

# The Catholic Record.

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

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## EDITORIAL NOTES.

It has been announced that Rev. W. H. Porter, Baptist, London, has engaged the services of Rev. Justin D. Fulton, Baptist, Boston, to preach at the anniversary service of his church on the closing day of the year. Rev. Mr. Fulton, Baptist, was here some weeks ago, and Rev. Mr. Porter, Baptist, found him an attractive and drawing institution. He played the anti-Popery card vigorously. He did not ascend to the sublime at all, but revelled in the ridiculous and the dirty; and truth was smashed to atoms. But what matter! The crowd came and saw and heard and pitched their pennies on the plate. Rev. Mr. Porter, Baptist, is a live preacher and full of business.

He must follow instructions. His lay employers must have money to meet expenses. They are businessmen; and probably the bargain between the party of the first part and the party of the second part would read like this: "Make money! make money! by preaching the gospel if you can; but make money anyway." Preaching the gospel of Christ falls to fill the pews and the gospel of hate and lying holds the fort. It is with sorrow we write in this wise of fellow citizens run mad. Far better would it be were the minister and managers of the Baptist Church to take out the pews and convert the building into a roller rink than degrade and degrade it by such exhibitions as Rev. Mr. Fulton, Baptist, supplies.

A word about the first entertainment given by that preacher. We were more than surprised to notice that Dr. Leonard, American Consul, took an active part in the proceedings of that peculiar gathering of peculiar Baptist Christians. Just before the close the Doctor harangued the multitude to contribute liberally in aid of Rev. Mr. Fulton's mission. He became warm as he advanced, and boldly called for one dollar contributions. "All who will contribute one dollar," said he, "will raise their hands." A pause. Not a hand. The doctor became red hot. Putting on a liberty-pole fervor, again he advanced to the front. His appeal was terrific. All the grand, high sounding phrases which flow in torrents at the wigwags, during an election, came forth in a Johnstown flood, tumbling and tearing everything in the way. The peroration was like the fall of Pompeii; closing with a touching exhortation to all to contribute the small sum of one dollar towards the glorious mission of Rev. Mr. Fulton, late of Boston. A pause. Not a hand to the front of him, nor to the right, nor to the left of him. He turned about in despair and distraction. What! Is it possible? A hand loomed up before him. It was a hand, truly, and the arm that bravely rose it upward was that of the Rev. Mr. McGillivray, Presbyterian. New life seemed to animate the doctor, and once again he advanced to the front. Another sweet and heart touching allusion was made to Boston's Baptist and Boston's Baptist's Book. He asked all to raise their hands. A pause. Not a hand to the front of him nor to the left nor the right of him. In the rear, however, he now beheld two hands pointing heavenward. Both of them were owned by Rev. Mr. McGillivray, Presbyterian.

It was not a dollar gathering. They would not give any such money for the show. The girls giggled and the boys said: "Not Much." The plates groaned under the weight of pennies and buttons and unseizable tutti-frutti. There was much enthusiasm, great cheering, immense fun, all were happy, but money was scarce.

SCHEM of the Mail's constituency appeared before Police Magistrate Denton, in Toronto, on Saturday last. These were the young people who turned out in procession with flags and banners with the purpose of painting the town red with Papist blood. It was also intended as a celebration of the liberation from jail of young McIntosh, who threw a brick at Archbishop Walsh. The Globe gives the following report of the case:

After Chamberlain's arrest, Hugh Shaw was shouting "To h— with the Pope." "What did the Pope do to you?" asked His Worship. This question he was unable to answer, and the Colonel gave him some advice, which if he carries out will prevent him from interfering with other people. A fine of \$1 and costs or ten days was imposed in this case. Frank Williams was another of the rowdies, and was arrested with a stone in his hand. He wished to make an explanation, and stated that when he heard the fife and drum band it "set him off his base." "Are you sure you are on your base again?" was His Worship's question. He replied that he believed he was, but the Magistrate seemed to be in some doubts, and remanded him, as it was a question whether he was insane or not, and by that time a doctor's certificate could be obtained.

