

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, OCTOBER 2, 1886.

N. 3. 416.

NICHOLAS WILSON & CO
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FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

Specially reported for the Catholic Record—
BISHOP WALSH AT INGER-SOLL.

HE BLESSES A NEW ORGAN.

And Preaches a Magnificent Sermon.

ELENDID DISCOURSE OF REV. FATHER M'CANN.

Ingersoll, one of the most picturesque and flourishing towns in the Province of Ontario, is the centre of a most important Catholic mission, whose present pastor is the Rev. Father Molphy.

Ingersoll is beautifully situated on the River Thames, nineteen miles from London, and one hundred from Toronto. Its total population, as given in the census of 1881, is 4,218, of whom 568 are Catholics. The total Catholic population of the South Riding of Oxford, of which Ingersoll is the chief place socially, commercially and politically, is 1,819. Through the kindness of the Rev. Father Molphy we are enabled to give our readers an interesting historical retrospect of this important parish—made up entirely of extracts from the Parish Records, which, it may be here mentioned, reflect, by the care and accuracy displayed in their every page, very great credit on the various pastors of Ingersoll from the days of Father Bayard till the present time.

The following information is furnished by old settlers in this mission:

The first priest that visited these missions was Father Variette, in the year 1836. Then Father Burke, who built the Catholic chapel in Beachville, A. D. 1838. After him came successively Father Mills, Father Lee, Father O'Dwyer, and Father Quinlan, all of whom were Catholics.

The first resident priest in Ingersoll was Father Moynahan, who built the Catholic church here, and attended the missions from August, 1850, to March, 1852. Then came Father Carayon, who administered the mission from April, 1852, to June, 1854. He built the Norwich and East Oxford churches. After his removal came Father R. Keleher, who had charge of the missions from June, 1854, to the latter end of November, 1857. The parochial residence was built by Father Keleher. After him the Rev. J. D. Ryan was appointed pastor, of Ingersoll, by the Right Rev. A. Binchell, Bishop of London. Father Ryan took possession on the first Sunday of Advent, Nov. 29th, 1857. He was removed in May, 1858.

The Rev. M. J. Lynch was appointed his successor. He took possession on Pentecost Sunday, May 23rd, A. D. 1858. He put up a steeple on church, and added to it a priest's house and established the Catholic Separate School. He was removed in September, 1861.

After Father Griffin, who succeeded him, took charge of the mission on the 17th of September, 1861. In 1863, Father D. O'Donovan was sent as an assistant for a short time. Then a division of the missions took place, and Father O'Donovan was appointed pastor of Norwich, Woodstock and East Oxford. After a residence of a few months in Norwich, he left, and those missions were again attended from Ingersoll.

The Rev. Lewis Griffin Ingersoll in June, 1864, when Father B. Boutat was appointed his successor. Father Boutat had with him Father Gelinas as an assistant for a short time. Father Boutat left Ingersoll in January, 1866, and the Rev. F. A. Marshall succeeded him.

Father Marshall remained only until June of the same year, when he was replaced by the Rev. G. Volker. During Father Volker's administration the Catholic church in Woodstock was put up. The corner-stone of said church was placed and blessed by the Right Rev. Dr. Farrell, Bishop of Hamilton, on the 31st day of March, 1867, and the church was solemnly blessed and dedicated to Divine worship, under the patronage of the Immaculate Conception of the Blessed Virgin Mary, on the 8th of December, 1867, by Right Rev. Bishop Walsh. Father Volker put up also an addition to the Ingersoll church.

He was removed in August, 1868, when the undersigned was appointed pastor and took charge of the missions on the 21st of August, 1868.

JOS. BAYARD, Priest.
February 10th—After diligent search and investigation, finding no record of the dedication and blessing of the Ingersoll church, we, the undersigned parish priest, spoke of the matter to His Lordship the Right Rev. J. Walsh, Bishop of London, who authorized us to adopt the Feast of the Most Sacred Heart of Jesus as our patronal Feast.

May the Divine Heart of our most loving Saviour be kindle more and more the fire of His Divine Love in the hearts of both the pastor and faithful of the parish of Ingersoll!

JOS. BAYARD, P. P.
July 4th, 1875—Dedication of the Catholic Church in Tilsenburg.

