

# The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, JANUARY 10, 1891.

NO. 638

## Catholic Record

London, Sat., Jan. 10th, 1891.

### EDITORIAL NOTES.

Our heartfelt sympathies go out to the Catholic people of Perth in their great distress. In the festive season when Christian hearts were all gladness at the near approach of Christmas, the fell messenger came stealthily and removed from their midst a saintly and beloved pastor. Father O'Donoghue, of Perth, is dead. That was the brief announcement. But who can measure the depth of grief it caused in the hearts of those with whom he had lived but to serve and to love. May the light of eternal glory shine upon, and may God comfort those whose hearts are made sad by the sudden summons that deprived them of a noble and zealous spiritual guide!

From recent British papers we learn, in the First Ward of Glasgow, five Catholics, being the full representation of the Ward, were elected on the city Parochial School Board. Until last year, by consent, there were usually two Catholics and three Protestants elected for the ward; but on occasion of the election then the Protestant members of the Board insisted on the retirement of one of the Catholic members, who was in every respect an able and worthy member of the Board. The Catholics regarded his proposed rejection as an insult to their whole body, and refused to accept so dishonorable a compromise, so that a full Catholic ticket was put forward, with the result that the five Catholic candidates were elected by a good majority. This year, the Catholics, conscious of their strength, made the proposition that two of their representatives should withdraw and two Protestants take their places. The Protestant committee, however, would not be content with less than three Protestants, and the result was a contest again with a full ticket on each side. The Protestants supposed that the election of last year was gained only by a snatch vote, but once more the Catholics have been victorious, having elected their five candidates. It may be expected that in future the Protestants of the ward will not be so obstinate in rejecting amicable proposals.

A cable despatch from Rome says that "The Pope has been notified from Berlin that the Bundesrath, or Federal Council, has decided to refuse permission to the Jesuits to return to Germany, but is in favor of permitting the Redemptorist Fathers to return. It is true, we must conclude that the days of persecution in Germany are not yet ended; still it is a gain that by degrees the religious orders are being recalled. The Jesuits' turn will inevitably come, for there can be no reason except fanaticism which keeps them out of the empire while other religious orders are freely admitted. It is a remarkable fact that while the French, Spanish, Portuguese and Austrian Governments were able to induce Pope Clement XIV. to suppress the Jesuit Order in 1773, Protestant Prussia and Siam refused to do so. It was not until the year 1814 that the Society that they resisted the Pope's decree of suppression. Catholic influence is now so strong in Germany, and so decidedly increasing, that the last remnant of the oppressive laws of the Bismarck-Falk regime must soon disappear.

All Souls' day was observed in over two hundred and fifty Anglican Churches in England by the celebration of so-called Masses for the dead, in black vestments. The celebrants are, or at least ought to be, perfectly aware that all this is but empty mimicry, unless they were real priests having authority from the centre of all ecclesiastical jurisdiction in the Church of God. Surely they cannot pretend that their authority, such as it is, derived from Queen Bess, is legitimate. But even Queen Bess did not authorize them to say Mass; for the Book of Common Prayer, which she issued, declares such masses to be but "blasphemous fables." Look at the matter in whatever light you please and the whole transaction would be ludicrous, were it not a gross profanation of a Most Holy Institution of our Blessed Lord.

The Protestant press, taking their information from the infidel press of Italy and the famous news-monger in Rome who furnishes the fancies of his own diseased brain as authentic ecclesiastical intelligence, are debating how the wires are being pulled so that the next Pope will be elected to suit the wishes of France or Italy or other powers. Their choice has fallen upon some one

of several supposed candidates, namely: Cardinals Lavigne, Gibbons, La Valette, Zigliara and others, any of whom would probably make an excellent Pope; but such speculation is vain. The Popes are not elected by such wire-pulling as disgraced elections for the Anglican and Methodist Episcopalates in Canada and the United States for many years past.

So great was the excitement in Methodist circles last year on the question of admitting women as delegates to the General Conference of the Methodist Church, that Rev. Mr. McCabe, the Corresponding Secretary of the Methodist Episcopal Church, says the conversions dropped to 40,000 less than in previous years in consequence of the agitation. The vote taken, though decidedly in favor of their admission, does not settle the question, however, as the conference only can do this according to existing discipline. It merely indicates the wish of the people.

