St. Mary's choir would lose this excellent base, as Mr. Egan's business is principally in Toronto, but love to the old choir and Cathedral, where Mr. Egan has served over twenty-six years, as its best ornament, had enough weight with him to spend his Sundays in the choir of the Hamilton Cathedral.

The untiring and energetic Rev. Father O'Leary, after finishing his impressive and clear and powerful voice, his words carried conviction to the hearts of the congregation, many of whom were from the different churches in town, and were also present at the bishop's sermon in the morning.

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QUEBEC.

INTERESTING LETTER FROM OUR CORRESPONDENT.

DEAR SIR:—In the *Chronicle* of this city this morning, the following paragraph appears:—

"To-morrow will be the hundred and eighty-ninth anniversary of the demand for Phipps, and the refusal to surrender Quebec by Frontenac, of which a graphic description may be found in LeMoine's 'Quebec Past and Present.'"

I have transcribed the extract referred to and enclose it for the benefit of your readers. Two things, both remarkable, cannot fail to strike the readers. In the first place, the descendant of the Prince of Orange and the apparent inheritor of the Crown which he wrenched from the brow of his wife's father, the present Prince of Wales was, one hundred and seventy years afterwards, in Canada, refused admittance to the capital city (Kingston) of the county (Frontenac) named in honor of the sturdy old French governor, by the man who professes to be such admirer of the "glorious and immortal memory" of the *bon digne deliverer*. Secondly, one hundred and eighty-nine years afterwards, in June last, we found another of William's descendants, the Princess Louise, with her husband, himself a descendant of the participants of "Glencoe," inaugurating a terrace (the Dufferin), in the same city of Quebec, and possibly on the very spot of ground on which the celebrated incident occurred, the said terrace or promenade being consecrated with five lines of inscriptions, each named after distinguished individuals connected with Canada; the first in point of chronology being the "Frontenac pavilion." Surely this is retribution with a vengeance, as was foretold by the brave and indomitable old governor—"Crime which that same divine justice, which Sir William invokes, will one day punish." By the erection of the pavilion in question, the reproach that no monument existed to Frontenac in this city is in part removed.

The following is the extract above alluded to:—

"In 1670, a remarkable scene occurred in the Castle of St. Louis, which, at that period, had assumed an appearance worthy of the Governor-General, who made it the seat of the Royal Government. This quality was then held by the Comte de Frontenac, a nobleman of great talents, long services, but of extreme pride. He had made every preparation that short notice would permit for the reception of the English expedition against Quebec, under Sir William Phipps, which came to anchor in the basin on the 24th October, 1676. Charlevoix, using the new style, makes the date the 18th. The English had every reason to expect that the city was without defence, and that they might capture it by surprise. An officer was sent ashore with a flag of truce, who was met half way by Comte de Frontenac, a nobleman of great talents, long services, but of extreme pride. 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