

# The Catholic Register.

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

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## AT MASSEY HALL.

### The Anti-Remedial Meeting Not a Success.

## PARTISAN ORATORS

Were Entertaining to Disinterested Spectators.

But They Disgusted the P.P.A. Element—And the Proceedings Grew Very Dull—Some By-play Between Mr. Martin and Mr. Clarke Wallace—Dalton McCarthy's Idea of Finding a Ready-Made Party.

It was naturally expected that an effort would have been made on Saturday evening to reinstate the anti-Catholic hallelujah in the favor of Toronto. Many of the familiar faces of "Equal Rights" fame were arranged in the front row on the platform at Massey Hall, to give color to the "protest" against the "concession" of the majority in Manitoba, and understanding to the rank and file of the P.P.A., who might have been deceived by the profuse announcements that had appeared during the week concerning the absolutely "non-partisan" and entirely "patriotic" character of the demonstration.

At an early stage of the proceedings it was made apparent that the machinery of the meeting was not, according to the foregoing expectations, working properly.

The hall was filled, but by no means overcrowded. It was not to be compared with the Laurier meeting in the same hall a few days ago. Any one who knows what a Toronto mass-meeting is could see that this meeting had no special claim to hyperbated distinction. It is easy to fill Massey Hall when seats are free; so this meeting did not reflect any notable protest by the public of Toronto against the Remedial Bill.

The organizers of the meeting made a mistake. They should have advertised an anti-Catholic abolition. Then the stalwarts might have come in their war-paint, boiling, and prepared to blow off any quantity of steam in the name of "Equal Rights" and anti-Jesuit brimful fulmen. Looking back upon many an old-time "rally" of that kind in the Pavilion, Saturday night's meeting was simply remarkable for its dullness.

Instead of a pious prelude, commemorative of Derry, Aughrim and the Boyne, there was only the drowsy music of the organ, so that one might have mistaken it for an adjourned session of the Congress of Jesuit and Baptist ministers on the platform had other company than the worshipful worthies of Orange and P. A. lodges who flanked them on every hand. It was just such a meeting as an experienced politician try to keep away from; and the appearance of E. F. Clarke, William Mulock, M. P., Robert Jaffray and some others seemed to call for an explanation. The explanation came out before the proceedings were half through.

The Chairmanship of the meeting devolved upon E. F. Clarke and the Superior Personship upon Dalton McCarthy. The leader of the Third Party came in, thus ensuring a special ovation. He was cheered again and again until it looked as if the anti-Catholic element would break bounds and throw off all restraint in the name of "Equal Rights"; and Mr. McCarthy's allusion later on in the evening to the fact that they had no love for the Jesuits. The Chairman had no difficulty in seeing that the Superior Person was an expert at making trouble. So he was not going to give a lead in what he said. He tried the Superior Person was not going to allow that sort of thing.

Mr. Clarke was at great pains to point out that the meeting was a protest solely against Federal interference with the provincial autonomy of Manitoba. To make it quite clear he dwelt upon the Jesuit Estates question, and declared that the sacred right of provincial autonomy saved the Quebec law from Federal veto. So that those who refused to interfere with the province of Quebec at the time of the Jesuit Estates agitation were quite consistent in now refusing to interfere with the province of Manitoba on the same ground of provincial autonomy.

Dalton McCarthy lost no time in putting his veto upon the Chairman's view. He had been in favor of putting the veto upon the Jesuit Estates' Act. He had deserted the Conservative party for refusing to veto that measure, and he would do the same thing to-morrow if the occasion should again arise (great cheering). "I am opposed to interference with Manitoba," he said; "but it is not because of the sacred right of provincial autonomy. I agree that provincial autonomy is all very well up to a certain limit."

Here was a rift within the lute at the very start, and matters did not improve as the evening progressed. In fact there were no two orators on the platform who had not more or less contention between them. The audience grasped the situation easily. There was a very considerable amount of respectability scattered throughout the house, and if these men were desirous of making out a reasonable case against the Remedial Bill they were mistaken. There was so much political by-play amongst the partisans who did the talking that it could not be dignified. The result was that the audience became more and more impatient to approach the subject to-morrow, and even while Dalton McCarthy was talking people began to gather up their overcoats and cloaks and go out.

