

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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EDITORIAL NOTES.

The Catholic ladies of London and vicinity will be pleased to know that the annual retreat will be given at the Sacred Heart Convent in this city, commencing on the 29th of June and terminating on the 3rd of July. Much benefit will be derived from these days of meditation and retirement and the excellent and practical instructions of the missionary priest.

The Bishop of London is at present engaged making pastoral visitations in different portions of the diocese. Last week visits were made to Stratford, St. Mary's, Raleigh and St. Thomas, in all of which places His Lordship must surely have been most edified by the evidences of solid progress being made in the interests of religion. Most pleasing, also, is it to be enabled to note the affectionate regard entertained by priests and people for their new chief pastor. "God will" seems indeed to be the watchword of the people amongst the entire Catholic population. This being the case, what a world of good works will be the outcome of the Bishop's labors.

This week's edition of the Record conveys the pleasing news that the Archbishop of Kingston is once more in the midst of his devoted flock, and it must have been to him a consolation of priceless value to note the hearty welcome he received from the noble and faithful Catholic people of Kingston. Not alone to the people of that archdiocese is his return the cause of joy and his recovery a reason for thankfulness to Almighty God. In all parts of the country satisfaction will be expressed that this great and good prelate will once again be enabled to continue the good works he has begun, and in which his heart's affections are centered. Welcome home, Your Grace! and may you be spared to the Church in Canada for many, many years!

One of the amusing features of modern newspaperdom is the fact that the Toronto Mail finds fault with the Prince of Wales and his circle because of their gambling proclivities, while it has been carrying on in its columns for the past couple of months a gambling scheme of its own; and, worse still, has identified a number of ministers of the gospel in its bacchanal undertaking to raise the wind.

WE GIVE in this week's issue a report of the proceedings connected with the re-opening of St. Michael's Cathedral, Toronto, which will, we feel assured, be read with pleasure by the Catholics of the Dominion. Since the elevation of His Grace Archbishop Walsh the work of advancing the interests of the Church in the Archdiocese has gone forward with a vigor, an earnestness and a perseverance truly marvellous. Everywhere it is to be seen that activity which proves that a capable and earnest hand directs the bark of Peter in her onward course—everywhere the light of faith is brought to shed its holy rays on souls thirsting for that spiritual food which will enable them to reach the better home when the world and its belongings fade away from them as they are about to sleep the long sleep of the tomb. Long may the good Archbishop live to continue his blessed labors in the midst of the devout and grateful Catholics of Toronto Archdiocese!

THE East Belfast Independent Conservative Association think it a favorable time to bespatter Mr. Decobain, M. P., with their praise, now that he is a fugitive from the country to avoid the punishment he deserves for crimes which should not even be named among Christians. They have passed a formal resolution that he is "a gentleman of Christian principle." Mr. Decobain meantime declares that he will not return home, as his character and life are in danger from the wicked enemies who have conspired against him. He adds, forsooth, that his duty as a Christian does not oblige him to make such a sacrifice; and so he will continue, we presume, to edify by his conduct and teaching the English Protestant congregation in Madrid to which he is now giving his services, at "great personal sacrifice."

AN amusing debate occurred while the Presbyterian General Assembly was in session in Detroit, concerning the corporate seal which should be adopted. The committee appointed to consider the matter made an elaborate explanation of the various devices which had been used in the Church, and recommended one especially which had been of common use, namely, a serpent entwined around a cross with a rising sun in the distance, and the inscription "Christus exaltatus Saluator." ("Christ the Saviour lifted up"), together with the designation of the Assembly. The majority of the delegates certainly understood the reference to the exaltation of Christ, "even as Moses lifted up the serpent in the desert;" (St. John, iii. 14); but it was made clear that Presbyterians generally are not so well drilled in biblical symbolism as they would have us believe: for Dr. Rice, of San Francisco, stated that "a great many people do not understand the symbolism and history of the matter, and wonder why the serpent is there." He therefore desired to have the "serpentine expression" removed. Other members also objected, and one moved that the seal be adopted with the exception of the serpent; for "Presbyterians are opposed to snakes." This was not seconded, but the matter was finally referred back to the committee, and the design was altered to suit the views of the fastidious ones.

