

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## DEDICATION AT OSHAWA

St. Gregory's Church Opened by  
Bishop O'Connor of Peterboro'.

ADDRESSES BY DEAN HARRIS AND  
VICAR-GENERAL McCANN.

At nine o'clock on Sunday morning last a special train left the Union Station carrying a large party of Toronto Catholics and other friends of Father Jeffcott who wished to attend the dedication and opening of St. Gregory's Church, Oshawa.

The ceremony was conducted by his Lordship the Bishop of Peterborough, accompanied by Very Rev. J. J. McCann, V.G., Very Rev. W. R. Harris, Fathers Jeffcott, Gallagher, Mulcahy and Reddin. His Lordship explained the nature of the ceremony about to take place, and the practice of the Church of blessing the temples of God and invoking His protection and favor upon the people who will henceforth worship in these temples. His Lordship pontificated at High Mass which was sung by Father Gallagher of Pickering, assisted by Father Reddin, deacon, and Father Mulcahy, sub-deacon. After the Gospel, Very Rev. W. R. Harris, Dean of St. Catharines, preached the sermon of the day.

Taking as his text the passage from St. Paul's Epistle to the Ephesians wherein husbands are enjoined to love their wives as Christ also loved the Church, Father Harris said it would be difficult to imagine any simile that could more adequately indicate the relationship between Christ and the Church than this reference to that most intimate of all human relationships, the married state. The Scripture story tells how when Adam was created, God cast him into a deep sleep, arising from which he found a being like unto himself, formed from his own side. Afterwards the ordinance had gone forth that a man should leave father and mother and all others, cleaving to his wife. This was the culminating act of creation. In the work of redemption, St. Paul finds in Christ's union with His Church a corresponding relation. From His side oozed out His sacred blood blessing all upon whom it descended. In this wise was the Church founded.

The Catholic Church is not to be regarded as an aggregation of men and women banded together because of their holding certain opinions in common. It is not a close corporation. It exists not for any predestined elect. It is for all and embraces all. It has its Judas to betray and its Peter to deny. Yet while its hand is reached out to succor all from the effect of human frailty, it is uncontaminated by wickedness. Sanctity is its inherent principle of life; sanctity is found everywhere in its operations, in its sacrifice, in its sacraments, in its institutions.

When Adam sinned, a change came upon the Universe. Justice at the throne of an offended God demanded the destruction of the disobedient creature. Mercy interceded in vain. It was then that Jesus Christ, God Himself, said that He would take the form of man who had rebelled,

that He would take flesh and suffer, that nails should pierce the flesh, and that as man's intellect had rebelled, His head should bear the crown of thorns, as man had sinned in all his being, His heart should be pierced by a lance in atonement. Holocausts and burnt offerings could not satisfy the justice of God; He would deliver Himself up that satisfaction might be complete.

As one instance of the sanctity of the Church's teaching it would be well to consider its position concerning this marriage relation to which St. Paul refers. If we but glance at the condition in the republic to the south of us we shall find judges and legislatures, upon the most trifling considerations, setting aside the command that no man put asunder such as God has joined together. "Until Death do us part," is the pledge made by man and woman in God's sight. But when trial and sickness have deprived the woman of the freshness and beauty of her youth, man is free in the eyes of these legislatures to seek another victim and to discard the one to whom he is sworn.

The Church protects the woman. It ministers proclaim that the Church of God knows no separation and tell the deserters that hell is open for such as are foresworn. The Church, as Christ left it, found woman the slave of man, a creature for him to play with. She has been raised up. The religion of Christ recognized the equality of her soul with that of man. God is looking down upon the iniquities now practised against woman, and the Church, His representative lifts up its voice unceasingly for her protection.

Another evidence of the sanctity of the Church consists in its directing spirit. The essential life of the human body is the immortal soul which God alone can destroy. So long as it remains there is life. So it is with the Church. The Catholic Church is not a mere set of men. The priests are not the Church; the Bishops are not the Church; the Pope is not the Church; we are all part of the great body of the Church, but the soul of this body is the Holy Ghost. Christ promised before His ascension that He would send the Holy Ghost, to teach all truth and to abide by His Church forever. Do we realize the effect of this statement? Has our Blessed Lord lied? If so, farewell to all religion. "Have a care," cried the Jew of old when they would put Peter and Paul to death. "If this religion is from God, we cannot destroy it; if it is of man, it will die of itself." He spoke wisely. The Church cannot die until the Holy Ghost leaves it. And we are promised that the Holy Ghost will abide to the end of time.

This then is the principle of holiness. But what of its application? Catholics believe that at the consecration a complete change of substance is effected on the altar, bread and wine becoming the body and blood of Christ. Non-Catholics profess to be unable to accept this, which seems to them a preposterous idea. They are in precisely the same position as those men of 2,000 years ago who refused to follow Jesus Christ on the same question. When he said, "Unless you eat my flesh and drink my blood you shall not have life in you," they,

well meaning, zealous followers, thought the Master had gone mad, and they went off and left him. But when Christ turned to Peter, and asked whether he too would go, he to whom was delegated the primacy of all who kept the faith answered by a declaration of unwavering devotion. This was the same Peter who, long after, when he stood aged and grey before the Roman tyrant, defied all terrors rather than renounce his crucified God.