Had the meeting followed the lead given by E. F. Clarke it would not have been quite so successful a farce. The ex-Mayor started out ably. "We are opposed," he said, "to the coercion of our sister province of Manitoba, and this meeting has been called for the purpose of placing on record in the most earnest and emphatic, but still respectful manner our strong disapproval of the Remedial Bill now before the Parliament of Canada. We believe that the passage of that measure, if it does pass the House, which we sincerely hope will not be the case, would not be in the best interests of our fair Dominion, or promote that harmony and good fellowship between fellow-subjects of this Dominion of Canada which is so necessary for the well being and development of this great country."

William Mulock, who came next tried to talk straight to the line marked out by the Chairman. The principal statement he made of any interest was the verbal message he brought to the meeting from Mr. Laurier, who it subsequently turned out had not been directly invited to attend the meeting. This was the message prefaced by the casual remark of Mr. Mulock that before attending the meeting himself he had consulted his leader upon the point. Then Mr. Laurier said in the same spirit: "I approve of your going to that public meeting, and take from me, and deliver to them this message" (and here the messenger forsook the first person singular and continued in the third person) "which is to the effect that in his judgment he believes that the efforts of this committee is more powerful than the efficacy of force." (Loud cheers.)

And then Mr. Mulock proceeded to speak in the spirit of Mr. Laurier's message, pointing to the just treatment of the Catholics and educational matters in the remedial project.

"What can we do, as usual," he asked, "that Manitoba will do the same justice?" In the first days of his connection with Toronto University he continued to say, St. Michael's College appointed a committee and Toronto University appointed a committee with a view to affiliation.

"We met," said Mr. Mulock, "in a spirit of justice. We appeared at the honest purpose to reform principles, and the University found the spirit in which it approached the meeting was respected by the committee representing the Roman Catholic institution, and we were able then to establish a basis of union which has not been broken since from that day, and has, so far as I can see, given evidence of continued permanency."

Altogether Mr. Mulock's was a remarkably careful speech, and not in the least calculated to still the suspicions of the Conservative M. P. who followed him—Dixon Craig of East Durlham.

Mr. Craig looked the model of a political ingenuo. His appearance dazzled under the influence of the electric lights, and began by declaring that the scene before him was the grandest sight he had ever witnessed—ought, he said, to put back bones in any man; and, indeed, if it could put a back bone in Mr. Craig it must have been very potent in its effect. He had a hundred reasons for opposing the Remedial Bill. In giving his first reason he blundered upon the real explanation which was upon the whole to give him the most credit, the truth concerning the opposition to the claims of the Catholic minority in Manitoba.

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## ST. MICHAEL'S, COBURG.

Dedication of the New Church by the Bishop of Peterborough.

A Cobourg correspondent writes: Our little town has been somewhat excited during the past week or two, in anticipation of the dedication of the new St. Michael's church, which has just been completed, and which auspicious event took place on Sunday, 23rd. The ceremony was witnessed by a large number of the laity, and was conducted in the most impressive manner. The new church stands upon the east corner of University and Division streets, and occupies the site of the old church, which was destroyed by fire in 1870. It is a solid brick structure, 120 x 60, with a seating capacity of 800. It does not show to good advantage in its location, nor is it as large or imposing an edifice as the church now vacant. It was commenced nearly ten years ago, and the architect was Mr. Delecker of Peterborough.

His Lordship Right Rev. R. A. O'Connor, Bishop of the diocese of Peterborough, accompanied by Rev. Fathers D. Casey and W. J. Kelly, arrived on Saturday, and at an early hour on Sunday morning his Lordship offered up the Holy Sacrifice of the Mass. Before 10 o'clock, the hour at which the services were to be commenced, the church was filled to its utmost capacity, quite a large contingent of our separated brethren being mingled with the congregation, and among whom were Geo. Guillet, M. P., C. C. Field, M. P., his Worship Mayor Hayden, several members of the Council, and other prominent persons. Shortly after ten o'clock Bishop O'Connor, assisted by Rev. Father Kelly and Mr. John Ryan of St. Michael's College, Toronto, as Acolytes, entered the Sanctuary, and at once proceeded with the dedicatory services and blessing of the new church. Passing into the centre aisle and out of the main entrance, his Lordship went around the church, with his attendants, reciting the usual prayers; and having re-entered the sacred edifice, and passed up to the sanctuary, the Litany of the Saints was recited, after which the Bishop concluded the blessing of the church in passing around the side aisle and returning to the sanctuary, all the time reciting the usual prayers and invoking the Divine blessing upon the edifice and upon the people. In the centre aisle, Mr. J. B. Murray, late of Trenton, and a masterly sermon suitable to the occasion was preached by Father Casey of Peterborough, who took for his text the words of Christ from St. Matthew's Gospel, "I will build my church, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The collection taken up in aid of the building fund of the church netted over one hundred dollars.

