

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.

SOME weeks ago a Protestant clergyman, with the ornamental appendage of D. D. tacked to his name, made a furious onslaught against Catholicism. Objection after objection was hurled by our doughty friend against the Romish Church, as he was pleased to term it. One of his principal charges was that the Catholic Church had deviated from the purity of its primitive institution, and hence could no longer claim to be vivified by the spirit of truth. "Where," he cried, "do we find mention of Bulls and Encyclicals—of temporal power—among the early Christians?" and all the while his countenance glowed with that kind of dignity which Artemus Ward says is just as much the sign of wisdom as a shirt collar is of a shirt. "St. Peter," he continued, "was crucified; his successors during these centuries had the independence of martyrdom only. Why then does our century no longer contemplate the same example of evangelical poverty?" To such an objection we may reply with a celebrated Capuchin: "In your infancy your only nourishment was milk, and your chin was as bare as a piece of pumiced marble. Why, then, do you now clamor for breakfast, even on Fridays, and carry a beard that would shame a goat?" It would be just as logical to say that the wealth and civilization of our century, which man did not possess in his primitive state, must be denounced. Such a conclusion would not meet with the approval of our separated brethren. It surely then betokens a very narrow mind or want of good faith to use it against Catholics. It is well known that nations, in the beginning of their existence, are never what they are when years of sound civilization have enriched them with their dower of refinement and social blessings. The same thing may be said of the Catholic Church. In the commencement she possessed, indeed, no other wealth save her faith in her Crucified Founder. Must we, however, conclude from this that she should have always continued to wear the garments of pauperism? Would it be in accordance with the prophecies which shadow forth the Church—sometimes as the most powerful monarchy that ever existed; at others, as a mountain to which run all nations; sometimes as a city destined to be seen by all men; and, again, through the glass of inspiration we contemplate peoples and sovereigns paying homage to her as to a powerful queen. Do not all the brilliant allegories of the prophets indicate a Church ever increasing in power and even in exterior beauty?

This doctrine of reducing the Church to its primitive state has not even the poor qualification of novelty. It was first circulated by Arnold of Brescia, a zealous follower of the rationalistic theories of Peter Abelard. This monk of Brescia, ignoring all laws of progress, wished to replace the church in the swathing bands of infancy. He fulminated against the riches of clerics, wished to see the Bishops reduced to indigence, and the Pope bereft of his temporal sovereignty. This theory flourished for a time and produced frightful disorders. God, indeed, could have enthroned His Church in majesty and splendor. He wished, however, that the ordeal of persecution might demonstrate her divinity. Besides, it would not have been in accordance with the general laws of His providence, God having seen fit, in His general providence, to act by natural means even for the accomplishment of supernatural ends. But now, when the doctrines of the Church are preached on every strand, in humble missionary chapels as well as in splendid basilicas, one cannot reasonably wish that the days of Nero and Domitian might again overshadow all with their darkness of torture and torment. If, however, our adversaries desire to re-establish Catholicism in its primitive state they should first strive to understand the homely Saxon proverb that "charity begins at home." Let them, perfection-smitten theorists, sell their property and give the proceeds to the Pope, as was, as St. Luke informs us, the practice of the early Christians. Let the charity of the early Church temper their language, and slanderous tracts and insipid platitudes will not figure in the controversial arena. But it is far easier to dilate on the austerity of the first followers of Christ than to put it into practice. "In the early Church bulls and encyclicals were unknown," "I suppose," says Freppel, "that the couriers of the Empire, that the secretaries of Nero and Domitian, that the messengers of Trajan and Marcus Aurelius, should have been charged to distribute the despatches of the Mamertine prison

and of the catacombs." Truly this is too cruel a mockery of those who have merited, by their heroism in the midst of suffering, the legitimate admiration of all ages.