On Sunday, the 4th of July, 1875, Feast of the most Precious Blood of our Lord

Jesus Christ, the new Catholic church in Tilsenburg was most solemnly dedicated to God, under the patronage of St. Paul the Apostle, by the Right Rev. John Walsh, Bishop of London. The Very Rev. J. M. Bruyere, V. G., celebrated High Mass. The Rev. Jos. Bayard, pastor of Ingersoll and Tilsenburg, conducted the ceremonies.

Crowds of the faithful assembled from the various parts of the district to assist at the ceremonies. There was also present a large concourse of Protestants who appeared to take great interest in the services and ceremonies of the Church.

The church is a frame building of Gothic structure, 48x29 feet, and was put up at a cost of about \$1500.

May 15th—Departure of Rev. Father Bayard from Ingersoll and arrival of his successor, the Rev. Bartholomew Boutat, late pastor of Sarnia.

1878—On the nineteenth of May His Lordship the Right Rev. John Walsh, Bishop of the diocese, assisted by the Rev. Joseph Bayard, former pastor of the parish, the Rev. E. B. Kilroy, pastor of Stratford, the Rev. Father Terrian, of the Cathedral, London, and the Rev. B. Boutat, the pastor of Ingersoll, goes processionally after solemn mass and the delivery of a most eloquent discourse on the Blessed Eucharist, from the old frame parish church to the lately purchased Ramsey property, where in the presence of a large concourse of people, both Catholics and non-Catholics, he blesses and lays, in accordance with the ceremonies prescribed by the Pontificale Romanum, the corner-stone of the new church of the Sacred Heart, of which an elaborate plan had been prepared with a remarkable observance of the rules of the art, by Mr. G. F. Durand, architect, of the city of London.

On the 22nd of August, it being a Sunday and the Octave day of the Assumption of the Blessed Virgin Mary, His Lordship the Bishop of the diocese, the Right Rev. J. Walsh, solemnly opened and blessed the new church in honor of the Sacred Heart of Jesus. On this solemn occasion the imposing ceremony was enhanced by the presence of the Right Rev. P. F. Crinon, Bishop of Hamilton, the Very Rev. Mgr. J. M. Bruyere, Vicar-General of the diocese, the Very Rev. Father Vincent, O. S. B., Vicar-General of Toronto and President of St. Michael's College, Toronto; and of the Rev. Deans Murphy, of Irlington; and Wagner, of Windsor; as also of the Rev. W. Flannery, of St. Thomas; J. Molphy, of Stratford; P. Fern of St. Mary's; the Rev. Father Ferguson, professor of eloquence at Assumption College, Sandwich; the Rev. the chaplain of Bishop Crinon, and the pastor, the Rev. B. Boutat. The ceremony of blessing and dedication was performed by the Right Rev. the Bishop of the diocese; the Very Rev. Father Vincent celebrated the first Mass *Coram Populo*, assisted by the Rev. W. Flannery as deacon and the Rev. J. Molphy as subdeacon. The dedication sermon, the subject of which was the holy Sacrifice of the Mass, was preached by the Right Rev. the Bishop of Hamilton. The choral service was performed at the blessing of the church by the clergy in attendance, at the Mass and Vespers by the choir of the church, kindly directed for the occasion by the Rev. Father Challandard, O. S. B., of St. Michael's College, as leader, and Miss Minnie Keating, their amiable organist, and assisted by Mrs. Cruickshanks, the organist of the cathedral, at London and Mr. J. Dromgoole, first tenor, also of the cathedral.

The sermon of the evening, on the Sacred Heart of Jesus, was given in unbroken strains of eloquence by the Rev. Father Ferguson. Some of the remarkable features of this solemnity call for an especial notice. In the first place, from early morn Masses were said in the old church, where the majority of the parishioners, in obedience to the exhortations given them the preceding Sunday by their pastor, received Holy Communion as an act of atonement for all sins of irreverence that might have been committed in that time-honored place of worship, and of the longing for all graces therein received. Secondly, the day dawned bright and balmy and the whole day in the sun shone most pleasantly in an Italy-like azure sky, nowhere obscured by the slightest appearance of a cloud; and thirdly, from early morning till the town throngs of people, Catholics and non-Catholics, from the towns, cities and country surrounding Ingersoll, all eager to witness the imposing ceremony, and as their demeanor in the holy place testified, fervent in their prayers of invocation that the powers of the Most High would overshadow this new sanctuary and make it the abiding place of His love and the fountain spring of His mercies.

