

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Facian, 4th Century.

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EDITORIAL NOTES.

WE REGRET very much that we will have to hold over a large quantity of matter, which reached us as we were going to press. It will appear in next issue.

REV. DOCTOR WILD, Congregationalist, Bond street, Toronto, paid London a visit last week. The Congregational churches are, in most parts of the Dominion, suffering from heavy weather. The preachers of that denomination are kind to each other when aid is sought to overcome the storm. The storm is usually of a financial character. The Congregational church of London, with the prefix "First," has been undergoing repairs—spiritually and financially. Some years ago Rev. Dr. Hunter took hold of the helm, and the little ship flew along, quite nicely for a while, delighting the hearts of the deacons and the mortgagés. A lull came, however. The contributions were of the chicken-feed kind, and the atmosphere over the First Congregational church looked exceedingly squally.

FORTUNE favored the Rev. Dr. Hunter, but he thought it was Providence. The muddy no-Popery stream came pouring along, and Rev. Dr. Hunter brought forth his little Congregational broom and helped the unlovely torrent onward. Crowds and collections shot up like meteors before his gaze. Through filled the church, anxious to witness the bombardment of the Vatican. It was a vigorous one. The Pope, Popery, Bishops, priests and people were held up to the gaze of his audience as subjects for derision and condemnation, with the result that feelings far removed from those which should animate Christians were for the time implanted in many minds. Catholics were looked upon with distrust. Silly people believed that they were no better than they ought to be—that they could not be trusted—that they were awaiting the opportunity to destroy civil and religious liberty, and that every sort of danger surrounded the State because of their presence in the community.

TIME works changes. Mr. Hunter's day of recollection and humiliation at last arrived. The anti-Papal crusade became tiresome, and the worshippers clamored for something new. Rev. Dr. Hunter had nothing new to offer, and consequently he had to search for a divine call elsewhere. It came from Illinois, and he went.

REV. DR. HUNTER'S shoes were immediately filled by a Rev. Mr. Neill. Rev. Mr. Neill believed he had a divine call to occupy Rev. Dr. Hunter's shoes. He stepped into them on probation, but did not wear them long before most scandalous rumors were put into circulation as to Mr. Neill's character. Investigation proved that he was a notoriously bad man, and he took flight, as fast as a homing pigeon, back to the shelter of the stars and stripes.

A NEW pastor has now been provided, and we trust, for the sake of our common Christianity, as well as for the sake of peace and good will in our community, he will take to heart and profit by the lessons of the past. A very unfortunate beginning, however, was made in the new series, for which, we fancy, the deacons, and not the pastor, are mostly to blame. In sending an invitation to the biggest and most impassioned joker of the Bond street Congregational Church, Toronto, we far they overlooked the man's real character while entertaining the hope that he would draw well. He did draw—but he was discredited. His first sermon consisted of happy bits and his second one was a political harangue. The National Policy, the C. P. R. and our trade and commerce came in for high praise, and we were assured that we had the best and the happiest as well as the most prosperous country in the world. This may or may not be so. It is a matter for politicians to discuss. We merely desire to remark that it appears to us to be absolutely disgusting to hear subjects of this sort dealt with in what is claimed to be a Christian church. After pointing out the glories of our Dominion, the preacher warned his hearers to be on the alert against the foreign enemy—meaning, of course, the head of the Catholic Church. Seated on the throne of Peter is a saintly old man. Every fibre of his frame is animated with thoughts of the heavenly order. His mind is stored with designs to make the world better and purer and happier. He is the friend of true liberty. He is the friend of God.

as he is God's Vicar on earth. It is God's work he is engaged in. He is the foe of sin and supplies a balm for every sorrow. He is the sentinel who watches well and guards most zealously the law which the Crucifix laid down for our guidance. This man, we are told, is the foreign enemy, against whom we are to fight. No, no, Dr. Wild, Leo is not the enemy against whom we are to be on our guard. The one most to be dreaded comes from your own household. Take the followers of Leo from out the Dominion and how long would it be before thousands of families would be scattered and disgraced by the Divorce Court? The conservatism of the Catholic Church is our greatest glory, and our greatest security against sin and sorrow. God help Canada where it is governed by the Wilds and the MacVicar and the Carman!