PRINCE BISMARCK has declared his intention of devoting the remainder of his life to domestic pursuits. The young Emperor has thrown off the shackles of the man of blood and iron, and Caprivi, who is no stranger to diplomatic tactics, and withal a strong admirer of the Bismarckian policy, has donned the insignia of Chancellor of Germany. However, it is hinted that Bismarck intends visiting Rome at an early date. Observers there are who declare that the old man's heart is favorably inclined towards the successor of St. Peter, whose very name he has striven to obliterate from the Germanic mind, and that his visit will be to "Canossa." Perhaps the beauty of the true religion may, as in Hurter's case, give peace to a soul long ruffled by the cares and intrigues of state. The future alone will reveal the sequel. For the present we content ourselves with the knowledge that the heart of man is in the hands of God, who turns it as He wills. He has turned many hearts since the beginning of the century. Numbers there are who have deserted the Protestant ranks, and given their talents to the Catholic cause. Many, disgusted with the prevailing schemes of religion, and frightened by the moral and intellectual corruption too thinly veiled by our pretended civilization, have sought refuge in the bosom of the Catholic Church. Many, also, having as watchwords the meaningless utterances, liberty and progress, and doctored out in all the panoply of modern infidelity, and who, despising Catholics for adhering to the infallible doctrine of the Roman Pontiff, yet hung upon every word of some literary or political charlatan, have been made sons of Mother Church.

For some time past the statement has been extensively circulated, that having cast aside the rule of the Pope, and the salutary restraints of religion, all was well with the people of Italy and its capital. The *Christian Guardian* of last week, in the following terms, puts an entirely new complexion on the condition of that country; and if more proof were needed, the people of Canada have but at cast a glance about them and consider what causes must have led to the presence of the swarms of Italian people in all the towns and cities of America:

"The financial situation in Italy is critical, and the government is driven to extremities for means to support the troops and the public officials. The unemployed in Rome and Naples are assuming a menacing attitude, and frequent arrests do not avail to intimidate the people as formerly. In Naples some excitement has been caused by a rumor that the United States Government purposes to stop a step to emigration. Peasants are selling out their belongings, and flocking in throngs to the nearest ports where passage may be obtained to America before the prohibitive measures shall be put into force. The main causes of discontent among the peasantry are the marked increase in the burden of taxation and the strict enforcement of the conscription law."

LAST Thursday we had the pleasure of a visit from Prof. O'Brien, of Hamilton, the distinguished musician, and organist of St. Mary's Cathedral, and James F. Egan, Esq., of the same city, the celebrated vocalist. Both gentlemen took part in the grand sacred concert in St. Peter's Cathedral.

The Presbyterian General Assembly at Stratford have resolved unanimously to revise the Confession of Faith, but that in no way is the integrity of the "Reformed or Calvinistic system of doctrine taught" therein to be impaired. The Calvinistic theories of foreordination and preterition have therefore a respite—but sooner or later they will have to go. A motion was also passed in favor of preparing a consensus creed, to be styled a "consensus creed," which will contain only those doctrines in which all the Reformed Churches agree. It is expected that this will form a basis for future union of different sects; but it will be supplementary to, and not a substitute for the Westminster Confession. Thus one creed will declare the preterition doctrine a part of God's truth, and the other will leave Christians free to reject it. A clever compromise truly. The consensus creed, as far as we can see, will have to exclude all positive teaching except the existence of God, to include the Reformed Churches. Thus Mahometans, Jews and Deists will be recognized as good Christians.

THE *Mail* having been beaten on the plea that the Jesuits, being an illegal corporation, could not prosecute for libel, has now put in the second plea for the defence; first, that the article in question was not intended to refer to the Jesuits

at all; secondly, that the *Mail* is not responsible for it, as it was copied from *Le Semaine Franco-Americaine*, of California; thirdly, that the Jesuits have incurred no damage by the publication; fourthly, that the same matter has been before published; fifthly, that the doctrine of the Jesuits are substantially the same with those implied in the oath, and sixthly, that the article is substantially true. We presume that this new plea will soon be settled, and the case will then be tried on its merits.

THE Rev. Dr. Shaw, a member of the Protestant Council of Public Instruction for the Province of Quebec, lectured on education in the Methodist Church at Waterloo, Quebec, on Sunday the 25th ult. He stated that

"The traditional policy of Methodism is that religion and education should go hand in hand. He believed in that principle himself, holding that religious and moral training should be the foundation of all education and culture. I know that this idea is not everywhere popular in these days. In another Province a political party is striving with noisy demonstration to abolish the Separate schools, founded under the direction of Dr. Ryerson and afterwards guaranteed by the constitution. Let them beware lest in asking for bread they receive a stone. Banish the Bible from the public schools and its place may be taken by infidelity. There is another thing to be considered. If the Separate schools are abolished in Ontario they must be abolished in this Province. And the Protestant minority in Quebec desires the preservation of the Separate schools. That is no doubt the case, but their existence is threatened by the noisy propaganda against the Separate schools in the sister Province, first begun by the Equal Rights and afterwards taken up by the Meredith Tories in the hope of riding into power on the top wave of race and religious prejudice. The Protestants of Quebec have nothing to gain and everything to lose by the new Tory policy in Ontario. The self-styled champions of Protestantism in the west are taking course directly opposed not only to the best interests of the country at large, but to the interests of the Protestants themselves. But we shall never believe that the Ontario Conservatives can win on such a platform till they have actually won. On the contrary, we fancy that Mr. Mowat will be sustained by a larger majority than ever."