ARCHDIOCESE OF KINGSTON.

The Solemn Ceremony of Thanksgiving in St. Mary's Cathedral for the Return of His Grace Home in Health and Strength.—Large Attendance of the Rev. Clergy and Laity.

Yesterday morning a solemn High Mass of thanksgiving, at which all the priests of the Archdiocese, without exception, assisted, was offered up for the restoration of His Grace the Archbishop to health and his return to Kingston. Monsignore Farrelly officiated as celebrant, attended by Fathers Murray and Spratt, as deacon and sub-deacon respectively. The Very Rev. Deans Gauthier and O'Connor were assistant deacons of honor at the throne on either side of the Archbishop.

The Communion last Sunday occupied the front pews in their feast-day costumes; whilst the children of the schools were present also with their teachers. There was a vast congregation, who came to testify their respect for the Archbishop, and unite in the universal act of gratitude and congratulation for His Grace's return home.

At the conclusion of the Mass Mons. Farrelly, V. G., read, in the name of the priests, who grouped around him, the following address. He prefaced the reading with a few, earnest words telling how sincerely himself and clergy felt the happiness of seeing their beloved Archbishop once more among them, and how united were they with the sentiments of the address:

ADDRESS FROM THE PRIESTS OF THE ARCHDIOCESE
To His Grace, the Most Rev. James Vincent Cleary, Archbishop of Kingston:

MAY IT PLEASE YOUR GRACE—The meeting of the priests of the Archdiocese with Your Grace, their illustrious Archbishop, on the present occasion is especially important, as marking the happy termination of a grave crisis seriously affecting the Metropolitan See of Kingston, and the Archdiocese of the Province of Ontario. This is, indeed, a day of thanksgiving and joyful congratulation.

We stand about the Archepiscopal Throne, in this majestic cathedral this morning, with hearts overflowing with grateful emotion to the Lord and Giver of health and life, who, in response to the fervent prayers of priests and people, has mercifully liberated us all from the painful throes of suspense which oppressed our spirits during the course of Your Grace's protracted absence from the Archdiocese.

When you left home late in January last we were aware that Your Grace's strength and vigor were seriously impaired by long months of arduous and uninterrupted labor. We were, however, nowise apprehensive about your health, which, we believed, needed only a period of rest and freedom from the anxious cares and weighty concerns of the episcopal office to be completely restored and established.

Your Grace may well imagine, then, what an alarm was created by the message of our venerated Administrator, the Right Rev. Mons. Farrelly, inviting the united prayers of your whole flock, for the alleviation of the severe and painful malady in your eyes, which threatened the loss at least of vision in one eye, not to speak of the possible, and even more serious, consequences liable to follow considering Your Grace's weakened condition of health at the time. Our fears were seriously aroused, and for many weeks the painful suspense hung over the Archdiocese, and grievously alarmed both priests and people.

We give our most heartfelt thanks to the All-merciful God, who hearkens to the prayers of the Church of Kingston, and soon the distressing uncertainty respecting Your Grace gave place to a growing sense of relief and hope, and we were assured at length that not only your health would be as vigorous as in the past, but that the threatened danger would be completely averted also, even to the surprise, we have been told, of the skillful oculist who had charge of Your Grace.

God upon the Archdiocese at this critical juncture of our ecclesiastical affairs, when so many important works undertaken by Your Grace awaited your enlightened and authoritative direction for continuance and completion, whilst new projects for the advancement of religion needed your voice for their successful inauguration and inception. Thus the divine favor manifestly sanctions our united efforts in the past, and the same noble zeal for God's honor and the Church's welfare animates the hearts of priests and people to co-operate with Your Grace's holy purposes in the future in the cause of Catholic faith and the strengthening of its influence among the flock committed to your care by the Vicar of Christ.

Permit us, Your Grace, to express our thanks to the companions of your journey, the Very Rev. Dean Gauthier, for we have heard from Your Grace's own lips of his exquisite and constant care of you during your recent severe illness. We are assured that he expended this solicitude upon Your Grace on account of his personal affection for you. But we are mindful also that he, as one of the prominent priests of the Archdiocese of Kingston, was exhibiting by his conduct the loyalty of the priests of this Archdiocese to their Bishop, of which we have ever been proud and in upholding this honorable character of the clergy of Kingston Dean Gauthier deserves this formal and public recognition of the gratitude and thanks of his fellow-priests of the Archdiocese.

