



The only Catholic paper published in English between London, Ontario, and the Pacific Coast.

VOL. XV., No. 46.

WINNIPEG, WEDNESDAY, AUGUST 15, 1900.

\$1.00 per year.  
Single copies, 5 cents.

## A NOBLE STRUCTURE

### CHURCH OF OUR LADY OF THE HOLY ROSARY, VANCOUVER.

Largest in Canada West of Montreal and North of San Francisco on the Pacific Coast—Grand Organ and Peel of Bells—A Brief History of the Church.

*The Province, Vancouver.*—

From saying Mass in an old hall on Water street a few years ago to the present magnificent church building is truly a great record for the comparatively small number of Roman Catholic residents in the city. However, the old church, on Richard street, became altogether too small for the growing congregation and after several meetings of the pastors and people it was decided to see what could be done towards erecting a church more worthy of their faith. Ways and means were considered, and after interviewing the poorer as well as richer members of the parish, the committee having the matter in charge came to the conclusion that it could be done. The present grand building is the handsomest of its kind west of Montreal, and on the coast there is nothing to compare with it north of San Francisco. Filling a large part of the block bounded by Richard, Dunsmuir, Homer and Georgia streets, situate on the very crest of the gently ascending hill, it occupies possibly the best church site in the city. The building itself faces north and can be seen immediately upon turning the Narrows into the harbor.

The church is Gothic, flamboyant in style, such as prevailed in France during the 14th century, the tracery of the windows and doorways being as waving and flame-like as can be economically and safely carried out in wood. The plan is the usual cross, with an absidal Sanctuary. The nave has two aisles, and on each side of the Sanctuary is a chapel with two sacristies. The length is 161 feet 2 inches; width across the transepts, 104 feet; across the nave and aisles, 62 feet 6 inches. The height to the apex of the ceiling from the transept floor, is 62 feet. From the street line to the tops of the spires, the height is 210 feet.

The building is of local Gabriola sandstone, rock-faced in coursed ashlar, with dressed mouldings and trimmings. The stone work is laid in cement mortar formed of local British Columbia Portland cement. This has given every satisfaction, being found to set as hard and well as the best English article. The roof is covered with local slate, from the Westminster quarry at Jarvis Inlet, and from the Rowling quarries at Howe Sound, and with the exception of the doors, the whole of the woodwork is of British Columbia lumber. The doors are solid oak, and hung with specially designed wrought iron hinges. The doorways themselves are formed of arched recesses, the angle of each recess filled in with marble columns. The marble is a beautiful red variety from the Penrhyn quarry.

The clear-story walls are carried on arches, supported on granite columns, cased with polished scagliola marble. The columns have simple moulded bases and carved caps. In the caps, effigies of the Apostles and Evangelists, with their proper ensigns, are grouped in with the foliage. From the caps, triple engaged shafts extend to carved corbels, and from these spring the roof trusses, and grained arches of the ceiling. On the walls of the Sanctuary niches are formed, and on the Sanctuary piers consoles are placed to receive memorials or other statuary. The windows in clear-story are glazed with trailed cathedral sheet of simple design. The whole of the other windows are filled in with temporary glass, it being the intention later on to glaze them with handsome painted glass of suitable design. For this purpose ample sums will be required, as there is ample space for the richest and most varied designs. The choir window is 17 feet wide, and 28 feet high, the transept windows being 16 wide and 38 feet in height. Together, these three windows will require about 1,800 feet of glazing. As with the glass, so too with the altars. These have yet to be provided for, the five required for present use will be only temporary in character. Over the vestibule is placed

an organ gallery with ample space for a choir of over 100 singers.

In the tower there will be a peal of seven bells, varying in weight from 5,000 to 700 pounds. These will be arranged so that the organist can play any tune from any ordinary key-board, as simply and as easily as on a piano, or if required, they can be played from the organ console.

The whole of the details throughout and all the mouldings and designs, have been carefully carried out by the contractors from the designs specially prepared by the architect. In no single instance has anything been consciously taken from another church or building. In truth the church may be said to be of entirely local creation and manufacture.

Mr. T. E. Julian, of Vancouver, is the architect; Mr. H. J. Williams was superintendent of works, and Paul Forshaw, contractor of the church building.

### THE GREAT ELECTRICAL ORGAN.

The organ of three manuals of 61 notes each and pedal of 30 notes, will contain 40 speaking stops, arranged as follows, 12 on the great organ, 13 on the swell organ, 8 on the choir organ, and 7 on the pedal organ; the total number of pipes being 2,469, making it the finest and largest instrument in British Columbia. The mechanical, or coupling stops will number 15, and the pistons affecting the stops and combinations of the great swell and choir organ will number 20. There will also be four combination pedals affecting the stops of the pedal organ, two affecting speaking stops and couplers, one affecting the great pedal coupler and one the small tremolo. But the greatest of all is the grand crescendo pedal affecting the entire organ and couplers. By the downward movement of the pedal the stops of the entire organ are brought on, beginning with the softest and increasing in regular progression until the full organ is reached. An upward movement reverses the action beginning with the loudest and decreasing until the softest stop is reached. The effects that can be produced by this pedal are simply grand. The console or key board of the organ will be extended and reversed, the organist facing the altar. The key action being electric the touch will be as light as a piano at all times, it making no difference whether the organist is playing the stops of one manual or all three coupled up. The bellows to supply wind for the organ will be placed in a separate room in the turret and be operated by an electric motor. The current to operate the key action will be supplied by two separate storage batteries of three cells each, one battery being always kept in reserve.