We hope the Toronto police will continue to use every effort to capture all those persons—and there are many of them—who are "off their base." From the ranks of the editors and preachers of Toronto quite a few could be gathered in.

In another column we publish an account taken from the Toronto Globe of still another exhibition of anti-Catholic rowdiness in that city. It is a pleasure to note the fact that the police have taken earnestly in hand the task of putting down these disgraceful displays. Both the Globe and Empire are severe in their terms of condemnation of the lawless element, and we feel sure the vast majority of Toronto's citizens will hail the appearance of such a peaceable state of affairs as well in a measure take away from that city the odium now attached to it in the minds of thousands of people all over the continent. The Mail, the pearl-eyed organ of the dump heap element, after giving a half-hearted report of the outbreak, concludes with this observation: "Those who witnessed the affair say that the blame rests on the police, and that had they allowed the band to go along the street possibly no row would have occurred."

The pen that wrote these lines was guided by the brain of a bigot. Are the police to be held blameable when they endeavor to prevent a gang of rowdies from insulting in a manner most gross the Catholic residents of Toronto? The authorities may yet find it necessary to put Mr. Bunting in the cooler along with his proteges, Messrs. Chamberlain and McIntosh.

The libel case of the Jesuits against the Mail has advanced another stage. On the 6th inst. the Hon. Mr. Leflamme and C. C. Smith, the Mail's counsel, made a motion to amend their pleading by inserting certain specific vows and certain clauses of the constitution which were struck out. The motion was argued and Judge Doherty took the matter in deliberation. That is to say, as the former pleads of the Mail were held to be too vague, the Mail's counsel now propose to make them more specific by stating which vows and clauses of the Jesuit Constitutions are held to make the society illegal, and its incorporation invalid. The Mail's defence is, therefore, in effect, that the Jesuit Order may be calumniated with impunity.

ACCORDING to statistics just issued by the British India Office, the population of India in March 1888 was 269,477,728. The Hindoos number about 190,000,000; the Mahomedans 81,000,000; Aborigines 6,500,000; Buddhists 3,500,000; Christians nearly 2,000,000; Sikhs nearly 2,000,000; Jains 1,250,000. Parsees and Jews are comparatively few. Of the Christians, 143,000 are of European birth; 63,000 are Eurasians, and 900,000 natives. The nationality of the rest is not specified. Of the Christians there are about 1,000,000 Catholics; 360,000 belong to the Church of England, 20,000 to other Episcopal Churches, 20,000 to the Church of Scotland, and 138,000 to other Protestant Churches. The rest are not classified.

REV. MR. LANGTRY strikes hard for religion being taught in schools, or, in other words "denominational education."—what we Catholics have always contended for. Speaking at a Sunday school association in Toronto, on Thursday evening last, Rev. Mr. Langtry, in assigning some cause for the falling away in numbers of attendance at Sunday school, said: "I cannot shake off the conviction that our public school system, with all its contemptuous exclusion of God's sanctifying truth from the moulding influences of daily life, and its practical agnosticism as regards God, the great fountain and authority of subordination, is largely responsible for fostering this spirit, if it is not the true author of it."

MR. BIGGAR differed with Mr. Langtry when he said there was a contemptuous exclusion of religion from the public schools. Dr. Langtry pointed out that, "as compared with geography, for example, no provision whatever was made for the teaching of the Christian religion. Perhaps it might not be the government but 'the spirit of the age' that was to blame." Rev. Dr. Langtry has a pretty fair idea of what is called "the spirit of the age," or again, "modern thought," or again, the "progress of the nineteenth century" as compared with "medievalism." The Catholic Church in general, and the French-Canadian in particular, are forever being taxed with what the Toronto Mail and the preachers are pleased to call "Medievalism." No doubt by this is meant the middle ages, or, at least, the time previous to the Reformation; understood also as "the dark ages." Rev. Dr. Langtry complains that the spirit of the age we live in is opposed to Christianity being inculcated in the schools, and he is right. Medievalism is preferable by far to the spirit of agnosticism, or infidelity, that is growing stronger every day, and that is fast sapping the foundations of Protestantism.