THE Mail of Toronto is very much troubled because a certain Rev. Francis Penzotti, a clergyman of the Methodist Episcopal Church, and an agent of the American Bible Society, has been incarcerated in a Peruvian prison. If Mr. Penzotti has a very unruly tongue and says vile things about the Catholic Church, in a Catholic country, he need not be surprised if he be sent to jail. In every country in the world there is a law to punish libellers and scandal mongers. Mr. Penzotti can scarcely make the charge that he has been punished because he was a Protestant and preached Protestant doctrine, since we are told in the Mail article that the Church of England has held services in Callao for the past twenty years without interference. This fact will serve to prove that Mr. Penzotti does not know how to behave himself like a gentleman, and consequently got himself into trouble. That is all. A few years ago, in our good Protestant city of London, several members of the Salvation Army were prosecuted by Protestants and sent to jail by a Protestant magistrate. Their proceedings were deemed a public nuisance. We feel assured that Mr. Penzotti has been locked up for the same reason.

"FLANEUR," in the Mail, hastens to assure the world that Mr. Parnell's crime against morals has vindicated the London Times, and that its character has now been satisfactorily rehabilitated. We cannot conceive by what course of reasoning this snatcher-up of unconsidered trifles arrives at this conclusion. It does not follow that because he thinks so his readers will agree with him. The Times can never again be the paper it was before the Forgery business, nor can the Mail ever occupy the position it held in Canadian journalism before the historic occurrence of attempting to buy up the Ontario Legislature took place. The Times and the Mail are very much alike in one respect—both have smirched reputations which all the soap Mrs. Eve ever made could not wash clean.

MR. ENOUGH, the clown of the Ontario press, is particularly bitter in his little Grip against Irishmen and Catholics generally. No doubt the dumpeasy constituency for which he caters will enjoy a laugh at his productions, but the better class of our people will look in vain in his paper for genuine wit and humor. Grip is simply coarse, savage, stupid and vulgar. That is all.

"FAIR PLAY RADICAL" writes to the Orange Mail that a certain priest in Ireland used some intemperate language at a meeting recently held in Cork. This, we presume, is intended as proof that the people are not fit to govern themselves. Were we to adopt this principle, as regards preachers, Canada should at once be set back about a century, and made to take its laws from Downing street. "Fair Play Radical's" logic and sense of justice finds a parallel in the productions of that other writer in the Mail, who signs himself "Flaneur." Both are engaged in the unlovely and cowardly work of sitting behind a stump firing poisoned peas from pop guns at the Home Rule party. "Fair Play Radical" is probably a retired proctor or a disabled and penolenced geeler. It would be interesting were he to come out of his hiding-places and give us his real name, if he has one.

THE Montreal and Ottawa Presbytery has unambiguously adopted a resolution advising all educational institutions to refuse to accept a share of the appropriation made to the Protestant Committee of Education out of the Jesuit Estates fund. If the educational establishments stultify themselves by acting on this advice, we presume that none but themselves will be the losers. The matter has certainly been pretty thoroughly discussed, and by bringing it up in this form the Presbytery shows its anxiety to govern the Province of Quebec, as the General Assembly virtually asserted already that the Protestant

minority ought to be allowed to do. But not having before their eyes the fear of Mr. Dalton McCarthy's threatened bullets, the majority of the people will not submit to any such arrangement. If the educational establishments refuse the money, they can be left to do without it. The minority in Quebec which is making all the fuss about this \$300,000 is so contemptible that it cannot elect a single representative even in the Protestant constituency of the Province.

THE Life of Christ by Rev. Father Ditton has attained such popularity in France that already more copies have been sold than of any other book, in an equal time, with the exception of a very few works of fiction. It is a book of great research, and is a complete answer to Ransan's infidel work of the same name. Father Ditton made several voyages to Palestine in order to test the truth of topographical and other facts which are stated in the work, and his publication has the cordial approval of Pope Leo XIII. He brings to bear upon his subjects all the power of modern criticism. The great success of the work is an evidence of the strong interest felt by the French people in the subject of Christian evidences, notwithstanding their apathy in allowing an infidel Government to rule the country. The sale of the book has already reached twenty thousand copies, though its price is four dollars.

It is stated in a cable despatch that on the occasion of the beatification of Christopher Columbus the Pope will address a pastoral letter to the Catholic bishops of Italy and America. It is not at all certain, however, that the beatification will take place at all, and the statement may be presumed to be one of the fruits of the fertility of the imagination of the Roman correspondent of the press.

THE Very Rev. Dean J. J. McCann, of St. Helen's Church, Toronto, has been appointed rector of St. Michael's Cathedral, Toronto, to fill the vacancy caused by the death of the Very Rev. Jos. M. Laurent, V. G. Dean McCann is well known as an eloquent and able orator, and as he is universally popular he will be undoubtedly welcomed to the Cathedral parish. The Very Rev. Dean Cassidy, of Barrie, will succeed Dean McCann in St. Helen's parish.

