

## DIOCESE OF LONDON.

## EPISCOPAL VISITATION TO ST. AUGUSTINE'S, W.A.W. NOSH.

On Saturday forenoon, November 29th, His Lordship Bishop O'Connor, of London, was met at Blyth station by Rev. Father McGee, pastor of St. Augustine's, Blyth and Wingham, who drove His Lordship to St. Augustine, a distance of twelve miles, which in such fine winter weather, with splendid roads, and good horses seemed very short. Although it rained Saturday night and looked very gloomy, still the weather could not have been more desirable for the season than it was on Sunday. At an early hour on Sunday morning a long string of vehicles well filled with people anxious to be in time for the ceremonies were seen wending their way in the direction of the church. When the hour appointed arrived the church was well filled and before the ceremonies were over many were compelled to remain outside, unable to gain admittance to the church. At 10 a. m. the Bishop, standing before the altar, was beautifully decorated, requested those who were to be confirmed to come forward to be examined in the Christian doctrine. His Lordship commenced the examination of the children at 10 a. m., which lasted till 11:30. The children answered the questions put to them remarkably well, a circumstance which pleased His Lordship very much, as well as the pastor, Father McGee, who has been training and instructing the young ones all summer and fall. In the sanctuary we noticed Rev. Fathers McGee, pastor; Lotz, assistant; Corcoran, of Teeswater; and Dixon, of Ashfield. Immediately after the examination of the children the Bishop, preceded by a procession of priests and altar boys, came from the sacristy and went around the church sprinkling it with holy water and reciting the psalms and solemn prayers that are prescribed for the dedication of a church. The blessing of the church being finished, solemn High Mass was commenced. Father Lotz, of St. Augustine, celebrant, and Fathers McGee and Dixon, deacon and sub-deacon respectively. The singing was much admired, and was an agreeable surprise to many of the strangers present. The music was furnished by the St. Augustine choir, assisted by Messrs. Zuger and Dupp, of Wingham. Miss McCabe took great pains to prepare the choir, to enhance the beauties of the ceremony. The solos in the Mass were admirably rendered by the Messrs. Gibbons, Coyle and McGee, and by Messrs. Dupp, McCabe, Zuger and Gibbons. Immediately after the Mass His Lordship stepped to the railing and delivered a touching and earnest discourse on the Sacrament he was about to administer—confirmation—which would make those who received it zealous and faithful soldiers of Christ. After the confirmation services were over Mr. Richard and Prael read the following address of welcome and congratulation to His Lordship:

To Right Rev. Denis O'Connor, D. D., Bishop of London:

MY LORD—We, your faithful and devoted children of the parish of St. Augustine, feel honored and delighted by your presence amongst us to day, and we seize this opportunity to congratulate Your Lordship on your elevation to the episcopacy, as also to welcome you as our chief pastor to our parish. It is always a day of joy and gladness for loyal and devoted Catholics when they have an opportunity afforded them to welcome their Bishop, and especially so on an occasion of this kind, when he comes for the two-fold purpose, namely, of blessing their church and administering the sacrament of confirmation to the children of the parish. The glad tidings of Your Lordship's appointment to the See of London caused our hearts to beat with joy, and with good reason we may call ourselves happy because we are among those favored souls whom the Holy Ghost has appointed you to conduct on the perilous road which leads to eternity. We sincerely hope that you will soon avail yourself of the coveted privilege of bidding you a fond welcome, yes, a hundred thousand welcomes. "Blessed is he who comes in the name of the Lord." You come to us, beloved Bishop, in the name of our Lord Jesus Christ to bless our church, and to sign our children with the sign of faith, the seal of Christ's ownership. O old our Blessed Lord look'd with tenderness on the little ones. You, too, following His example while President of Assumption College, have said by your actions "Let the little ones come unto Me and forbid them not." May He who is of all friends the best, your forth choice blessings on your path through life. May your new mission as Bishop of this diocese be a garden of delights, yielding fruit in abundance for life eternal. In conclusion we assure Your Lordship that as Catholics it will ever be our greatest aim and ambition to co-operate heartily with Your Lordship in everything which you may undertake in the interest of religion in this diocese. With this assurance we humbly ask your Lordship to accept our heartfelt and sincere homage and pray that you may grant your episcopal blessing to ourselves and families.