On the 19th January, 1884, His Lordship the Right Rev. J. Walsh, Bishop of London, transferred me to this parish of Ingersoll from Maidstone, to administer the parish during the absence of the pastor, Rev. B. Boutat.

JOS. P. MOLPHY.
Episcopal Residence,
London, Ont., June 12th, 1884.

Rev. Joseph Molphy.
REVEREND SIR,—By these presents you are appointed *vicarius ad vacationem*, pastor of the mission of Ingersoll, with the faculties herewith enclosed.

Given under our Hand and Seal, the day and year as above.

JOHN WALSH,
Bishop of London.

Father Molphy, since his appointment to Ingersoll, has done much solid and lasting work. The debt, which then amounted to \$10,000—a formidable sum indeed even for that mission—has been reduced by one-half. The Church has been improved by the introduction of a hot air furnace, and the sanctuary richly embellished. But Father Molphy, not satisfied with these improvements, had

long determined, if he could do so without adding to the church debt, to purchase for the Church of the Sacred Heart a pipe organ of size and volume in every way in accord with the other appointments of that beautiful edifice. By the generosity of one of his parishioners, Mr. Callaghan, a model Irish Catholic in every sense of the term, the purchase of Ingersoll was, some months ago, enabled to take active steps towards realizing his long-nursed desire. To-day the parish of Ingersoll rejoices in the possession of a magnificent \$2,000 organ, from the celebrated house of Messrs. S. R. Warran & Son, Toronto. The following is the specification of this splendid instrument:

- Compass of Manuals, C C to F—54 Notes, Compass of Pedals, C C C to G—20 Notes.
- 1. Open Diapason, metal, 54 notes, 8 feet.
- 2. Stopped Diapason, Treble, metal, 37 notes.
- 3. Stopped Diapason, Bass, wood, 17 notes.
- 4. Diapason, metal, 37 notes, 8 feet.
- 5. Harmonic Flute, metal, 37 notes, 4 feet.
- 6. Principal, metal, 54 notes, 4 feet.
- 7. Fifteenth, metal, 54 notes, 2 feet.
- 8. Saxony Flute, metal, 37 notes, 4 feet.
- 9. Trumpet, Treble.
- 10. Trumpet, Bass, metal, 54 notes, 8 feet.
- 11. Horn Diapason, metal, 37 notes, 8 feet.
- 12. Stopped Diapason, Treble, metal, 37 notes.
- 13. Stopped Diapason, Bass, wood, 17 notes, 8 feet.
- 14. Violin Gamba, metal, 37 notes, 8 feet.
- 15. Principal, Bass, metal, 34 notes, 4 feet.
- 16. Principal, Treble, metal, 34 notes, 4 feet.
- 17. Harp, metal, 37 notes, 8 feet.

His Lordship the Bishop of London, to prove as well his paternal interest in the progress of the parish, his appreciation of the efforts of pastor and people to liquidate the parochial debt, and place their church on a basis of financial security, kindly yielded to Father Molphy's invitation to preside at the blessing of the new organ, Sunday, the 26th of September, as the day fixed for the solemn ceremony. His Lordship, accompanied by the Rev. Father Coffey, arrived at Ingersoll on Saturday evening, and was the guest of the Rev. pastor through the winter season. On Sunday morning a heavy rain fell, preventing very many eager to witness the ceremony and hear the Word of God from His Lordship's own lips, from attending. The congregation was, however, large and very appreciative. High Mass *coram populo* was celebrated by the Rev. Father McCann, P. P., Ingersoll, in the presence of Toronto, assisted by Rev. Father Coffey, London, as deacon, and Rev. Father Brady, Woodstock, sub deacon. After the first Gospel, His Lordship the Bishop ascended the pulpit. He began by stating that as the unfavorable weather had kept so very many from attending, he would defer till the winter season the discourse he had intended preaching on that day and which was meant for a mixed congregation. The Bishop then read the gospel of the day:

And it came to pass, after that he went into a city called Naim; and there went with Him His disciples, and a great multitude.

And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother; and she was a widow; and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said to her: Weep not.

And He came near, and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise.

And he that was dead sat up, and began to speak. And He delivered him to his mother.

And there came a fear on them all; and they glorified God, saying: That a great prophet is risen up among us; and that God hath visited His people. (Luke vii. 11.)