The German Catholic working men's societies are about to organize a pilgrimage to Rome.

ant Christianity. The godless schools will soon bring on an era of spiritual darkness, compared to which the dark ages were light indeed.

THE ORANGEMEN of North Hastings are up and doing. L. O. L. 624 recently met, and a very strong resolution containing many fierce "whereases" was thrown to the breeze. Condensed it would read something like this: Whereas—Mr. Mowat found the separate schools inefficient. Whereas—He made them efficient. Whereas—We don't want them at all, and they must be abolished. Therefore be it resolved,—To hell with the Pope.

The resolution was signed by David Fuller, W. M., and C. H. George, R. S. Official copies were ordered to be sent to the Mail, Orange Sentinel and Mr. Meredith. We beg to submit the following resolution for the consideration of L. O. L. 624: Whereas—Catholics have separate schools. Whereas—They intend to keep them. Therefore be it resolved,—That we consider the agitation for their abolition nothing more nor less than the playing of a desperate game by disgruntled and fanatical politicians to gain possession of the Ministerial leaves and fishes.

ANOTHER instance has just come to light in St. Louis whereby it is seen how, under pretence of non-sectarian teaching, sectarian teachers manage to do violence to the consciences of their Catholic pupils. Professor D. H. Harris of the high school said recently in a lecture to the pupils: "Protestants go to church to hear a sermon which the minister has prepared, and Catholics go to church, pay their dollar for confession, go home, and think that their sins have been forgiven them." There were a number of Catholics in the class, and one girl boldly arose and told the professor that he was stating an untruth. The school-board reprimanded the teacher when their attention was called to the matter, but it is evident that where Catholic children are subjected to hearing such statements made by their teachers, great injustice is done to them. This is one of the many reasons why it is impossible to have non-sectarian religious teaching in the schools, and why Catholics cannot safely send their children to such schools.

THE Rev. Dr. Roche, of Brooklyn, caused quite a sensation at the weekly meeting of the Methodist Preachers' Association at Philadelphia, by making the statement that Methodism is declining in New York and Brooklyn. He said: "Try as we may, and use every endeavor, it is impossible to get a congregation. This state of affairs is not the fault of the ministers engaged in the work, for I have filled my pulpit with the most able preachers, and the body of the Church has not been half filled. There is no use trying. Employ every device, you cannot secure a congregation."

IRISH PROTESTANT, in Monday's issue of the Empire, takes this journal to task for having stated that the Toronto riots were the inevitable consequence of the preaching of such firebrands as Dr. Wild, Dr. Hunter and others. The Toronto Globe and other sound Protestant journals said exactly what we have ventured to utter. "It would be wholly unwarrantable," says Irish Protestant, "if any clergyman would so far forget his vows as to inculcate any principles that would lead to such gross conduct, and no unprejudiced person can believe the statement." Yet it is very certain that Dr. Wild, according to a report of the Empire last February, was blood-thirsty in his harangues on the Jesuit question, and that he said "if any man were to shoot down a Jesuit priest he could not suffer for it." These utterances were followed on the 17th March by a night attack with stones on the houses of Catholics on Lombard street, when not only the dwellings but the school house and church windows were assailed. We are very willing to forget all these outrages, but the frequent repetition of them will not allow us. Let Young Britons and True Blues call off their dogs, and allow us Catholics to worship God and honor our Bishops as we please, and Irish Protestant may rest assured we shall be but too happy to welcome the new era of peace and fellowship that must set in. The Orangemen have their processions and 12th July celebrations without hindrance or fear of molestation, but we Catholics can not march from one church to another or from the railway station to the episcopal residence without the protection of horse, foot and artillery, at least in Toronto. Thank God things are different in London, and we believe in every other city in the Dominion.

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## MR. MEREDITH'S PROGRAMME.