Signed on behalf of the congregation: E. Brophy, E. McGee, P. Kearney, M. Leddy, P. Cammisa, J. Forth, P. Callaghan, John O'Connor, W. Brophy, M. McCabe, P. Nugent and A. McCabe.

The Bishop, having thanked the congregation for this expression of their loyalty and devotion, spoke in eulogistic terms of their hard working and devoted pastor, Rev. Father McGee. His Lordship also addressed the congregation at some length on what Christians must do to save their souls, and cautioned his hearers to avoid the awful vice of intemperance. His Lordship administered the total abstinence pledge to the boys who were confirmed till the completion of their twenty-first year. Vespers were sung in the evening at seven by Rev. Father Corcoran, of Teeswater. His Lordship was assisted at the throne by Fathers McGee and Lotz. The Vespers were sung by the Gregorian, and the litany was the Roman. Lambillotte's Tantum Ergo was nicely given by the choir. In fact, the choir rendered all the music very efficiently. His Lordship preached again at vespers to a large audience. He dilated on the sacred character of a church as compared with anything dedicated to God under the old dispensation. The Bishop

is an able and self-controlled preacher. He never misses the right word in speaking and his doctrine is worthy of the language. Before concluding this account of His Lordship's visit to our parish, I may be permitted to say that Rev. Father McGee, who has been our pastor only a little over two years, has, in that short period, furnished the parochial residence at a cost of over \$600, erected an altar in the church, of the Sacred Heart, Wingham, paid off a considerable portion of the debt on the Blyth church, and now has beautified and repaired our church at St. Augustine at the cost of over \$700. Father McGee is a hard worker, a good financier and a most exemplary priest. May he long remain with us our pastor to guide ourselves and families on the narrow road which leads to Heaven.

P. J. K.

## PARISH OF RIDGETOWN.

The traveller on the Michigan Central Railway is struck by the number of dusky villages and dreary adobe with which the road is dotted between St. Thomas and Windsor. This dull monotony is broken by the appearance of a bright little town about forty miles west of St. Thomas, known as Ridgetown. The Catholics of this place, like most of our co-religionists in the early settlement of this country, had many difficulties to contend with in keeping alive the faith and in the practice of their religious duties. When priests were scarce, and churches few and far between they had to travel many miles to the distant parish of Chatham to assist at the Holy Sacrifice of the Mass and to receive the sacraments. After some years spent in this way the Catholic spirit of the people of Ridgetown took practical shape, and the result was the erection of a modest little chapel about three miles west of the town, at a place known as "The Seventh." Here it was that many of those who now form the bone and sinew of the parish received the sacrament of baptism; and here, too, in the little cemetery adjoining, many of the old pioneers of the parish, after having received the last consolations of religion, were peacefully laid to rest.

About ten years ago the old frame church gave place to a handsome brick structure which now ornaments the western portion of the town. Owing to a want of funds the interior was not finished at the time. Besides the external portion of the building suffered considerable damage by the wear and tear of ten years. During the past few weeks the church has been under repair. The interior is now finished in a handsome fresco. The windows have been painted; and this work is so artistically accomplished that a casual observer might easily mistake them for the genuine stained glass. The painting and frescoing was done by Mr. Trato of Chatham. A handsome new altar has been erected, the handiwork of Mr. James O'Connor of Ridgetown. A beautiful statue of the Sacred Heart of Jesus and one of the Blessed Virgin occupy pedestals on either side of the altar. A new set of stations of the cross have been procured and a new organ.