The sight of a funeral was a sad but familiar spectacle in the history of the human race. Familiar, however, as it was, the sad sight never failed to move men's hearts and appeal to men's consciences. The thought was indeed unpleasant, but the sight of a human form about to be consigned to its cheerless habitation of clay, ever reminded the onlooker that his turn to receive the dread summons was surely and swiftly approaching. Death was not a natural condition of man, but the penalty of sin. By the hatred of Satan had death entered the world, and only after Adam's fall had God decreed, "Dust thou art, and into dust thou shalt return." Man had been created an immortal being—both as to body and soul—but through sin, committed by his own free will, he had forfeited this glorious privilege, and purchased death with all its sorrow and bitterness. The Bishop then feelingly portrayed the shocking spectacle that met the eyes of the Saviour of mankind at the gates of the city of Naim. A widow following the bier of a son, her joy and sweetness, her grief and support! Her mother's heart sick and sore, weary and overburdened! Her tear-filled eyes cast upon the earth now bereft of her only hope, her comfort and consolation! Her neighbors sharing in her sorrow, and in sympathetic whispers recalling the virtues of the deceased, for death obliterates the infirmities and brings into bold relief the merits of the departed! Their words of sympathy have, however, for that afflicted mother no other effect but to smite her heart still more poignantly with an unexpressed sense of loss. Jesus looks upon her and is filled with compassion. The tenderness of His Divine Heart ever easily moved by the sight of human sorrow and human suffering, was deeply moved by the sad spectacle before Him. Approaching the weeping mother, the Son of God, in accents of sympathetic pity, penetrated her inmost heart, said to her: "Weep not!" And then, amid the profound silence of the awe-stricken multi-

tude, He approached the bier and said, "Young Man, I say to thee, arise. And he that was dead sat up and began to speak." Such wonders none but a God could operate, such sorrow none but a God remove. Death was, indeed, terrible, terrible in every rank and condition of creation. There was a law to the extent of which human experiences were empty testified. It was thus that the nobler creature stricken by death, the more awe-inspiring did death appear. Man was the lord of creation. When death visited the noblest creatures of the animal kingdom it inspired fear and dread, but when man died, there was felt by the eye-witness a sense of awe impossible to describe.

Death smote the hearts and wrung tears from the eyes of the strongest men. The tears of a man were ever touching in the last degree. The strong man never wept but when deeply overcome by a sorrow or an affliction which could find no other expression. What, then, should we say of the tears of a God. Death is death, and death only that wrung tears from the Son of the living God. In the 11th chapter of the gospel of St. Luke they read the deeply touching event of the resurrection of Lazarus. The holy evangelist sets forth the grief of Jesus when told by Mary, the sister of Lazarus, of the death of the friend he loved so dearly. "When Mary, therefore, was come, where Jesus was, seeing him, she fell down at his feet, and said to him: Lord, if thou hadst been here, my brother had not died.

When Jesus, therefore, saw her weeping, and the Jews that were come with her, he groaned in the spirit, and troubled himself.

And he said: Where have you laid him? They say to him: Lord, come and see.

And Jesus wept.

The Jews, therefore, said: Behold, how he loved him!

If death was so moving and terrible as to draw tears not alone from the strongest and most hardened men, it was also grief-inspiring enough to cause even the Son of God to weep. Now death was of a two-fold character. There was the death of the body and the death of the soul. The first separates the body from the soul—the second the soul from its true life, which is sanctifying grace. The same law as to the gradation of awe and sorrow inspired by death applied to the human soul. If the body was so terrible so repulsive in death, the soul in mortal sin was infinitely more frightful to contemplate. The death of the body deprived man of all his possessions. Men labored and struggled to lay themselves up treasures on earth, their whole hearts set upon the acquisition of wealth, which they made the end of their life, and then, when death came, they were forever from gain and from wealth. Men, then, are so attached to filthy lucre that, could they do it, their treasures they would drag with them to the grave. But the decree of death on this point was inevitable. It summoned man to leave all behind, and that summons he had to obey. In the same manner, the soul in mortal sin was infinitely more frightful to contemplate. The death of the body deprived man of all his possessions. Men labored and struggled to lay themselves up treasures on earth, their whole hearts set upon the acquisition of wealth, which they made the end of their life, and then, when death came, they were forever from gain and from wealth. Men, then, are so attached to filthy lucre that, could they do it, their treasures they would drag with them to the grave. But the decree of death on this point was inevitable. It summoned man to leave all behind, and that summons he had to obey. In the same manner, the soul in mortal sin was infinitely more frightful to contemplate. 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