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## RAISED TO PRIESTHOOD

Rev. C. J. Phelan Ordained at Peterborough.

His Lordship Bishop O'Connor. The impressive Ceremony Witnessed by a Large Congregation. Very Rev. Father Teefy Preaches an Eloquent Sermon.

At St. Peter's cathedral, Peterborough at 10:30 o'clock on Sunday morning the 10th, a large congregation that filled every portion of the edifice witnessed the solemn and impressive ceremony of ordination of a priest, when Rev. C. J. Phelan, son of Mr. Ed. Phelan, was ordained. The holy order of the priesthood. The congregation included a large number of members of other churches who were present as friends of the candidate for ordination. Rev. Father Phelan is a native of Peterborough, a young man who, before he undertook the studies preparatory to his advancement towards the holy orders which he has now received, had won the respect of all his acquaintances, and, therefore, has many warm friends in all denominations.

His Lordship Bishop O'Connor celebrated high Mass, clothed in full Pontificals. He was assisted by Ven. Archdeacon Casey as deacon, and Very Rev. Father Marjion, Provincial of St. Michael's College, Toronto as sub-deacon. The other clergy present were Very Rev. Father Teefy, principal of St. Michael's college, Toronto, Rev. Father O'Connell, Rev. Father Scullard, Rev. Father Fitzpatrick and Rev. Father Callanans. The musical portion of the service was in keeping with the impressive ordination ceremony. Mr. Miller's orchestra was present and assisted in the special music. Father's Mass was sung, Mrs. Geo. Ball taking the "Kyrie" solo, and Miss M. Hurley the "Credo" solo. "Veni Creator" was sung by Mrs. George Ball, Miss M. Hurley, Miss Mahoney and Mr. Mahoney. Mr. The. Dunn, who was in good voice, rendered "Pro Peccatis."

Upon the bishop and clergy entering the church his Lordship proceeded with the celebration of the mass as usual. The Tract, when having taken a seat in front of the altar, the ordination commenced. The candidate was presented clothed as a deacon, holding in his left hand a silver chalice, and in his right hand a lighted taper and in his left a purificator for binding his hands. He was presented to the bishop by the ven. Archdeacon, who testified, in answer to his Lordship's question, "Do you know if he be worthy?" to the worthiness of the candidate "as far as human frailty" would permit him to judge. The bishop then

addressed the clergy and people, saying: "Since the captain and crew of a vessel are by common dangers and interests equally concerned in her security, so should all who are bound together in the prosecution of the same cause be animated with the same zeal and influence with like motives. Nor is the custom instituted by our fathers a useless one, viz., that in the election of those appointed as spiritual captains or governors the people also should be consulted, inasmuch as the life and consecration of him who is to be ordained, might though hidden from the many, be known to a few. It is therefore more becoming, and even more agreeable for the people to obey him when ordained whose ordination they had previously sanctioned. In truth, as far as we are able to judge, the life and conduct of this deacon prove that he is worthy of promotion to the honor and dignity of the priesthood, since it seems pleasing to God; but lest the assent of one or of a few should be influenced by the voice of affection or friendship, the opinion of many is to be solicited, therefore what you know of his conduct and morals should be freely made known as well as your opinion of his merits. And in this testimony for the priesthood you will be very careful that your judgment be not dictated by favor or affection, but by the merit of the candidate. Should any one, therefore, have anything to say against his promotion, let him before God and for the good of religion come forward with all confidence and let him speak what he knows."