The solemn ceremony of rededication of the church took place on Sunday last, His Lordship Bishop O'Connor officiating. What rendered this occasion especially interesting was the fact that it was the first visit of our beloved Bishop to this mission since his consecration. His Lordship arrived by the afternoon train on Saturday, and was met at the station by Father Quigley and a number of the parishioners. At 10:30 o'clock on Sunday morning commenced the solemn ceremony of the rededication of the church. High Mass was sung at 11 o'clock by Rev. Father Quigley. At the end of the first gospel His Lordship preached a beautiful and touching discourse on the sacraments. After Mass a number of gentlemen advanced to the altar railing, where, on behalf of the congregation, the following address was read to His Lordship by Mr. Lawrence McDonald:

To the Right Rev. D. O'Connor, D. D., Bishop of London:

MAY IT PLEASE YOUR LORDSHIP—On this, your first visit to the town of Ridgetown and this part of the parish in which it is included, we, the Catholics of St. Michael's church, express to you a hearty welcome. For many years we have heard of your labors in the cause of Catholicity, both as an educator and priest, and we heard with unbounded joy of your elevation to the See of London. While regretting to lose our late Bishop, and congratulating him on his elevation to the Archiepiscopal See of Toronto, our greatest recompense has been that his successor is one in whom we place implicit trust and confidence, knowing that for years you have been recognized as one of the most pious and learned ecclesiastics in the Province. We can only say that in this district we, your children, live in the most harmonious and love with those who, while Catholics, differ from our Catholic belief, and to whom, in a great measure, we owe the erection of this beautiful edifice, thus differing from the spirit which, we regret to say, exists in other parts of the country. This spirit of brotherly love and fellowship, while dear to our hearts, cannot but give pleasure to Your Lordship. The welcome extended to you in such poor language is sincere though brief, and we believe is shared in by our Protestant fellow citizens, who join with us in extending the hospitality of our town to you on this occasion. Not believing in self-praise, we still desire to say that you will find the Catholics of this part of the diocese as true to Mother Church as any you have the honor to preside over. Asking your benediction for us all and your playful good will towards our little church and beloved pastor, Father Quigley, we beg to remain, on behalf of the congregation and friends,

L. McDonald, E. Bowes, P. H. Bourque, H. J. McDonald, J. H. Tompkins, John McMahon, Patrick O'Neill, Michael Tompkins.

In the evening the ceremony of the erection of the Stations of the Cross was performed. His Lordship gave a learned and eloquent discourse in explanation of the beautiful ceremony. Seated in the sanctuary, besides His Lordship, were Rev. Fathers Cammisa, of Bothwell, and Henry, of Chatham.

The choir, ably conducted by Miss Mary Berhore, organist, was assisted by

Miss Mathews, the Misses Tompkins, Mr. Dilliot and Mrs. Jennings.

On Monday morning, after having said an early Mass, His Lordship took his departure, leaving behind him an impression on the people of Ridgetown of all denunciations which will not soon be effaced.

## ARCHDIOCESE OF TORONTO.

## REQUIRE MASS AT ST. BART'S.

The Bailiff Fathers of the city and a number of the clergy were united in a solemn Requiem High Mass at St. Bart's Church yesterday morning, it being the thirtieth day since the death of Rev. Chas. Vincent, V. G. His Lordship the Bishop of London was the officiating priest, assisted by Father Marjion as assistant celebrant, Fathers Telfy and McBrady as deacons; Father O'Donohue, deacon of the Mass; Father Guilane, sub-deacon, and Father Damouche, master of ceremonies. Among the prelates and clergy present were the following: His Grace the Archbishop of Toronto, Bishop O'Connor of Peterborough; Bishop O'Mahoney; Fathers Flannery, St. Thomas; Campbell, Alliston; McEvey, Hamilton; Gibney, Orillia; Rooney, V. G. Laborer, V. G. Egan, Thornhill; McMahon, Brighton; Cronin, Hamilton; Lawlor, Toronto; Cassidy, Barrie; Walsh, Toronto; McDuffin, Dundas; Feny, Brantford; Kiersey, Whitby; J. J. Picketing, Conway; Paschborough, O'Leary, Hamilton; Frisling, Sheehan; L. Hand, Davis. Mass was sung by the boys of the college, under the leadership of Father Chalmers.