### HISTORY OF THE CHURCH.

Rev. Father Patrick Fay said mass for the first time in Granville on the Feast of the Holy Rosary the first Sunday in October, 1885. He remained as Catholic pastor of the city of Vancouver till the fall of 1892, and in the meantime got the wooden church of the Holy Rosary built on Richards street. He was succeeded by Rev. Father H. Eummelin in May, 1893, who remained in charge till May, 1897. It was during his time that the mission was erected into a parish and the present rectory was built. Owing to bad health he was not able to continue in charge of the parish. Hence, in May, 1897, Rev. Father Dommeau, O.M.I., was given charge, which office he occupied until September, 1898, being efficiently helped by Rev. Father Thayer and Rev. F. J. J. Whelan, O.M.I.

In the spring of 1898 Right Rev. Bishop Durieu, O.M.I., visited Rome and Paris. In the latter city His Lordship arranged with the Superior General of the Oblate Fathers for them to take charge of the parish of the city of Vancouver. Consequently, on September 29, 1898, Rev. Father McGuckin, O.M.I., was appointed superior, Rev. Father Whelan, O.M.I., and Rev. Father LeChesne, O.M.I., assistants. The Oblate Fathers of New Westminster frequently aided both Fathers Fay and Eummelin in their charge. Bishop D'Herbomez died in June, 1890, and was succeeded by Bishop Durieu, who died on the 1st of June of last year. The present Bishop Dentenwill was consecrated in August, 1897.

The Chinese Catholics have twenty-four holidays of obligation every year.

## ASSASSINATION OF HUMBERT

Again the world has been startled by the assassination of a crowned head. Humbert of Italy lies dead, killed by the Anarchist Bresci, who himself is the product of the social conditions prevailing in the fair land over which the son of Victor Emanuel ruled. It is just thirty years since the father of Bresci's victim entered Rome at the head of an army, amid the plaudits of the so-called "Liberals," who cheered to the echo the overthrow of the temporal power of Papacy. They never tired of proclaiming that the golden age had come again, and that Italy had set her feet on paths that would lead to higher heights than she had yet trodden.

As one reads the prophecies of 1870 and compares them with actual condition of the Italian people, one cannot help thinking of the contrast between these fair promises and the threatened bankruptcy and social anarchy that may at any moment engulf the fairest land in Europe in universal ruin. Victor Emanuel and his Garibaldians were in one sense the true progenitors of the Anarchists of to-day. The "liberators of Italy," in spreading the doctrine that might makes right, taught a lesson that has returned to plague themselves. A generation ago they used language somewhat like this: We have an army at our command. Pius IX. possesses no military forces, and therefore it will be an easy matter to rob the papacy of its temporal possessions.

The seizure of Rome was the result of that process of reasoning which eliminated all consideration of right and wrong.

In thus substituting brute force for right, the Italian Government taught a lesson which the Anarchists have learned and are applying in a way that is not pleasing to their teachers. They, too, refuse to recognize any allegiance to right and justice, and proclaim themselves the apostles of brute force as typified by the pistol and the dagger. The character of the relationship existing between the Garibaldians of 1870 and the Anarchists of 1900 is well hit off by Milton in "Paradise Lost," in that passage where the encounter between Satan and Death and Sin is so graphically described. Satan, meeting Death, his first born, questions him thus:

"Whence and what art thou, excruciable shape,  
That darest, though grim and terrible, advance  
Thy miscreated front across my way?"

When sin informs Satan that the "miscreated front" is of his own creating, he answers, as the "liberators of Italy" would answer the Anarchists:

"What thing thou art, thus double formed; and why  
In this infernal vale first met; thou callest

Me father, and the phantom call'st my son.

I know thee not, nor ever saw, till now,

Sight more detestable than him and thee."

How fittingly could Sin's reply be adopted by the Anarchists when denounced by Garibaldians for ignoring right and employing brute force:

"Hast thou forgot me, then, and do I seem  
Now in thine eyes so foul? Once so fair."

Humbert to-day lies dead in Rome, a victim to the teachings popularized by the men who placed the crown of "United Italy" on the brow of his father. These teachings have produced the foul brood of Anarchism which, like the genii unloosed from the bottle by the fisherman in the "Arabian Nights," is looming up portentously over the classic land of Italy.—Irish World.