It is because we believe in the real presence of God in our churches that we decorate these churches as best we can. Protestants sometimes marvel at the expenditure, but we say as Solomon said of the temple, nothing is too good for Jehovah. We are conscious of the presence of God in every particle of the bread of the communion, and every Catholic believes that whosoever approaches that communion unworthily eats judgment, that is damnation to himself. This could not be if it were mere bread, mere wine, it is the body of the Lord. The only marvel in our case is that we are not regarded ten times worse than we are. If a Catholic is not a saint it is his own fault.

The Catholic understands the rigor of the preparation for the approach to the Sacrament of the Eucharist. Our separated brethren, who are sometimes told strange tales of us, should be told that the confessional is no child's play. There a man lays bare the secrets of his soul, which no human force could drag from him. He becomes as the subject upon the dissecting table, there is no evasion, no concealment. He will not eat damnation to himself.

Why should not a Catholic be attached to his religion? Who can wonder that Catholics are devoted to the Church? Consider just one other evidence of the sanctity of that Church. What else could induce young, tender, noble minded women, who have been reared in an atmosphere of kindness, often of ease, to leave all their possessions, abandon all anticipations of happiness, and for what? To cool the fevered brow and cleanse the suppurating wounds of men, and what men, sometimes. This goes on in every city, seen by and known by God alone. There was a time when the world rang with the story of the deeds of Florence Nightingale. But the deeds which were a glory upon the brow of Miss Nightingale become as dwarfs when compared with the work done then and done now by the Sisters of Charity, unknown and unheralded. Where else can these things be found outside the Catholic Church?

In concluding his eloquent sermon, Father Harris took occasion to congratulate priest, congregation and townspeople upon the beauty and efficiency of the temple they that day dedicated to God.

His Lordship Bishop O'Connor also congratulated the people upon the success of their endeavors.

The collection, which was taken by Father Jeffcott and Vicar McCann, was a generous one.

The choir which was made up of members of Toronto choirs, under the leadership of Mr. F. A. Anglin sang the Kyrie and Gloria from Mozart's Twelfth Mass; the Credo and other

numbers were from Gounod's Messe Solenne.

Father Jeffcott is to be congratulated upon having brought his building operations to so early a conclusion. The Church, which was designed by Messrs. Post & Holmes, architects, of this city, is of the French Romanesque style of architecture, 120 feet long and 15 wide. The tower is 120 feet in height. The church will seat easily 500 people. It is illuminated by about 150 incandescent electric lights. All the windows are of stained glass, and the figures are of beautiful workmanship. They were made by McCausland & Son, Toronto. Another attractive feature is the handsome altar which cost several hundreds of dollars. It was made by R. S. William & Son, also of Toronto.

Father Jeffcott read in the evening the following letter from His Grace the Archbishop, dated at Caledonia Springs, Ont.:

"MY DEAR FATHER JEFFCOTT—I regret that I shall not be able to be with you on Sunday next to take part in the dedication of your fine new Church and to share in the joy of yourself and people at that memorable event. I need hardly say that I am absent not for pleasure's sake, but for the purpose of building up my health in order to the adequate discharge of my duties. I heartily congratulate yourself and flock on the great work your united efforts have accomplished, for you have built a house and a noble temple not for man but for God. The same spirit of self sacrifice and of generous zeal which the faithful and yourself have hitherto shown in this meritorious work will help and sustain you in the task of paying off the debt that encumbers the new temple. United action and constant effort will, with God's blessing, accomplish this result. I herewith enclose a cheque for one hundred dollars as my second subscription, having paid one hundred dollars on the occasion of the laying of the corner stone. I am glad to tell yourself and our people at Oshawa that my strength is fast returning. Commending myself to your united prayers. I am, my dear Father Jeffcott, Faithfully yours in Christ, JOHN WALSH,

Archbishop of Toronto.

Kind and affectionate remembrance to Bishop O'Connor and our clergy who will be present. J. W.

### THE MUSICAL PROGRAMME.

The musical programme was as follows, the choir being Miss Clark, Mrs. Petley, Miss McDonald, Miss Edith McDonald and Miss Elliott, sopranos; Miss Morton, Miss A. Murphy, contraltos; Mr. Kirk and Mr. Ward, tenors; Mr. Kelly and Mr. Anglin, bass.

### MORNING.

Kyrie and Gloria, Mozart's 12th Mass. Credo Sanctus Benedictus, Gounod's Messe Solenne. Offerory—Ave Verum, Gounod.

### EVENING.

Vespers, Gloria. Holy God we praise Thy Name. Deus In Adjuvatorum. Dixit Dominus. Salvo Maria (English). Sit Nomen Dominum, Cagliari. Not Ashamed of Christ, Mrs. Petley. Hymns—Ecco Panis, Donizetti; duet, Mr. Clark, Mr. Anglin. O Salutaris, Verdi, soloist Miss Edith McDonald.

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