His Lordship Bishop O'Connor, of London, who was a student at St. Michael's College some years ago, was given a public reception yesterday at the institution. A banquet, to which about seventy-five guests were present, was held, and His Grace the Archbishop presided. The students of the college presented Bishop O'Connor with a beautiful address, to which he made a happy reply, and concluded by securing the promise of a holiday for the boys. An address was presented by the students to His Grace the Archbishop, who briefly replied.—Toronto Globe, Nov. 6.

## THE ARCHBISHOP AND THE BISHOP.

The decision of the Archbishop of Canterbury in the trial of the Bishop of Lincoln, charged with having guilty of practices not warranted by the rubric of the Church of England, is not the least humorous part of this whole farcical proceeding. The solemnity with which His Lordship weighs the evidence and utters judgment upon the points raised by the anti-Ritualistic English Church Union is not the least humorous part of this whole farcical proceeding. The solemnity with which His Lordship weighs the evidence and utters judgment upon the points raised by the anti-Ritualistic English Church Union is not the least humorous part of this whole farcical proceeding.

The Bishop of Lincoln, in his eagerness to authenticate the alleged intimate relationship between the English Catholic Church and the Roman Church, had been led into more or less flagrant violations of the Catholic ritual. He not only borrowed certain rubrical practices from the Roman Church and introduced them into the services of his own as an integral part thereof, but he looked beyond, if not approvingly, upon the subordinate clergy who evinced a tendency to follow his example in this respect.

These things naturally excited the umbrage of the anti-Ritualistic members of his flock, who violently resist the High Church drift that has been so fatal to the harmony and stability of this sect of Protestantism. The laborious efforts of the Ritualists to establish the status of the Church of England claims to legitimacy of descent from the pre-Reformation Church of Rome have been offensive enough to the downright Protestant instincts of the anti-Ritualists, but the growing spirit which seeks to engraft upon the simple Anglican service new forms of ceremonial plainly imitative of Catholic ritual, has not only shocked the anti's, but alarmed and grieved them also. When, therefore, the Bishop of Lincoln, arrayed in the vestments of a Catholic celebrant, introduced innovations into the communion service which, with such necessary as lighted tapers and the making of the sign of the cross, the stern opponents of this Papistical departure enlisted the services of the English Church Union, which preferred charges against the Lincoln dignity of doing things and feigning his ministrations with signs and forms and ceremonial not warranted by the rubrics of his Church. To any one familiar with the diverging and conflicting views as to doctrines as well as rubrics which exist among the adherents of the Anglican Church, the determination of the anti-Ritualistic sticklers for simplicity to enforce their views is very interesting.

In his decision, the Archbishop of Canterbury finds the use of wine and water, when mixed before the act of consecration in the communion service, to be most "illegal." The taking of a position by the Bishop of Lincoln in which his back to the congregation is condemned as a very reprehensible rubrical infraction, while the practice of making the sign of the cross is severely criticised. On the whole, according to the Arch-bishop of Canterbury, the offending prelate seems to have violated the spirit of Anglican belief and wholly misinterpreted the sense of its prescribed forms of service.

But the question is, will the Archbishop's judgment avail? Will the Ritualistic bishops and ministers proceed to revise the cherished form of worship which they have gradually embellished with little additions from the ceremonial of the Roman Church? Or will they simply disregard the decision as they have previous ones of similar purport and go on imitating Catholic ritual in spite of all dissent?

It is an interesting situation because it shows the barrenness of Anglican claims and the total absence of authority to definitely establish the orthodoxy or unorthodoxy of the acts and teachings of its ministers.—Baltimore Mirror.

During 1889 the Catholic societies of Great Britain gave £10,000 in aid of Catholic foreign missions.

## IRISH CATHOLIC REPRESENTATION.

Quebec, Nov. 29th, 1890.

