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The Evening Journal.

Lewiston, Monday, May 5, 1873.

5 P. M. EDITION.



Le Rvd M. Hévey, premier curé de Lewiston.

NEW FRENCH CATHOLIC CHURCH.

Dedicatory Service—Description of the Church.

Five or six years ago a few Canadian French folk began coming to Lewiston; the numbers slowly increased, for several years. Three years ago, the immigration became more rapid, and a French Catholic Church was organized, which has worshipped in the old Church on Lincoln street, until Sunday. The French Canadians in this city now number 2,600, and more are coming daily. The starting up of new mills in a short time will increase the flock to 3,000.

The French Catholics now here, are generally gathered from a rural population. Rustic in their dress and habits, they are creditably sober and industrious, and rarely are engaged in riot or drunkenness. They have large families and believe with the old Patriarchs in *flocks*, for which they thank God, receiving *les enfants* as a token of Divine blessing. Hence the women are vigorous and the men industrious, having many to work for.

The French Canadians are polite, retaining the characteristics of their original stock. Their language is somewhat modified but still substantially French. Though living all their lives under English Government, a large proportion of them speak only French.

PAROISSE

CANADIENNE-FRANCAISE

The New Church Edifice.

Father Hevey started the church building enterprise by opening a Savings Bank in which he was allowed to use all but 10 per cent of the deposits for the use of the church. The system has worked well, and the subscriptions will enable him to meet the demands of depositors, who are secured by his private property and a life insurance policy of \$15,000. All the pews in the audience room are rented, and this evening, the seats in the gallery will be rented. Father Hevey will have an Assistant as the new church is not large enough for the flock. The Assistant will conduct services for a portion of the people at hours hereafter to be arranged.

The corner stone of the new edifice was laid July 7th, 1872, in the presence of an immense assembly. Aug 20th, work was begun on the superstructure which required 600,000 brick. The architecture is Gothic, and the dimensions of the church are as follows: Extreme length, 116 feet; transept 76 by 31, nave 32 feet wide; aisles 16 feet wide. The edifice is located on Bartlett street, on a commanding site and is a prominent building in the city. The audience room is completed, but the tower is not yet finished.

The edifice fronts south, with two entrances in the main facade. The chief entrance will be through the eastern face of the tower.

The exterior walls are decorated and strengthened by frequent buttresses. A profusion of granite trimmings are laid in the tower, the quoins, the buttresses and the windows—2400 cubic feet, in all. The main entrances are covered with pediments. The lancet form of windows and roof, as usual, reappear. The pediments are surmounted by crosses.

The top of the spire will be 160 feet above the underpinning. There are 114 exterior angles in the edifice!

The Dedicatory Service.

Whoever has taken a look at the dingy, melancholy, crazy edifice, in which the French Catholics have worshipped for three years, with hard seats cramming the floor and absolutely choking the low galleries, will appreciate the joy which the French folk feel on escaping from so lonesome a spot, to a bright, cheery and comfortable tabernacle.

— At 9½ o'clock, Sunday, our reporter follows a throng of neatly dressed people chattering in French, up Ash street. To all intents, one feels himself in a foreign city. There is the peculiar shrug of the shoulder, the light and trivial bearing, the inbred gallantry, the profound obeisance to the priest, the polite touch of the hat, the easy slipping of a foreign dialect off accustomed tongues.

The children are well behaved and form long processions on the sidewalk. The elders have well worn missals in their hands. The more pious are proceeding moodily or in wrapt contemplation, their lips silently moving or their fingers toying with their beads. One sees a cross now and then, but people toil up the hill with less difficulty than did the great Cross-bearer.

Arriving before the church, a dense throng of people is gathered. Here and there an acolyte in black gown and lace tunic is pressing through the crowd. Knots of French girls are chatting about the beauty of one another and of the edifice. A middle aged Frenchman, here and there, lights his pipe and gazes profoundly up at the bright quatrefoil window, and is evidently proud that his hard earned money helped to rear it.

Close of the Service.

At the close of the sermon the offertory is performed. The service closes with a generous collection for the church building fund. "Giving" is a part of the service.

The church will have two masses every Sunday, one at 8 and one at 10 A. M.; vespers at 3 P. M. The confessional will be attended every morning and Sunday night at 8, 9, and 10 o'clock. Every day low mass will be said at 7 o'clock in the morning.

—It is a strange and suggestive sight, these 2000 French people consecrating a church worth \$50,000, after living only three or four years in a foreign land and before they have homes of their own. Well does the Bishop cite it as an example. Yet the people regularly sacrifice for the church and are steadily reducing their debt.

—The congregation retires quietly. Five hundred pipes more or less, within a few minutes peacefully purr in the sunshine around the new edifice.

One hears the girls humming snatches of the mass. The Bishop converses freely with the people, looking benignantly about the crowd.

"Do you have much intemperance in your flock?" asks a stranger of *Père Hévey*.

"No Monsieur," says the *Père*.

"Do you preach against whiskey," the person continues.

"*Je ne vous ai pas compris*" he replies. (I don't understand you).

"Do you preach against drunkenness?"

"Oui, oui Monsieur," he quickly responds, "I preach against everything that is bad."

—There is a universal creed, which none can challenge and still be the priests of God.