Mr. Meredith spoke in the Opera House in this city on the policy which is to be sustained by his party during the coming election campaign. As it was the first time since the raising of new issues that this policy was laid before the public, officially, we could hitherto only suspect from the utterances of individuals what it would be. Mr. Meredith's utterances were therefore looked for with considerable interest as the authoritative declaration of the programme to be followed.

Of course it was not to be expected that the speaker would approve of Mr. Mowat's course; for there would then be no reason for casting the Government of the latter gentleman from their position; but as Mr. Meredith himself says in effect that the educational interests of the country ought to be placed beyond party politics, we are of opinion that he went out of the path he marked out for himself by making a party cry of Catholic education and the treatment of French schools in the Province.

Mr. Meredith said in his speech that "because during the campaign of the last election he expressed his opinion that it was a mistake that separate schools were ever established in Ontario the thunder-balls of the hierarchy of Rome were launched against him;" and he now repeats: "It was a great mistake when separate schools were established in Ontario, and he wished his Roman Catholic fellow-citizens could see that it was to their interests that they should be done away with."

We have no doubt that such are Mr. Meredith's honest convictions; but they are not ours, nor are they the convictions of the Catholic people of Ontario. We do not object to Mr. Meredith holding such opinions, but we decidedly object to him or any other politician forcing these convictions down our throats like a nauseous bilis. Mr. Mowat also gave us to understand that he would prefer to see Catholics attend the common schools, but he stated in effect that since our religious convictions are in favor of religious education, it is only fair that every facility should be afforded us to make our Catholic schools efficient. This is fair dealing. Mr. Meredith, on the contrary, declared virtually in his Monday night's speech, that his policy will be to make the working of the separate schools so difficult that we may grow tired of them. He conceals this under the specious promise that "he is willing to give every facility for the improvement of separate schools consistent with the conditions under which they were established;" yet he attacks the few slight amendments which have been made under Mr. Mowat's administration simply for the purpose of making these improvements. Thus we are enabled to discover that Mr. Meredith's policy is to cripple our schools, while professing to be willing to improve them.

We have not space this week for a more detailed review of Mr. Meredith's speech, though there remain many points in it on which we desire to make some comments. We, therefore, postpone further remarks until our next issue.

## PARISH OF RALEIGH.

A very successful session was held in St. Patrick's church, Raleigh, commencing on the evening of Monday, 9th inst., and terminating on Thursday morning, the 13th. Two instructive and touching sermons each day were given by Rev. Fathers Gahan and McRae, while Rev. Father Connolly labored untiringly in the confessional. Masses were celebrated at 7, 8 and 9 o'clock and a High Mass at 10, all of which large numbers approached the sacrament of the Holy Eucharist. From early morning until late at night the church was almost crowded with faithful worshippers, who, despite the extremely bad state of the roads and the inclemency of the weather, had availed themselves of the blessing of this spiritual retreat by approaching the sacrament of penance and the Holy Eucharist.

At the conclusion of the mission the pastor, Rev. Father Quigley, thanked, in the name of the congregation, and in his own name, those good priests who had labored so faithfully for them during the mission. He spoke of the consolation it afforded him to witness the truly Catholic spirit in which the mission was attended and expressed the hope that the salutary instructions which they had received, both in the confessional and from the pulpit, during these days of grace, would influence their future lives so as to make them better men and better Christians.

The musical portion of the service was ably conducted by Miss Annie McKeon, organist, who deserves special thanks for the valuable assistance she rendered on the occasion.

Many of the public schools in Georgia employ Sisters of Mercy as teachers, paying them the salaries of other teachers. Augusta and Macon are among the towns which employ these religious teachers.