Most welcome to our office is that neat and very instructive little monthly, the *Canadian Messenger of the Sacred Heart*. The articles are carefully prepared, and are always of an interesting character. Catholic families will indeed be much benefited by perusing its pages, and at the end of the year the numbers when bound will make a valuable volume in the family library. The subscription price is only fifty cents a year. Subscriptions may be sent to Rev. J. J. Connelly, S. J., 142 Bleury Street, Montreal.

The *New York Independent*, the same paper which first gave circulation to the lies which were told by Dr. Hyde against Father Damien, the martyr priest of Molokai, who sacrificed his life for the sake of the leper colony, has given circulation to a new falsehood by which it endeavors to fasten on the Jesuits the murder of Dr. Whitman. The *Independent* states that the Hudson Bay Company and the Jesuits, who were British subjects, were working together to secure the Oregon territory to the British Government, became bitter enemies to Dr. Whitman on this account, and that this "finally cost him his life." The *Catholic News* thus ably answers the outrageous accusation:

"This villainous attempt to implicate Jesuit missionaries in the murder of Dr. Whitman is a strange thing to appear in the columns of the *Independent*. The missionaries near Dr. Whitman's station were French Canadian secular priests, who came by way of Red River and were laboring among their own countrymen and the neighboring Indians. The only Jesuits in Oregon or the Rocky Mountains were Father De Smet and his companions who came from St. Louis, and were thoroughly American in feeling with no sympathy at all for Great Britain or its claims. The idea that missionaries out there could influence the decision between the United States and England as to the real boundary line is childish in the extreme. The Jesuit missionaries were not at all near the scene of the massacre. The Canadian priests warned some of the Protestants that they heard among the Indians threats and hostile declarations; they saved some from the fate of the Whitman family, and did so at the risk of their own lives. Their charitable exertions have been repaid by calumnies like that in the *Independent*."

It would appear that some Protestants never tire of slandering the Jesuits. The *Paris Figaro* is authority for the statement that the Pope has again been chosen as arbitrator to settle a territorial dispute. It would appear that the ages of faith, when the Pope was regarded as the legitimate arbitrator between Christian nations, is again dawning upon the world. The difficulty this time is between Belgium and Portugal, whose African possessions bordering upon each other have caused strained relations between the two countries. The *Figaro* says that the Pope has agreed to mediate in fixing the disputed frontier between the Congo Free State and Angola.

As a testimony to how matters stand in the Province of Quebec, it is interesting to read, in a late issue of the *Christian Guardian*, a letter from a prominent Methodist minister, the Rev. W. Henderson, of Inverness, in the county of Megantic, that the Church of England clergy of that Province "are much more meddlesome and bitter than the Catholic priests." This does not tally well with the assertions of the *Mad* and the *Equal Rights* generally that the priests of that Province are an organized band of virulent persecutors. It is well that the public should know the fact that the real spirit of persecution is exhibited rather by the sectaries who so violently oppose each other. We may add that though Mr. Henderson speaks so strongly in regard to the venom shown by the Anglican clergy against the Methodists, he is not a whit behind them in bitterness against both Catholics and

Anglicans, as the following extract from his letter will show:

"These ministers are the real enemies of the English Church . . . for they have made a training ground of their Church for Romanism. Having attended their services, in Europe, Egypt, Syria, and the west of this continent, I have found among them an open conspiracy against the Church of the Reformation."