In conclusion, Your Grace, we bid you an affectionate and filial welcome home. We congratulate you once more on your happy recovery, and we pray that God may extend your years to rule this Metropolitan See in the peace and union and love of an obedient priesthood and a faithful people for the honor of God and the glory of His Church.

HIS GRACE REPLIES.
His Grace, who was deeply affected, made a brief but very feeling reply, as follows:

Throughout my weary spell of illness in a distant land my thoughts continually reverted to my Canadian home, my diocese, my clergy and people. I knew the anxieties my critical condition had given rise to, and the inconvenience occasioned by my absence, more especially in such of your missions as demanded the first steps to be taken in early spring for the execution of works that must be completed before the return of winter. Believe me, I felt lonely and home-sick, and the consequent distress of my mind aggravated by my bodily infirmities. The daily prayers offered throughout the Archdiocese in my behalf, according to the instructions of the Right Rev. Administrator, found an echo in my soul and harmonized with my unceasing petitions to God for the spiritual and temporal welfare of you, my loyal fellow-laborers, and my whole flock. To those fervent supplications sent up to the Throne of Mercy by you and your congregations each morning, as you knelt before the altar in sight of the adorable Victim of Propitiation; by our religious communities with their school children, their orphans and the sick and indigent under their charge; by all Catholic parents within our borders, I unhesitatingly conceived the recovery from a grievous malady, which had reached its most alarming stage at the moment when you began to offer those public and private suffrages for the speedy recovery and safe return of your chief pastor. Thanks be to God for His mercies! Thanks also to you, my faithful priests, to our religious Sisters and Brothers, to all the heads of families, their children and domestics, throughout the length and breadth of the Archdiocese of Kingston! All have been sharers in my pains and mental anguish; all have helped to my restoration of health; and all rejoice to-day that we are once more united in the common intercourse of life and duty, and are ready to work together, as hitherto, in prosecution of the grand undertakings to which Holy Church invites us for the extension of God's kingdom in Eastern Ontario.

It is for public manifestation of this holy rejoicing you have left your homes and assembled in this cathedral church to-day for oblation of the great Eucharistic sacrifice in union with me and my faithful people of Kingston City.

We lay our grateful hearts upon the altar and beg the High Priest of the New and Eternal Testament to offer them to His Heavenly Father in union with His own.

Oftentimes in the past decade of years you have gathered around me to present your felicitations and good wishes, and make declaration of your loyalty to me and my office, and your earnest desire to co-operate with me in all my undertakings for the promotion of religion. But on no occasion did I experience a sweeter sense of pleasure in meeting my clergy and listening to their expressions of sympathy and filial attachment than at present. Your presence cheers me like sunshine after desolation; your words of warmest welcome and congratulation on my reappearance amongst you in good health are a balm to my heart, so long oppressed by pains and anxieties; and your renewed assurances of affectionate regard and entire willingness to work in cordial union with me and under my direction inspires me with high courage in resuming my labors for the spiritual welfare of my flock and the advancement of this glorious Archdiocese of Kingston in the path of religion and virtue and honor before God and men.

The paragraph in your address relative to Dean Gauthier's invaluable attentions to me during my time of sickness has gratified me much. No one could display more devotion to another than he did to me. In fact I know that he felt my pains more keenly than myself. I have seen his sensitive nature shrink and shudder at the sight of surgical operations upon my eye, whereas not a nerve of mine quivered from first to last. I thank him here publicly, and am glad to hear you offer him your thanks in the name of the Archdiocese.

Let me, in fine, return thanks to good Monsignore Farrelly for his efficient and peaceful administration of affairs in my absence. He has delivered up his charge to me, and all things are most satisfactory. We all unite in wishing him length of days and continued health of mind and body, for the benefit of religion and the good of our people in this archdiocese.

May God's peace and blessing abide with us all!

ST. MICHAEL'S CATHEDRAL.
Imposing Reopening Ceremonies.
Toronto Globe, June 8.