## CHURCH DEDICATION.

A very interesting ceremony took place last Sunday, in the Catholic church at Oil Springs. A pretty little church was dedicated to God, and a church dedication is always an occasion of deep interest for the whole Christian community. Rev. Father Giam, the present pastor of Oil Springs and the mission's adjutant, has been remarkably successful in the erection of churches. His first attempt in that line may be seen in the handsome edifice standing in close proximity to Bismarck station, on the Canada Southern R. R. Then he began and completed the two large and elegant brick churches at Wyoming and Petrolia, at a cost of several thousand dollars. This done, he at once began the remodelling of St. Ann's Church, at Oil Springs, and transformed it into a very handsome and devotional chapel.

The dedication began at 10:30 a. m. and as London Diocese is at present without a Bishop, the ceremony was performed by Rev. Albert McKeon, S. T. L., the parish priest of Strathroy. He explained in eloquent terms the meaning of the ceremony about to be performed and then the procession of priests and deacons started, moving slowly from right to left, around and through the sacred edifice, and singing the Psalm 119, 120 and 121, and reciting dedication prayers. Next followed High Mass, which was sung by Rev. Father Giam.

Mrs. Harvey ably presided at the organ, which was kindly loaned for the occasion by Mr. Wynne. Mr. Stevenson and all the members of the Petrolia Catholic church choir were present and rendered Peter's Mass in D. in grand style. At the conclusion of Mass Father McKeon stepped to the communion table and began as follows: "Indeed the Lord is in this place. This is none other but the House of God (Gen. 28:17). He caught the attention of his large and brilliant audience at once and for an hour and ten minutes he held his hearers spell bound. His voice is as musical as a silver bell; his enunciation rapid and distinct; his language simple and elegant, and his delivery easy and graceful. Hence it is not surprising that Father McKeon is known all over Canada and the United States.

The congregation at Vesper, in the evening, was even greater than it was in the morning. The singing was very good, especially a duet by Messrs. Stevenson and Brantingham.

Just before the benediction service, Father McKeon gave a very clever lecture on anti-Catholic Bubbles. The lecture lasted an hour and fifty minutes and was listened to by all with close attention, except when his flashes of wit and humor would convulse the audience with laughter. The lecture was honey-combed with scriptural quotations and left an excellent impression on the minds of all, Protestants as well as Catholics. The result of the day's celebration will be the removal of a great deal of prejudice and the bringing closer together of Christians of all denominations. The priests and friends were entertained at the elegant house of Mr. E. Egan, and the amiable lady of the house, Mrs. Egan, made them all feel happy and contented.

Father Giam and the people of Oil Springs deserve to be congratulated on the grand success of the day's doings.—Petrolia Topic, December 13th, 1889.

## ST. JEROME'S COLLEGE.

Special to the CATHOLIC RECORD. Never in the history of St. Jerome's College has such a large crowd assembled to witness the annual entertainment and banquet given by the St. Jerome's Literary and Dramatic Society as on the night of Dec. 12th.

The occasion was one that will long be remembered by the students and by the large number of invited guests. The spacious dining hall, in which the entertainment was held, was very tastefully decorated with evergreens and the national colors. The programme was an excellent one, and was rendered in a very creditable manner, as evinced by the repeated applause which followed each rendition. It is but just to say that the Literary Committee acquitted themselves in a very able manner in directing the affairs of the banquet and entertainment. The literary part of the entertainment opened with an address by the president of the society, Mr. John Mahoney. He described briefly the object of the entertainment, and among other things said that the society deplored the absence of its spiritual adviser, Rev. L. Funcken, President of the college, who is absent on account of sickness. The following is the programme:

- Selection—College Orchestra
- Quartet—Mr. W. Meyerhofer
- Essay—Mr. J. Walsh
- Serenade—College Glee Club
- Recitation—Mr. J. Malone
- Duet (vocal)—P. Hauck and N. Lehman
- Selection—College Orchestra

## DEAN WAGNER'S BAZAAR.

This Bazaar is in aid of the Catholic Colored Orphan Asylum and School, Windsor, Ont. Remember, the drawing of prizes takes place on January 18th. Let one and all send in their dollar for a book of tickets to Rev. Dean Wagner. See advertisement in lower corner of last page of this number of the Catholic Record.