After a pause the bishop then addressed the candidate in regard to the holy office to which he was to be ordained, and admonishing him to preserve chastity unimpaired, lead a holy life, practice what he inculcated, and while he celebrated the mystery of the Lord's death, to endeavor to mortify in his own body all inclinations towards vice and concupiscence. The candidate then prostrated himself while the Litany of the Saints was recited, when the bishop standing with mitre and crozier blessed the prostrate candidate three times.

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## THE IMPOSITION OF HANDS

followed, the bishop first placing his hands on the head of the kneeling candidate, and the clergy silently doing likewise one by one in order of seniority. The bishop in front, and the clergy in semi-circle around the kneeling candidate, then, with extended hands, invoked God to multiply His heavenly gifts on the candidate. Then as the ceremony, which was said in Latin, proceeded, the candidate was invested with the priestly garments. The bishop, removing the stole from the candidate's left shoulder crossed it on his breast with the words "Receive thou the yoke of the Lord, for His yoke is sweet and His burden light." Then the bishop invested him with the chasuble, folded on his shoulders, saying "Receive the sacerdotal vestment by which charity is understood, for God is powerful to increase in this charity and every perfect work." After a prayer, the bishop intoned "Veni Creator Spiritus," and prepared to anoint the hands of the ordained. In anointing the hands with oil the bishop prayed "Deign to consecrate and sanctify, O Lord, these hands through this unction and our benediction. That whatever these hands bless shall be blessed, and whatever they consecrate shall be consecrated and sanctified in the name of our Lord Jesus Christ." The hands of the ordained were bound by the bishop and he was presented with a chalice containing wine and water and patens with a host, both of which he touched while the bishop said:—"Receive the power to offer sacrifice to God, to celebrate mass as well for the living as for the dead, in the name of the Lord." Mass was now continued as far as the Offertory and the bishop received an offering from the newly ordained priest with the usual ceremony. Mass was then continued, after which the bishop gave the priest communion. After a short admonition from the bishop the newly ordained priest then made a profession of faith by reading the creed. He then knelt before the bishop, who placed both hands on his head and said:—"Receive the Holy Ghost, whose sins you shall forgive they are forgiven them and whose sins you shall retain are retained." Then the chasuble was unfolded, the bishop saying "With the kiss of innocence may the Lord clothe thee." After which the bishop took the hands of the newly ordained priest between his own and said: "Do you promise to me and my successors to keep the laws of God and His commandments and obey His laws?" The ordained answered "I promise!" and received the kiss of peace from the bishop. The bishop then pronounced over the ordained a blessing. Mass was now continued to the Benediction when the newly ordained priest knelt and received the final injunction of the bishop.

## THE ORDINATION SERMON.

Very Rev. Father Teefy preached the sermon, which was an eloquent deliverance, appropriate to the occasion. He took as his text the words "Thou art a priest forever after the order of Melchizedek." It seemed to him, the speaker said, that the beautiful ceremony they had witnessed would be far more eloquent than any language that he could use on that occasion. It was a good object lesson, an object lesson not only to the bishop on his throne, or the clergy gathered round that throne, or to the young priest himself, but it was an object lesson to all brethren and to the young boys gathered in the sanctuary. From first to last, from start to finish it showed the anxiety of mother church for her clergy. "Do you think" said the church "this young man worthy?" After the archdeacon had testified that so far as he can judge the deacon is fit, then the bishop called upon the people if they had anything to say against his advancement that it should be uttered. The reverend speaker proceeded to outline the ceremony which had just been witnessed, and said thus we follow the whole ceremony. How significant? Significant because of the circumstances under which it has been performed. This young man, now Father Phelan, was born, was raised here. You saw him year after year; saw him as a young boy; saw him depart for college and return; saw him step by step advance to the altar, until he has the right to stand at that altar and call down the Son of the Most High in the mystic sacrifice. He congratulated the people of Peterborough. He congratulated especially the good father and mother, because they had looked forward to this day with prayers and hopes. But he could remind them of the mother of Zebedee, and said that while their prayers had been heard, they should not cease. They should pray on, pray with the mother of Zebedee, not that their son shall sit on the right hand or on the left, but that he

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