A PRESS despatch from Ottawa states that "Mr. A. J. Horan, of the Department of Justice, is about to resign his position in the Secretary's office and join the Capuchin Order. Mr. Horan, it will be remembered, recently left St. Alban's Anglican Church, of which he was a leading member, and entered the Catholic Church, connecting himself with the Basilica, where he was baptized, Sir John Thompson being his sponsor, and later with St. Bridget's, the new Irish Catholic church. He is inclined in joining the Capuchin Order by a desire to devote his life wholly to the cause of religion, and will be the first Canadian to enter the Order, the monastery here being the first established in America."

It is exceedingly difficult for us, living as we do under a popular Government, to understand why it is that in France and Italy the real Catholics, who are undoubtedly both numerous and influential, are so apathetic as to permit Infidels and Freemasons to rule both countries. There are indications, however, that in Italy a Catholic party is about to be started for the purpose of putting a stop to the open acts of robbery which the Government is perpetrating every day upon the Church. It may be that a Catholic party in Italy will not be very strong at the outset, but its strength will increase rapidly, and we have no doubt that its efforts to improve the position of the Church will in the end be crowned with success.

It was stated recently that a whole parish in Italy, dissatisfied with their priest, had become Lutheran. The parish was merely a so-called Old Catholic small congregation which had rebelled against the Church along with the Dollinger-Hyacinthe schismatics. But there is now the glad intelligence from Cologne that three hundred and ten persons who had formed an Old Catholic congregation at Kappel on the Rhine since 1870, and had been given possession of the Catholic Church by the Government of Baden, have returned en masse to the faith. The Church will be reconsecrated by the Archbishop of Freiburg, and will be once more added to its original purpose.

The enemies of religion in Vienna, composed of Jews and Infidels, and ruling the city, have for several years secularized the schools, on the pretence that

the teaching of religion and the presence of crucifixes in the schools were an outrage against the consciences of Hebrews and all unbelievers in Christianity. The present Municipal Council has restored the crucifixes, voting a thousand florins for this purpose, a sum equal to about \$500. The schools have also resumed religious teaching, and the scandal which has so long disgraced the capital of Austria will no longer exist.

THE Czar of Russia has discovered that he is not so autocratic as he imagined himself to be. His edict of persecution against the Jews has already driven many thousands of that race out the Empire, but he has been brought to a sudden check. The Jews control the financial matters of all the great powers of Europe through their control of the banks, and the brethren of the exiles from Russia resolved to make the Czar feel the weight of their wrath. It was through the Barings Brothers of London that much of the financial operations of the Czar were conducted. Through them loans were negotiated and with them Russia deposited a large amount of money. The recent financial troubles of the Barings are now said to have been caused by a Jewish attempt to bring them to bankruptcy, whereby Russia would have suffered severely. The plot was not successful as was desired, but the Czar was so terrified by it that he has now ordered that the decree against the Jews be suspended for three years. He hopes thus to conciliate the Hebrews again, that he may not be brought into the same danger from which he so narrowly escaped.

NOMINATIONS for the election of members for the Ontario Legislature were held in North and South Norfolk, North Perth, and East Durham, on Friday the 18th inst. In East Durham, Mr. George Campbell was elected as an Equal Righter at the general election, but was unseated. He is again nominated, being opposed by Mr. T. B. Collins of Milbrook, who runs on the Meredith platform of opposition to Catholic education. It matters very little to Catholics which of those candidates may be elected, though, weighing all the circumstances, we would prefer to see the lone Equal Righter in the House, rather than to strengthen Mr. Meredith's insidious and mean policy of trying to destroy our Catholic school system by starving out our schools. We hope the Equal Righter will be elected. In the other three constituencies there is no doubt how honest electors should vote, whether Catholic or Protestant. Mr. Mowat's government has been honestly conducted in the interest of the whole Province, and we hope that in all the constituencies the Catholic vote will be given to the Government candidate.

A MESSAGE FROM FATHER CRAFT DIRECT.

New York Freeman's Journal.
Pine Ridge, January 13, 1891.
Mr. Austin E. Ford, Editor New York Freeman's Journal:

MY wound feels considerably better and I may recover. Am very happy. I authorize you to contradict for me in my name, through the press, the reports in circulation that blame the army for the sad tragedy at Wounded Knee Creek. Those reports do grave injustice to our soldiers and are instigated by those adverse to an honorable settlement of the present trouble, and hostile to the desire of every true Indian, that they be permanently separated from the charge of the Indian Bureau to the War Department. It is only by such a transfer that the Indians can expect just treatment.