COMMISSIONER SMITH, of the Salvation Army, has resigned his position. It is understood that he was the moving spirit in the undertaking which was proposed by General Booth in his book on "Ireland in England," the object of which is to rescue the deprived of society from the slums by furnishing them with a means of support, thus inducing them to abandon unlawful modes of life. Mr. Smith, it now appears, was the author of this plan, and of the book also, though it was published in General Booth's name, and the *London Times* states that Mr. Smith's business like character and his earnestness formed the chief guarantee that the work would be properly carried out. The General has already received large sums of money towards the object, which is undoubtedly an excellent one, if fraud and carelessness in the work be properly guarded against. It is believed that the resignation of the Commissioner is caused by mismanagement of the funds which are already on hand, as they have been thrown in with the funds of the Army instead of being kept in a separate account. The fear that something like this would happen was from the beginning the chief objection to the General's scheme, which is, in itself, certainly a most laudable proposal if it were properly conducted. The danger of making the General the central figure in so gigantic an undertaking is now becoming apparent. An irresponsible one-man power having control over so vast an amount of money is liable to be abused, and this would be likely to be the case as soon as General Booth would cease to control the funds, even if we give him credit for both honesty and wisdom far beyond what most men possess. Not long since Mr. Huxley, the celebrated scientist, was consulted by a friend as to whether the latter could safely place a large sum of money at the General's disposal for this benevolent object, and on due consideration the professor gave his opinion that he could not. He said that whatever may be the zeal and rectitude of General Booth, who would have control of the funds at present, they must sooner or later pass into other hands, and that there is no guarantee that they will then be properly employed. We are of opinion that it is only through religious orders that a scheme like that of General Booth could be made to work satisfactorily. These orders are responsible to the Church, and it is not found at any time that they put to wrong uses the funds which they are entrusted for benevolent objects.

The municipal elections which recently took place in Rome had the effect of convincing the infidel supporters of the Government that they stand on very precarious ground. Owing to the express desire of the Pope, the Catholics generally abstained from voting at the general elections for the Chamber of Deputies, but at the municipal elections the whole city was carried by the Catholic party. This must convince the Government that they cannot much longer continue to persecute the Church against the will of the people. There are many indications that if the Catholic people throughout the kingdom act upon the policy of asserting their rights, the unscrupulous usurpations and robberies which have been openly perpetrated upon the Church will receive a decisive check. Catholics throughout the world will be glad to see the Catholics of Italy follow the example which has as yet only been shown in the municipal elections of the Eternal City.

HIS EMINENCE CARDINAL GIBBONS has written a letter to the *Jewish Exponent*, in which he manifests the greatest sympathy with the Jews in the cruel persecution to which they have been recently subjected in Russia. He declares that he cannot conceive how Christians can entertain any other than kindly feelings towards the Hebrew race, to which we are indebted for the inspired books of the Old Testament, a race to which belonged our Lord and Saviour, as well as His blessed Mother and apostles. In an interview with a social correspondent of the same journal His Eminence expresses the hope that other nations will follow the noble example set by the United States in religious toleration. He says:

"The United States furnishes the world with the most beautiful example of religious toleration by giving the simplest liberty to all without interfering with any creed. This country protects all

religions alike, without trenching on the conscience of any individual." These sentiments are in perfect accord with those which Cardinal Manning gave utterance while writing on the same subject. The United States certainly gives a noble example of toleration, yet there are bigger ones as well as in Canada who would place both countries in the catalogue of persecuting nations.

FATHER CRAFT KILLED.

A MISSIONARY PRIEST LOSES HIS LIFE IN AN INDIAN FIGHT.

The latest advices at the time of going to press confirm the report that Rev. Francis Craft, the missionary priest, was shot through the lungs and killed during the battle between the United States troops and a band of hostile Indians, commanded by Chief Big Foot, at Wounded Knee creek, S. D. December 29. The details of the battle, as far as can be learned, are as follows:

In the morning, as soon as the ordinary military work of the early day was done, Major Whitesides determined upon attacking the Indians at once, and at 6 o'clock the camp of Big Foot was surrounded by the Seventh Cavalry and Taylor's scouts. The Indians were sitting in a half-circle. Four Hotchkiss guns were placed upon a hill about two hundred yards distant. Every preparation was made, not especially to fight, but to show the Indians the futility of resistance. They seemed to recognize this fact, and when Major Whitesides ordered them to come up, twenty at a time, and give up their arms, they came, but not with their guns in sight. Of the first twenty, but two or three displayed arms. These they gave up suddenly, and, observing the futility of that method of procedure, Major Whitesides ordered a detachment of K and A troops on foot to enter the tepees and search them.