For the past eighteen months St. Michael's Cathedral on Bond street has been undergoing a process of repair and restoration so complete in every particular that those who have not visited the church in the interim will have difficulty in recognizing the gloomy old edifice of the past in the magnificent interior rich in harmonious tints and decorations and refulgent with light as it now presents itself to the enraptured gaze. The alterations and improvements have been so many and important that a brief account of the building as it now stands will not be without interest.

DESCRIPTION OF THE ALTERATIONS.
The change which will impress the visitor most on entering the building is the abundantly increased light which floods the sacred edifice in every corner; particularly is this noticeable in the upper portion where the new clerestory windows, eight on either side, admit the glorious beams of the noon-day sun or the more subdued rays of the evening's twilight; and the appearance of airiness which is thus obtained is augmented by the graceful clustered pillars which have taken the place of the bald, flat surfaces of the old piers.

On either side of the chancel or sanctuary are beautifully designed oak screens of the decorated Gothic style in harmony with the general architecture of the church. These screens are composed of a series of finely traceted and crisped arches, with moulded and carved pilasters, graduated buttresses, gabled and crocketed pinnacles, and richly carved and battlemented cornices. The new Communion rail in front of the sanctuary and the imposing archiepiscopal throne are further additions to this section of the interior, and are in thorough harmony with their surroundings. At the western end of the church the improvements have also been of a marked character, the common old wooden stairs leading to the organ gallery having given place to a handsome iron spiral staircase of easy incline, beautifully ornamented and conveniently located; while in the entrance and a very desirable improvement, and which, though unseen, will be the less appreciated is the removal of the old decayed floor beams and the substitution of powerful steel girders.

THE DECORATIONS.
Of the superb and artistic frescoing of the interior any description will convey but an imperfect impression; it must be seen and examined to be understood and appreciated. The walls and vaulted roofs of the sanctuary, chapels, nave, transepts, etc., are each and all frescoed in their proper ecclesiastical symbolic colors, both in fields and emblems, and while each section of the work is in itself a study, and every panel and design a thing of beauty, the total ensemble presents a spectacle of magnificent splendor which will place St. Michael's in the front rank of the sacred edifices of the continent.

A striking feature in the decorations is a series of niches over the arches dividing the sanctuary and nave from the chapels and transepts. These contain ornamental Gothic scrolls bearing Latin texts from the Old and New Testaments illustrating the chief events in the life and death of our Lord; those on the south or epistle side embracing the prophecies, and those on the north or gospel side the fulfillments thereof, while those in the sanctuary bear chiefly on the divine institution of the Blessed Eucharist. In the ceiling and immediately over these niches are represented in vivid colorings and gold the glorified emblems of the sacred Passion of the Saviour alternating with the sacred altar of the continent, and above this again to the apex of the vaulted roof rises an azure expanse studded with golden and silver stars of every magnitude. In the lofty roof of the sanctuary, rising a majestic canopy to the great altar of sacrifice, are displayed the mystic symbol of the God-head, the Trinity being shown in different forms. One of special interest and depth of meaning is a great equilateral triangle of three broad bands, their ends joined by three

circles containing, respectively, the names of the three Persons of the Trinity, while another circle in the centre embraces the word "Deus." The inner and outer circles are also joined by bands on each of which is the word "Est," and on the bands of the triangle "Non Est," thus showing at a glance the doctrine of the Trinity. "Pater est Deus, Filius est Deus, Spiritus Sanctus est Deus; Pater non est Filius, Filius non est Spiritus Sanctus, Spiritus Sanctus non est Pater." This striking design was originally discovered on the side of an ancient house in Bordeaux, France, and is probably centuries old. The corresponding panel to this contains a similar design, in which the three corner circles contain the symbols of the Trinity, the Father a hand (creation), the Son a lamb (sacrifice), the Holy Spirit a dove (peace and love). The sacred monograms, each enclosed in richly foliated circles, are interspersed throughout the cathedral with the wheat and grape vine, and the decorations of the chancel also include the emblems of the Tree of Life and the heavenly manna, the lamb, and the pelican giving her life-blood for her young.