The whole trouble originated through interested whites, who had gone about most industriously and misrepresented the army and the movements upon all the agencies. The Indians were, in consequence, alarmed and suspicious. They had been led to believe that the true aim of the military was their extermination. The troops acted with the greatest kindness and prudence. In the Wounded Knee fight the Indians fired first. The troops fired only when all, and know from an absolute knowledge of the whole affair whereof I say. The Indians state the case just as I do. I have every proof at hand and when able will forward full statement and documentary evidence.

REV. FRANCIS M. J. CRAFT.

The Catholic Directory of Great Britain for 1891 states that the Cardinal Archbishop has under him 14 suffragans. In Scotland there are two Archbishops and four Bishops. In the provinces of England, Scotland, and Ireland there are 41 Catholic prelates. The Catholic baronets number 33, and of the Privy Council nine members are Catholics. Of the 76 Catholic members of Parliament only five sit for English constituencies. The number of the priests is 2,800, more than double the number of clergy doing duty within the Catholic hierarchy was established forty years ago.

A community of nuns of the Order of Painful Compansions of Jesus will be established in Lebridge, in the diocese of St. Albert, N. W. T.

ARCHDIOCESE OF TORONTO.

The Catholics of Weston assembled in the vestry of their church on Wednesday evening, the 14th inst., to bid farewell to both of their priests, who have been transferred to other fields of labor. The meeting was opened by the chairman, Mr. Leonard, who stated the object of the gathering, and, in behalf of the congregation, said he deeply regretted the departure of the Very Rev. Father McCann, after being so long in their midst. Mr. Gidding then read the following address:

To the Very Rev. Dean McCann:

VERY REV. AND DEAR FATHER—It is with feelings of the most profound regret that we, your parishioners of Weston, learn of your removal from our midst. The interests of the church that you have ministered to, and in behalf of the congregation, said he deeply regretted the departure of the Very Rev. Father McCann, after being so long in their midst. Mr. Gidding then read the following address:

The following is a brief summary of the reply made by the Very Rev. Father McCann:

DEAR FRIENDS—I most heartily thank you for the very kind words you have addressed to me, for I feel I do not deserve to be spoken of so highly, and I attribute it, not so much to my own merit, as to the office I hold and the devotion of the Catholic people to their priest. I thank you, my dear friends, most sincerely for the kind feelings you have manifested and also for the valuable presents which you have bestowed upon me. It must at this time require a great effort on your part to present me such a gift, as you have just given me a handsome offering at Christmas, but it is an indication of the true Catholic spirit of the people of this parish. The great love you have for your faith, and your true respect and reverence you always had, and now openly display, for your pastor. I have been eight years amongst you, which is a long time—the longest I have spent in any parish—and in that time the relationship of priest with people has been very close. During that time you have called on me to baptize the young, at other times to unite young men and women in the holy bonds of matrimony, and, perhaps more frequently, going to your own homes to visit the sick and also offering up for you the Holy Sacrifice of the Mass—all go to show the close relationship between priest and flock. This beautiful desk you have given me I will care in doing so it will recall to mind the kind people of Weston. You may rest assured you will not be forgotten, and, although away from you, I will not forget you when offering up the Holy Sacrifice of the Mass. In conclusion I thank you again sincerely and cordially for the sentiments of affection to which you have given expression and also for the valuable present which you have so generously given me. God bless you, my people.

The chairman made a few remarks, and stated as well as being Very Rev. Father McCann we were also to lose Father McPhillips. He was also very sorry for his departure, for it was like losing father and mother all in one day. Miss Dolite Burke went forward and read an address to the Rev. Father McPhillips, in behalf of the young ladies of the parish. It was as follows:

Rev. Father McPhillips:

DEAR REV. FATHER—We have assembled here on this, the eve of your departure from our midst, to express, in a diminutive degree, our sincere devotion and attachment to you. But a short time has elapsed since first you came amongst us; but time will not efface the affectionate relationship we already bear to you. During this time you have proved to be a kind, zealous pastor, looking carefully after all our wants, both spiritual and temporal; and these facts will ever be held as sacred memories by the people of Weston. You have endeared yourself to us in your every act and word; but God, in His infinite wisdom, has called on you to leave us. May heaven's choicest blessings descend upon you and may you be long spared to discharge your duties and continue your labor of love in your new home, in the heartfelt wish of the young ladies of the parish. Before bidding you farewell we ask you, Dear Rev. Father, to accept this token as a slight token of our esteem.