This work had hardly been entered upon when the one hundred and twenty cooperate Indians turned upon the soldiers, who were gathered closely about the tepees, and immediately a storm of firing was poured upon the military. It was as though the order to search had been a signal. The latter, not anticipating any such action, had been gathered in very closely, and the first firing was terribly disastrous to them. The reply sent it seemed that the draw in which the Indian camp was set was a sunken Vesuvius. The soldiers, maddened at the sight of THEIR FALLING COMRADES, hardly waited command, and in a moment the whole front was a sheet of fire, above which the smoke rolled, obscuring the central scene from view. Through this horrible curtain, single Indians could be seen at times, flying before the fire, but after the first discharge from the carbines of the troopers there were but few of them left. They fell on all sides like grain in the course of a scythe, Indians and soldiers fell together, and, wounded, fought on the ground. Oil through the draw toward the bluffs the few remaining warriors fled, turning occasionally to fire, but now evidently caring more for escape than for battle. Only the wounded Indians seemed possessed of the courage of devils. From the ground where they had fallen they continued to fire until their ammunition was gone, or until they were killed by the soldiers. Both sides forgot everything excepting only the loading and discharging of guns.

It was only in the early part of the afternoon that hand to hand fighting was seen. Carbines were clubbed, swords gleamed and war clubs circled in the air and came down like thunderbolts. But this was only for a short time. The Indians could not stand that storm from the soldiers. The remnant fled and the battle became a hunt. It was now that the artillery was called into requisition. Before the fighting was so close that the guns could not be trained without danger to the soldiers. Now, with the Indians flying where they might, it was easier to reach them. The Gatling and Hotchkiss guns were trained, and then came a heavy firing, which lasted half an hour, with frequent heavy volleys of musketry and cannon. It was a war of extermination now with the troopers. Tactics were almost abandoned. About the only tactics was to kill while it could be done wherever an Indian could be seen. Down in the creek and up over the bare hills they were followed by several minutes the engagement went on until not a live Indian was in sight.

It was in the first attack that Father Craft and Captain Wallace were mortally wounded, but the details are not at hand as yet. Father Craft had an interesting history. He was a descendant of the Mohawk tribe of Indians himself, and for that reason had great influence with the Dakotas. He was adopted as a chief by the Dakotas, succeeding Spotted Tail, sometimes called by the whites "KING OF THE SIOUX." Spotted Tail was killed at Rosebud, S. D., in July, 1881. He was at that time taking steps to have the Catholic missionaries engage in the work of civilizing his Indians. He hoped that with the aid of Bishop Marty and his priests he could soon prepare his people for baptism and Christian marriage, and to learn from the priests the ways of the whites, and then aid them to teach his people. In a general council he explained his plan to the Indians and told them that the next day he would go East to obtain priests. He said he felt that he would not live to carry out his plans, and he chose as his successor, in the event of his death, the first priest who should be sent by Bishop Marty. The Indians promised to accept the new chief. On leaving the council Spotted Tail was shot by Crow Dog. It is said that the investigation of whites whose interests were opposed to Christianity and civilization. When a priest was sent by Bishop Marty to labor among the Dakotas they adopted him into the tribes under the name of Haverling Eagle, and gave to him the chieftainship. Father Craft was this priest, and it was in 1883 that he was adopted and made chief. Other missionaries came, and in a few years the Indians were sufficiently instructed to prepare for civilization. Father Craft resigned the

FATHER CRAFT KILLED.

A MISSIONARY PRIEST LOSES HIS LIFE IN AN INDIAN FIGHT.

The latest advices at the time of going to press confirm the report that Rev. Francis Craft, the missionary priest, was shot through the lungs and killed during the battle between the United States troops and a band of hostile Indians, commanded by Chief Big Foot, at Wounded Knee creek, S. D. December 29. The details of the battle, as far as can be learned, are as follows:

In the morning, as soon as the ordinary military work of the early day was done, Major Whitesides determined upon attacking the Indians at once, and at 6 o'clock the camp of Big Foot was surrounded by the Seventh Cavalry and Taylor's scouts. The Indians were sitting in a half-circle. Four Hotchkiss guns were placed upon a hill about two hundred yards distant. Every preparation was made, not especially to fight, but to show the Indians the futility of resistance. They seemed to recognize this fact, and when Major Whitesides ordered them to come up, twenty at a time, and give up their arms, they came, but not with their guns in sight. Of the first twenty, but two or three displayed arms. These they gave up suddenly, and, observing the futility of that method of procedure, Major Whitesides ordered a detachment of K and A troops on foot to enter the tepees and search them.