The various chapels, four in number, viz., the chapel of Calvary, of the Blessed Virgin, of the Sacred Heart and of St. Joseph, are each a study in themselves, being embellished with their own appropriate emblems and colorings, in keeping with the general plan of the designer. Mention should also be made of the beautiful memorial morning chapel at the eastern exterior of the cathedral, connected to it and the place by cloistered passages, replacing the old St. Vincent chapel, familiar to many parishioners. A full description and explanation of the entire structure and its accessories, of which the above is but a brief sketch, will be given in a very interesting handbook in course of preparation. The architect, whose skill and extent of resource has been taxed to the utmost in this work, is Mr. John Connolly, of this city, who has been ably assisted by Herr Carl Theo Schofer, the talented fresco artist of Buffalo.

The decorative work, under these gentlemen, has been carried out by Mr. Matthew O'Connor, the brick and masonry work by Messrs. Herbert & Murphy, and the carpentering by Mr. John Hanrahan, The Toronto Cabinet Co. built the screens, and the throne and Communion rail were the gift of the Bennett Furnishing Co., London, Ont., who also supplied the pews. The total cost of the entire work is in the neighborhood of \$40,000.

THE OPENING SERVICES.
The restored cathedral was opened yesterday, when large congregations filled the sacred edifice. The services were of unusual grandeur and solemnity, and were attended with all the pomp and ceremony characteristic of the Church. Pontifical High Mass was celebrated at 10:30, the music being that of Haydn's Third Mass. The following dignitaries and clergy assisted in the ceremonies: Archbishop Walsh, Toronto; chaplain V. G. McCanh; Archbishop Cleary, Kingston; chaplain Father Teedy, Superior of St. Michael's College; Archbishop Duhamel, Ottawa; chaplain V. G. Heenan, Hamilton; and Father McGovern, principal Ottawa University; Bishop McQuaid, Rochester; chaplain Fator Oberholzer, Bishop O'Connor, Peterborough; chaplain Dean Harris, St. Catharines; Bishop O'Connor, London; chaplain Father Flannery, St. Thomas; Bishop Macdonell, Alexandria; chaplain Dean Bergin, Barrie; Bishop O'Mahoney, Toronto; chaplain V. G. Keogh, Paris. Celebrant of the Mass, Bishop Dowling Hamilton; assistant priest, V. G. Rooney; deans of the Mass, Fathers Keenan and Walsh. The remaining priests present were Father Marjion, provincial of Basilian Order; Dean Cassidy, Fathers McEvan, Hamilton, Challender, McEvan, Hamilton, William, Coyle, Egan, Thornhill, Whelan, Ottawa; Murray, Bohlander, leader of the choir, and Du Monchel, master of ceremonies. The musical service, which was special, elaborate and impressive, included solos by Mrs. McGann, Misses Fletcher, Sheehan, O'Leary, McGrath, Murphy and Spencer, and Messrs. Curran, Anglin, Stack and Ward.

THE SERMON.
Bishop McQuaid, of Rochester, preached an eloquent and appropriate sermon, reviewing the history and experience of the early Church and pointing out the adaptability of the doctrines of the Catholic faith to all ages and circumstances. The text was I, Peter, ii. 9. "Ye are a chosen people, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into his marvelous light." The reverend preacher pointed out that St. Peter wrote these words to a few poor, unknown, almost wretched people, but if the Apostle had stood in that great cathedral what more or what less could he have said. He spoke by the guidance of the Holy Spirit and needed no history to tell him the future of that religion of today, but he was the ambassador of God, and he could not have said that the masses were poor, wretched and down-trodden. Woman, the mainstay of the home, had been brought down from the lofty pinnacle upon which God had placed her and made a degraded creature; and woman degraded meant the degradation of the family and of the nation. There could be no social purity unless the sanctity

of the home was safely guarded. Such is the state of the people; but St. Peter preached a new law. He taught these despised men that they were equal to their masters in the sight of God—equal as brethren of Christ, equal as sons of God. This was not said to the privileged classes, but to the masses—to the very slaves; the lowest among them could lift up their heads, not in pride, but raised up by God, called by Him to be His chosen people; and from the now were declared. With this doctrine of equality before God and in religion was that other great right of liberty of conscience. The princes of the earth cared nothing for the people; they compelled them to submit to the idolatrous practices of the times. Jesus Christ and His Apostles demanded obedience to the law and respect to the freedom to follow God and abstain from pagan worship. These two principles were at the bottom of that civil and religious liberty which in later ages was guarded by the Catholic Church.