## DIOCESE OF HAMILTON.

### PARISH OF THOROLD.

Special to the CATHOLIC RECORD. Sunday last, the feast of the Immaculate Conception, was solemnized at the church of Our Lady of the Holy Rosary. A large number of children (between forty and fifty) received their first holy Communion at the early Mass. Tastefully and appropriately attired, the boys wearing white roussets and silver medals, and the girls with white veils, and wreaths of flowers, they marched in procession to the section of the church allotted to them. Their modest and grave demeanor gave every evidence of their full realization of the importance of the act they were about to perform, and the solemnity of the occasion. As they received from the hands of the pastor, for the first time, the Body and Blood of our divine Lord into their young and chaste souls, the ecstatic expression of their countenances seemed indicative of the incomparable joy that reigned supreme in their young hearts. After Mass Father Sullivan addressed them upon the importance and significance of the act which they had just performed, they having literally transformed themselves into living tabernacles, since they were the recipients of the Body and Blood of Christ, the second person of the adorable Trinity. He also congratulated the parents upon the blessing and privilege bestowed upon their household by the signal honor conferred upon their children to carry home to the family circle their Saviour and their God, to be a source of many and fruitful blessings to the family.

He further dwelt forcibly on the apparent lack of appreciation by parents of this great honor conferred upon them, and exhorted them not to overlook this occasion, but to take advantage of the opportunity to present their petitions, and requests to the throne of grace, through the pure souls of their children, who were that morning, by the reception of their first Communion, made mediators, as it were, between God and His creatures, and channels of grace to the household.

In the evening the ceremonies were also of a very imposing and impressive nature. The children who had just received their first holy Communion, under a solemn renewal of their baptismal vows, in the presence of their pastor and friends. At a signal given by one of the Sisters in charge they approached the altar railing, two by two, in procession. All knelt, while one of their number, Master Francis Conlon, read aloud, in a clear and distinct voice, the solemn renewal of vows, after which, he and his partner made their re-ordination of sasan, and all his work and pomp, and thereby pledged their loyalty and fealty to their divine Lord. They were followed by their companions in due order.

All were visibly impressed with the solemnity of the act, and it brought to the mind of many the time, perhaps many years ago, when they themselves had performed a similar act, and the remembrance evoked no little emotion in the depths of their hearts and souls, as they, at the request of their pastor, renewed with the children those vows.

Another pleasing event that took place during the evening was the reception of all the girls who had made their first Communion into the society of the angels. This, like the previous ceremony, was gravely and solemnly performed by the children.

The disciplines displayed by the children reflected the highest credit upon their teachers. The military precision with which they departed themselves was to the entire satisfaction of their preceptors, and to the edification of all who witnessed the ceremonies throughout. A marked impression was made upon the congregations at both morning and evening services, and certainly seemed a most laudable evidence and a striking reminder of the superior training that the religious teachers are alone capable of imparting to children, and only those who witness such ceremonies as these can realize the boon and blessing it is to have their children under the wise and prudent government of religious and lay teachers such as the Catholics of Thorold are favored with.

The rev. pastor explained in detail the nature and obligation of the baptismal vows and the joy their actions to-night would create in Heaven. The ceremony of the reception of the society of the Holy Angels was also explained, together with an interesting discourse on religious societies and sodalities in general, their use, aims and benefit to the soul.

The altars of the church were tastefully and elegantly decorated for the occasion, and the appearance of the new basement chancel, illuminated with innumerable lights, was strikingly beautiful.

Large congregations were present at all the services, a large element being formed of our Protestant friends. OCCASIONAL. Thorold, Dec. 10th, 1889.

## THE LOTTERY AT MATTAWA.

At the lottery held in Mattawa the winner of the lot (worth \$200) was Miss Oleeta Collins, Philadelphia, Pa. The drawing took place at Mattawa on the 8th inst., in presence of the Mayor and several other gentlemen, as also the Rev. Fathers of the mission. Rev. Father Ferron wishes to express his sincere gratitude to all the benefactors of the church in Mattawa.