This work had hardly been entered upon when the one hundred and twenty cooperate Indians turned upon the soldiers, who were gathered closely about the tepees, and immediately a storm of firing was poured upon the military. It was as though the order to search had been a signal. The latter, not anticipating any such action, had been gathered in very closely, and the first firing was terribly disastrous to them. The reply sent it seemed that the draw in which the Indian camp was set was a sunken Vesuvius. The soldiers, maddened at the sight of THEIR FALLING COMRADES, hardly waited command, and in a moment the whole front was a sheet of fire, above which the smoke rolled, obscuring the central scene from view. Through this horrible curtain, single Indians could be seen at times, flying before the fire, but after the first discharge from the carbines of the troopers there were but few of them left. They fell on all sides like grain in the course of a scythe, Indians and soldiers fell together, and, wounded, fought on the ground. Oil through the draw toward the bluffs the few remaining warriors fled, turning occasionally to fire, but now evidently caring more for escape than for battle. Only the wounded Indians seemed possessed of the courage of devils. From the ground where they had fallen they continued to fire until their ammunition was gone, or until they were killed by the soldiers. Both sides forgot everything excepting only the loading and discharging of guns.

It was only in the early part of the afternoon that hand to hand fighting was seen. Carbines were clubbed, swords gleamed and war clubs circled in the air and came down like thunderbolts. But this was only for a short time. The Indians could not stand that storm from the soldiers. The remnant fled and the battle became a hunt. It was now that the artillery was called into requisition. Before the fighting was so close that the guns could not be trained without danger to the soldiers. Now, with the Indians flying where they might, it was easier to reach them. The Gatling and Hotchkiss guns were trained, and then came a heavy firing, which lasted half an hour, with frequent heavy volleys of musketry and cannon. It was a war of extermination now with the troopers. Tactics were almost abandoned. About the only tactics was to kill while it could be done wherever an Indian could be seen. Down in the creek and up over the bare hills they were followed by several minutes the engagement went on until not a live Indian was in sight.

It was in the first attack that Father Craft and Captain Wallace were mortally wounded, but the details are not at hand as yet. Father Craft had an interesting history. He was a descendant of the Mohawk tribe of Indians himself, and for that reason had great influence with the Dakotas. He was adopted as a chief by the Dakotas, succeeding Spotted Tail, sometimes called by the whites "KING OF THE SIOUX." Spotted Tail was killed at Rosebud, S. D., in July, 1881. He was at that time taking steps to have the Catholic missionaries engage in the work of civilizing his Indians. He hoped that with the aid of Bishop Marty and his priests he could soon prepare his people for baptism and Christian marriage, and to learn from the priests the ways of the whites, and then aid them to teach his people. In a general council he explained his plan to the Indians and told them that the next day he would go East to obtain priests. He said he felt that he would not live to carry out his plans, and he chose as his successor, in the event of his death, the first priest who should be sent by Bishop Marty. The Indians promised to accept the new chief. On leaving the council Spotted Tail was shot by Crow Dog. It is said that the investigation of whites whose interests were opposed to Christianity and civilization. When a priest was sent by Bishop Marty to labor among the Dakotas they adopted him into the tribes under the name of Haverling Eagle, and gave to him the chieftainship. Father Craft was this priest, and it was in 1883 that he was adopted and made chief. Other missionaries came, and in a few years the Indians were sufficiently instructed to prepare for civilization. Father Craft resigned the

chieftainship in 1888. He gave it to the Sacred Heart, thus making it the supreme chief of the Dakotas. Several of his Indian relatives, and among them his sister, now Sister Mary Catherine, have become sisters of St. Benedict.