### CANADA'S OLDEST PRIEST.

On the occasion of the recent death of the Rev. Francis J. McDonald, of St. George's, P.E.I., who had not quite completed his 85th year, but had finished his sixtieth year of priesthood eleven days before his death, some of our Catholic contemporaries indulged in a great deal of hasty and inaccurate assertion. "La Presse," of Montreal, in the same paragraph that chronicled his demise at the age of 85, informed the world that he had celebrated the sixty-sixth-year of his ordination some years ago! Confronted with the well-known canonical law that no priest can be ordained before his 23rd year (except by extraordinary dispensation which is never granted in this part of the globe), and with the arithmetical fact that 66 from 85 leaves 19, these "some years" to be subtracted from 19 constitute a most curious sacerdotal phenomenon.

Another paper said that the late Father Francis J. McDonald was the oldest of the Catholic clergy in Canada; not only as to the number of years spent in the sacred ministry—which was quite true—but also by birth—which is equally untrue: for there is still living at Wikwemikong, Manitoulin Island, Ont., Rev. Father Dominic du Ranquet, S. J., who was born January 20, 1813, that is to say, two years and almost seven months before the late Father Francis J. McDonald, the date of whose birth was Aug. 11, 1815.

The same paper added that the oldest priest in Canada now is the Rev. D. Dandurand, of the diocese of St. Boniface. This again is incorrect, although in one sense it is nearer the truth than the previous assertion. The Father du Ranquet, mentioned above, was ordained on March 6, 1841, and thus antedates Father Dandurand's ordination, September 21, 1841, by more than six months. Therefore Father du Ranquet, S. J., and not Father Dandurand, O. M. I., is now the oldest priest in Canada; for in age also the former surpasses the latter, the venerable Jesuit being in his eighty-eighth year, whereas the venerable Oblate pastor of St. Charles, Man., is only in his eighty-second year. However, as Father du Ranquet is now rapidly sinking into the grave, while Father Dandurand is still hale and hearty, the latter will probably soon be the senior priest of Canada.

### OLD DR. JOHNSON ON PERVERTED CATHOLICS.

Old Dr. Johnson used to say in his own bluff fashion that the perversion of a Catholic could not be sincere, but that the conversion of a Protestant "would have both the

qualities of sincerity and durability." Sir William Scott (says Boswell) informs me that he heard Johnson say:

"A man who is converted from Protestantism to Popery may be sincere. He parts with nothing; he is superadding to what he had already. But a convert from Popery to Protestantism gives up so much of what he has held as sacred as anything that he retains, there is so much laceration of mind in such a conversion that it can hardly be sincere and lasting.

To this Boswell adds these words: "The truth of the doctor's observation may be confirmed by many and eminent instances, some of which will occur to most of my readers." What would the fiery old lexicographer have said to the "organizing secretary" of that delightful society whose only aim (according to the Rock) is to pervert the "1,500,000 Catholics of England?"

### A TELESCOPE REVEALS A THEFT

A telescope, while recently being tested at the Bausch & Lomb Optical Works, Rochester, N. Y., was turned on a bridge and the observer saw a young thief steal a tub of butter from a wagon and conceal it. The police were telephoned to and the thief was captured as he was attempting to carry away his prize a few hours later.—Scientific American, July 28.

### JULIA WARD HOWE ON CHINA.

Art-angel Guido hangs upon my wall  
A moving picture of the Tempter's fall.  
Michael, bright champion of the heavenly host,  
Treads under foot the leader of the lost.

Buskined with light, with faultless weapon armed,  
He stands above the prostrate foe, unharmed.  
The groveling wretch no counter-blow essays,  
Pinned down to earth in impotent amaze.

This vision, oft encountered, seems to say:  
The brute on earth shall never more hold sway;  
While glorious as a seraph from the skies,  
Freedom makes good her deathless victories.

The legendary fight grows pale  
Before me as I hear the wail  
Of men on noble errand sent  
And held with murderous intent  
By frantic legions that essay  
To stifle Europe in Cathay.

My journey shows each pallid face—  
True lovers locked in last embrace;  
Parents who to their bosoms strain  
The babes they guard, but guard in vain.

And as I kneel in prayer I cry:  
Father! send rescue from on high!  
The ways of human help are barred;  
Be Thou, O Lord! their watch and ward!

Alas! alas! their doom is sealed!  
No source of succor is revealed.  
But still, beyond the bounds of sense,  
Prevaileth God's omnipotence.

This seraph messenger may come,  
E'en to that fiend-beleaguered home;  
And unto those who perish give  
A crown denied to those that live.

Ruler of all! to each brave heart  
The joy of martyrdom impart!  
Unto thy scroll of deathless fame,  
Write them with those who overcame;

Who, folded in the blessed light  
Christian faith and Christian right,  
Unto the bitter end abide,  
Sealed in the armory of God.

—Julia Ward Howe  
in Boston Transcript.