To the Editor of the Catholic Record:

SIR—Quebec, in his communication on the "Irish Catholic Representation" question, has advanced the theory that the English language is the mother tongue of an Irishman, or something like it, as he rails against the Hon. Mr. Sheehy for his attributed imperfection of English speech and his close relationship with the French-Canadians in his social and business life. Since when has proficiency in English been the test of Irish nationality? If this theory is to be accepted, then my grandfather (rest to his soul), who was born in Ireland, but who could think only in Irish—the Irish language—and could speak but very indistinctly a very few commonplace words in English, was not an Irishman. How many thousands, aye millions, of those whom we are accustomed to think of as Irishmen will have to be stripped of the title if this test is to be applied as a *sin qua non* of nationality. There is a gentleman holding a position in the civil service of this Province who bears the suggestive name of McCarthy. He is proud of his Irish name, but, according to the theory advanced by "Quebec," he can have no right to the title of Irishman, seeing that he does not speak a word of English. He was educated in France, lived long in that country, and French is the language he uses. There are hundreds of families bearing Irish names, spread throughout the parishes in this Province, whose only language is French and who are as thoroughly Irish in everything that goes to make an Irishman—love of the land of their fathers and fervent Catholicity; but forsooth because they harmonize with their French Canadian neighbors in their modes of thought and expression and do not form part of "the English speaking population" they are not Irishmen. English is no more the language of an Irishman than Norwegian is that of the Swede. Fortunately for England the vile persecutions of the penal days in Ireland succeeded in grafting the English language on the Irish stock; fortunately, inasmuch as the teachings of Catholic doctrine in that language and the assembling of English speaking congregations under the banner of the cross, all over the world, are due to the Irish spirit of Catholicity, which made use of the weapon the tyrants forced into their hands to spread the gospel in that tongue and confound their enemies by heaping coals of fire on their heads. But the possession of this English tongue was a sad drawback to the advancement of the Irish in this French Province. When being driven out of their own country by persecution, far from striking and in some sort of Christian sympathy, they landed in this country, they could greet their co-religionists and descendants of the same Celtic stock, those who were ever ready to receive them with open arms, simply with signs and gestures; those sympathizers were thrown aside, and the poor Irish immigrant fell under the guidance of others who through the means of a common tongue used them as buffers against the French Canadian, on every available occasion. Every vile deed done by an English-speaking person was attributed through this stand and test, to the Irish. Up till lately, and God knows even to this day, the baneful influence of the common English language acts as a heavy drag on individual Irishness in this Province. What the Hon. Mr. Sheehy, who was reared by a French-Canadian family, speaks French fluently and English but imperfectly, is he to be deprived of the title of Irishman because he did not happen to be reared by an English speaking family and spoke French not at all? I suppose we shall next be told that Mr. Chas. Fitzpatrick's children, whose mother is a French Canadian lady, will only owe their title to be called Irish as the test of their proficiency in English. The time has come, and I believe Mr. Chas. Fitzpatrick has struck the key note when the French Canadians should be taught to know that the English language is not the language of the Irishman. The dawn of better days for us of the old stock in this province will arise when we shall have thrown off the shackles which have so long bound us as one with the "English speaking population of the Province." MONTREAL.

E. B. A.

At the regular meeting of Shamrock Branch, No. 18, of Hamilton, held on Monday, December 1, the following officers were elected for the year 1891:

Chaplain, Rev. Father Halm  
President, James P. R. B. B.  
Vice President, Patrick Hagarty  
Recording Secretary, W. H. Jameson  
Financial Secretary, John P. Shaw  
Treasurer, Thomas J. O'Connell  
Steward (east end), Peter Cosman  
Steward (west end), Patrick Warren  
Marshal, Patrick Curran  
Assistant Marshal, Pearce Grace  
Messenger, Robert Ball  
Physician, J. C. McCabe.

And at the regular meeting of Sarafed Branch, No. 1, on Wednesday, December 3, the following officers were elected:

Chaplain, Rev. Father Brady  
President, James Henigan  
Vice President, P. McGee  
Recording Secretary, John Burns  
Financial Secretary, Daniel Galvan  
Treasurer, John Flanagan  
Steward (east end), A. M. Bawney  
Steward (west end), James Bishop  
Marshal, Patrick Dowd  
Assistant Marshal, Jas. Choseman  
Messenger, James Martin  
Physician, J. C. McCabe.