The costume of Father Craft, as Haverling Eagle, chief of the Dakotas, is thus described: The plumes of the chief are in the hat, and around them is the crown of shell and warbonnet work. The chief's coat is made of two deer skins, like a priest's dalmatic, the porcupine quill embroidery on front, back, shoulders and arms forming a cross, which is fringed with the hair of relations. The eagle feathers on the shoulders signify the name of the chief, Haverling Eagle, as does all the eagle hovering above the nest and holding the council pipe. Above the eagle is the Indian cross and circle of eternity; below is the Dakota shield bearing the sun and cross. The missionary crucifix hangs on the breast. Below the cross are the fringed leggings and moccasins encrusted with the Indian art. The pipe is the chief's pipe, called the pipe of peace, or council pipe. It is said that the cross and other Christian symbols were known to the Dakotas for more than 700 years, and were probably introduced by St. Brendan, of Ireland, or Bishop Eric, of Greenland.

### DEATH OF THE REV. FATHER O'DONOGHUE.

The citizens of Perth were greatly shocked on Christmas morning when the sad news was spread around that the Rev. Father O'Donoghue, a good and holy priest, had died suddenly some time between 8 and 12 o'clock on Christmas eve. After having made the necessary preparations for duly celebrating the festival of Christmas, feeling a little unwell, he went to bed somewhat earlier than usual. His housekeeper, coming home by the 1 o'clock train (at night), went to see how he was, and found him lifeless, having apparently been so for some time. Heart disease was the cause of death.

The obsequies took place on Saturday, the remains being placed in a handsome casket on the catafalque in the central aisle before the altar. solemn Requiem Mass was sung by Rev. Father M. Gaskin, at which His Grace Archbishop Clancy assisted. At 9 o'clock Mass was celebrated by Rev. N. T. Hogan, Nuncio; deacon, Rev. John T. Whelan, of Charley; sub-deacon, Rev. P. P. O'Connor, Stanleyville. His Grace presiding, assisted by Rev. Fathers O'Connell and McGilchrist, of Ottawa. The pall-bearers were Wm. McDonogh, Wm. L'Arrée, Mich. Drennon, Wm. O'Brien, John Lee and John McCann.

Father O'Donoghue was born on the 29th of Dec., 1842. He was ordained priest by the late Bishop Horan in 1866, and Perth was the first place he exercised his ministerial duties as curate with the late Dr. Chisholm. Though being appointed pastor in different parts of the diocese he never forgot the people of Perth. Six years ago he was appointed parish priest in Carleton Place. When he went there there was neither church nor presbytery. By his counsel and perseverance there was a church and presbytery built, and in four years the church was paid for. There he made many friends, who will never forget him. Two years ago he was appointed parish priest of Perth, where he was dearly loved and will be greatly missed. Under his direction there was a separate school built last summer. He was particularly fond of the children of the parish. Since he came here he instructed a class for confirmation and also a class for first communion. In his time he has lost a good, kind father. *Requiescat in pace.*

### RESOLUTION OF CONSIDERATION.

At a meeting of the Separate School Board, of Perth, on Tuesday evening last, the following resolution was passed unanimously:

Moved by John Lee, seconded by Thos. Noonan, and resolved.

This Board, at its first meeting after the death of the Rev. Father O'Donoghue, desires to place on its records a simple tribute to the memory of the deceased gentleman.

The Rev. Father had during the comparatively short term of his charge of this parish, by his unvarying kindness of manner, genial and suitable disposition and faithful discharge of his duties as a servant of Holy Church and the Blessed Saviour Jesus Christ, completely won the affection and respect of all with whom he came in contact. In an especial manner he was endeared to the young, whom it was always his delight to instruct in their duties, to watch over with fatherly care, and by word and example and precept to encourage in the service of their Lord and Master and so far as he could enable them to become good and useful citizens. A man of erudite learning himself, it was one of his great aims and desires that the young of his congregation should enjoy the benefits of a liberal education; and, with that end in view, he caused the erection of the new school house for this parish by dint of his own energy and determination and so far without any expense to the ratepayers, thereby enabling this Board by judicious expenditure to ensure increased efficiency in the conduct of the school.

The individual members of this Board desire to express to the sorrowing relatives of the deceased Father and his brethren the clergy their heartfelt sympathy in the great bereavement they have sustained. Although the summons from the Angel of Death came suddenly it found him ready and prepared; and what was their own great loss was undoubtedly his great gain. — *Carried.* *Requiescat in pace.*

The Catholic population of Berlin amounts to only 100,000 out of a total of 1,564,485. It is stated that only two per cent. of the Protestants of the city attend any Church on Sundays.