The task before the Apostles was not an easy one. The Jews claimed rights of the Greeks and Romans, that is the Gentile Church, they would cast the yoke of the ceremonial law about the necks of the Christians. But God sent His Holy Spirit down upon these poor ignorant men and gave them power to accomplish the work before them and divers tongues to go forth into all the world. The policy of the Apostles was not to muddy interiors with local customs, prejudices and idiosyncrasies when these did not violate the teachings of the faith. Their fundamental guiding principle was to make all nations one people in their allegiance to the God they worshipped. The question of differences of race and language was not a new one the apostles had to face in the beginning of their ministry. It might be wondered how these early Christians made any progress at all, hidden as they were in caverns and catacombs where even today traces of their altars were to be found. But such a glorious edifice as the one in which he was speaking, the preacher remarked, would have been more than useless to them. They had to hide from sight, and so poor and despised were they that they grew in numbers and power almost unnoticed until when they at last came boldly out they were too strong to fall before the persecution directed against them. God protected the young Church; and they had the rites and privileges—the Mass and the sacraments—even as the Church had today.

The great fact to which the speaker desired to call attention was the complete adaptability of the Catholic Church to all circumstances. In her relations to social life, her attitude to the reigning powers, her dealings with forms of governments, the Church worked upon the principles of her faith, and thus was never at a disadvantage. She had been maligned and persecuted, but had always prevailed. Caesar had endeavored to ride roughshod over her, the hordes of Northern Europe had attacked her, but though under great trials she had drooped, it was not in her power to submit. She must and would under all circumstances eventually conquer. On this great continent we were in a new country, and what a glorious country it was and under what advantages we enjoyed the full light of Christian civilization and liberty, with all the experiences of the past as a command! There was a new order of things in existence. Kings and princes had little to say, but the people had great power. The destiny of the future was in the hands of the people, and they were now, as in the past, called to be a chosen nation, a royal priesthood, a peculiar people. Some had wandered from the true fold, but the Church must labor to bring them back to the influence of the one Church, one faith, one Lord, one baptism. There was a day of peril coming. It had long been foretold by the prophets, and it must, and that soon, but when the evil day dawned and the storm burst the Church of God would be found resisting the evil which would attend that upheaval. She could not bend before the power of the masses any more than she had before the power of king and prince, but wait for sober reason to prevail; and when the troublous times had passed the Church would once again be triumphant, supporting them as now the true course of liberty—government of the people by the people for the people. At Vespers in the evening Bishop O'Connor of London officiated, assisted by Dean Bergin as deacon and Father William sub-deacon, the archbishops and other dignitaries mentioned above being present in the sanctuary.

CATHOLIC NOTES.

An Australian college is to be established soon in Rome. The Spaniards and Portuguese also have under consideration the question of instituting colleges for their respective nationalities, so that they may have advantages equal to other countries which have national colleges in the Eternal City.

The Pope has requested the Bishops to furnish him with copies of all newspapers which will make commentaries upon his recent encyclical. He has also written desiring them to make accessible to the workmen an authentic translation of his encyclical which treats of the social question of capital and labor.

St. James' Catholic parish, Chicago, is keeping up with the times. A new school house is being erected for the Christian Brothers, with all the modern improvements, at a cost of \$150,000. It will be the finest school house owned by the Brothers on this continent, and the most complete. The church is also to be lighted with eight hundred and eight incandescent electric lamps.

A despatch from Rome states that the Pope has written to Cardinal Gibbons asking him to furnish details as to the New Orleans dispute and as to its effect on the position of Italians, and that His Holiness has also requested Cardinal Gibbons to do his utmost to obtain an equitable solution of the questions which have been raised by the New Orleans lynching.

On Sunday morning last at 7 o'clock Mass at St. Basil's Church, Toronto, Bishop O'Connor, of London, raised the order of the sub-deacon Rev. J. J. O'Toole, of the diocese of Scranton, Pa. On Monday Rev. J. J. O'Toole and Rev. J. McColl were raised to the order of deaconship. These two young men finished their theological studies at St. Michael's College. The former will be attached to the diocese of Scranton, Pa., and the latter to the diocese of Peterborough, Ont.