In all the large towns of France where garçons are kept, the French Bishops have determined to establish seminaries' homes where young seminarians who have been obliged to serve in the army will have the advantage of a Catholic club. It is expected that by this means the spirit of the seminarian training may be preserved, and as friends of the seminarians will be admitted to the club rooms, vocations to the priesthood will be increased rather than diminished by the late military enactments of the Chamber of Deputies, which were intended by the official rulers of France to be a deadly blow against clerical education.

The Rev. Father N. V. Barton, Oblate missionary at Conguawaga, has translated the Bible into Inroquois and is about to publish his translation.

SCHOOL MATTERS—While those out side the Catholic fold are working to injure the reputation of our Separate schools, it is well to inspect the work which our Separate schools are doing. Among the many creditable records we wish to call attention to the work accomplished in the Separate school, Port Colborne. At the recent July examination for entrance to High schools, five pupils from the Separate school wrote. Of these four were successful. This is a very creditable record, and we doubt if there are many schools which pass a larger percentage of pupils. This school is under the able management of P. E. Luby, who is a diligent, earnest and painstaking teacher.

Catholic young men who are out of employment would do well to communicate with Mr. Wm. H. Hughes, proprietor of the *Michigan Catholic*, 11 Rowland street, Detroit. He has published, giving a full account of the great Centennial celebration at Baltimore, which he has published, sells readily. It is a book which should be in every Catholic home. On reading it over people will be more than ever impressed with the conviction that it is a proud and glorious privilege to belong to the true fold of Christ.

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## TEACHER WANTED.

MALE OR FEMALE FOR SEPARATE SCHOOL SECTION No. 6, Hamilton holding 2nd or 3rd class certificate; duties to begin 1st January; send salary required, experience and testimonials to S. McORMICK, Sec. 2, RICHMOND P.O. 634 3w

## TEACHER WANTED.

FEMALE HOLDING A FIRST OR SECOND class certificate, for Catholic Separate School, West, Ont., for 1891. Application, with testimonials, will be received up to Dec. 20, 1890. Applicant to state salary required. None but an experienced teacher need apply; one capable of conducting a choir preferred. Address, REV. JOHN FLEMING, Sec. 2, Truro, Ont. 634 3w

## TEACHER WANTED.

MALE OR FEMALE FOR UNION S. S. School, No. 1, McKillop, holding 2nd or 3rd class certificate; duties to commence Jan. 1, 1891; salary and qualifications required. Address, REV. FATHER LAMONT, Sec. 2, Truro, Ont. 634 3w

## TEACHER WANTED.

A FEMALE TEACHER HOLDING A 2nd or 3rd class certificate, for Catholic Separate School, No. 6, Hamilton, N. S. & I., 1891. Send references and state salary. Address, REV. FATHER LAMONT, Sec. 2, Truro, Ont. 634 3w

## TEACHER WANTED.

FOR SEPARATE SCHOOL, NO. 7, DOVER. Must be capable of teaching both English and French. No salary experience and salary expected. Address, REV. FATHER LAMONT, Sec. 2, Truro, Ont. 634 3w

## TEACHER WANTED.

WANTED A TEACHER FOR SEPARATE SCHOOL, PARLIAM, holding second class certificate. Second class professional and one having experience preferred. State salary and send testimonials. Address, H. QUINN, Sec. 2, Truro, Ont. 634 3w

## TEACHER WANTED.

FEMALE TEACHER, HOLDING 2nd or 3rd class certificate, for Catholic Separate School, No. 6, Hamilton, N. S. & I., 1891. Send references and state salary. Address, REV. FATHER LAMONT, Sec. 2, Truro, Ont. 634 3w

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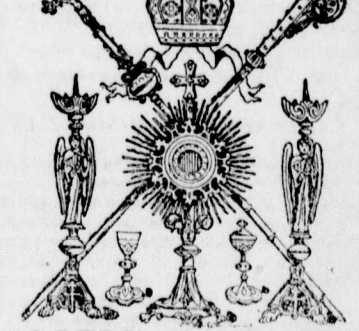
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