Miss Teresa Maher stepped forward and presented the Rev. Father with the following: The following is a brief summary of the reply given by Rev. Father McPhillips: MY DEAR FRIENDS—I am entirely taken up by surprise, as I merely came here to witness the presentation to the Very Rev. Father McCann and to bid you farewell, but I did not expect that I would be called on to take a part. I thank you very sincerely for this unexpected kind address and present which you have given me. I must say I think you have poured too freely kind words upon me, and I had no idea that for the short time I have been amongst you I had gained such a warm spot in your affections. My dear friends, this to a young priest is a great encouragement, for, knowing my work is appreciated, I will endeavor to go on in the same way in my new parish, and if I please them as I have you I will feel that my work is well done. I again thank you sincerely for your gift and the good wishes expressed in the address. I will ask you, my dear friends, to remember me in your prayers, and I will ever remember my kind friends in Weston.

Another friendly farewell. The parishioners of St. Helen's availed themselves of the opportunity on Friday evening, the 16th, in the presbytery on the removal of the Very Rev. Dean McCann to the Cathedral, to present him with an address and a purse, as a token of their esteem, and regret very much his departure from amongst them. Mr. John Woods made the presentation and read the address, which was as follows:

To Very Rev. Father McCann, Dean of Toronto: VERY REV. SIR—We, the undersigned parishioners of St. Helen's Church, on the occasion of your severing your connection with our parish, wish to give expression to our feelings of respect and good will towards you and to place on record our sincere appreciation of your services and our regret at your leaving us.

It is now nine years since the beginning of your incumbency, and during the entire time we are glad and rejoice that only the most pleasant relations have existed between us. We have ever found you kindly in your every action and always ready to promote the best interests of the Church.

It is within the memory of all of us when our church was but a small insignificant building, without any school or priest's house, and it is due in a large measure to your untiring energy and zeal that the present three handsome structures are in existence.

In leaving St. Helen's, to fill a higher position at the cathedral, be assured that you carry with you the well wishes of the entire parish, and that though our connections are severed the parish will ever remember your many sterling qualities and cordial kindness, which have contributed to the advancement of the church, and we hope, to the spiritual good of the people.

We beg to remain, Very Rev. Sir, on behalf of St. Helen's parish, John Woods, chairman; Allan McDonald, Theo. O'Neill, M. Boland, M. J. Woods, F. F. Mallen, V. P. Fayle, W. H. Ray, J. Louis Woods, Arthur Leonard, Thos. Ryan, P. Simons, John Maloney, Christopher Langan, P. J. Dolan, Recording Secretary.

Called away. The members of Branch 111 C. M. B. A., availed themselves of an opportunity in the presbytery at St. Helen's, on Sunday evening, the 16th, on the removal of Rev. Father McPhillips to Orangeville, to present him with a purse and an address, which was presented and read by P. J. Dolan, Recording Secretary, as a token of their esteem, and regret very much his removal from amongst them, as being the organizer and first President of Branch 111, C. M. B. A. The address is as follows:

To Rev. H. J. McPhillips, P. P., Orangeville, Chairman of the C. M. B. A.: VERY REV. AND DEAR FATHER—We, the members of the C. M. B. A., Branch 111, wish to express to you the deep regret we all feel at your departure from our midst. A year ago this Branch was only spoken of as something possible; now it is regarded on one of the prominent Branches of the city. This success is in a very great measure owing to your untiring zeal for its welfare.

We wish to put on record our high appreciation of your activity in organizing this Branch and of the able manner in which, as first President, you presided over its meetings during the past year. Though sorry to lose your valuable aid and guidance, we see in your appointment to a parish a recognition of your worth, and we beg to tender you our congratulations in the honor which our illustrious Archbishop has conferred on you.

May success crown your efforts in your new home and may you, while discharging the sacred duties of your calling, still find time to foster and spread the benefits of the C. M. B. A. Be assured, though separated, we will ever have a warm corner in our hearts for you and often ask our Heavenly Father to bless you.

In saying good-bye we beg your acceptance, Rev. and Dear Father, of this purse as a slight token of our deep and lasting esteem. VERY REV. DEAN McCANN, President. JAS. FERGUSON, Vice-President. P. J. DULAN, Recording Secretary.

A cable despatch states that Cardinal Gibbons has written an important letter to the Pope on the school question in the United States. It is added that the letter has some bearing upon the celebrated educational discourse delivered at Milwaukee by Archbishop Ireland.

Twenty thousand French workmen have already enrolled their names to go on a pilgrimage to Rome next summer. Cardinal Langenieux is to be the president of the pilgrimage, and a committee of Bishops will manage its details.

Fifty Jesuit priests from the single Province of Lyons, France, have gone to the Eastern missions of Syria, Egypt and Armenia during the past year.