It is clear enough that the objection which fanatics in Ontario have against Separate schools does not arise from any conviction that religious teaching in the schools is an evil, but from pure opposition to the Catholic religion. They would be willing enough to have religious teaching in the schools, if they could introduce the anti-Catholic cantinates, which are so common, as its basis, but as they cannot do this, like the dog in the manger, they wish to deprive Catholics of the liberty of teaching their own children according to their conscientious convictions.

THE Holy Father, Leo XIII. shows the same vigorous front in dealing with the Emperor William II., and demanding the full liberty of the Church, as his predecessors showed in days of old when all the powers of a Napoleon, a Henry VIII., a John or a Lothar did not justify them from pursuing the path of justice. The *Osservatore Romano*, the organ of the Vatican, states that the Papal Nuncio at Berlin as well as the Prince Bishop of Breslau have been instructed to set vigorously in unison with the Catholic party in Germany and to claim "an indispensable for the salutary action of the Church, first, the return of the religious orders; secondly, religious education in the schools; and, thirdly, the removal of the discretionary and revocable character from all the concessions hitherto accorded to the Catholic party."

A BOSTON paper makes a strong protest against the startling announcements which are made on the bulletin boards of many of the city churches, and the absurd titles to sermons, for the purposes of gathering crowds. It asks whether the object of church-going is merely for entertainment, or for instruction. It continues:

"The headlines in the most sensational newspapers do not surpass the vulgarity, freedom, and irreverence of these announcements, and the non-church-going part of the community are simply amazed that persons calling themselves teachers of Christianity are willing to announce themselves as given over to claptrap or buffoonery in the pulpit. We have had some painful instances in well known churches in this city where the pulpit has been disgraced by the irreverence and sensationalism which have been manifested in order to draw a crowd to religious services."

Disgraceful as all this is to the kind of Christianity these people profess, we may well doubt whether the Boston preachers have fallen to so low an ebb as some we could name in Canada. It will not readily be forgotten that one of the most admired Toronto persons from time to time so disgraced himself and religion as even from his pulpit to recommend murder. But it is only

Catholics who are to be murdered, and therefore his language is deemed quite correct.

A SUIT by the Mormons against the United States authorities has been finally decided by the Supreme Court in favor of the authorities. The case arises from the Edmunds anti polygamy law. Under that law the corporation of the Mormon Church is dissolved, and all real estate in excess of \$50,000 is escheated to the United States, except what is held for actual worship and burial purposes. Under this Act \$750,000 worth of property was seized, and the Mormons entered suit to have the law declared unconstitutional. This is the suit which has been decided adversely to them. The law had been already sustained by the Supreme Court of Utah, but was brought on appeal before the Supreme Court of the United States, which affirms the previous judgment. This will, without doubt, be a death blow to the Mormon political power, and, in time, to the whole system.

UP to the present time, Chicago has had the pre-eminence for the rapid granting of divorces, but Nebraska City, by a recent divorce granted by the court within twenty minutes has beaten the record. A petition was filed at 2 o'clock, the defendant answered at 2:15, and the case was brought before the court at 3:20. The decree of divorce was granted by the court at 3:40.

HAVING exhausted modern, the *Mail* is now introducing ancient history to prove that everyone is wrong-minded who happens not to be of the same way of thinking as itself. Old fables of the *Globe* are once more gone over to prove that the Liberals of forty years ago were very much opposed to Separate schools, and some of Mr. Mowat's sayings in those days are printed to show that he was at that time an enemy of the system. Did Mr. Mowat, however, think it worth while to retort, he would need to go back but a very short time to find the *Mail* people ardent admirers of Catholic Bishops, priests and people, and enthusiastic in praise of the good French Canadians, for whom it has now nothing but sneers and ridicule.

A PROTESTANT gentleman of Toronto lately said of the *Catholic Record*: "I am an ultra-Protestant, and must confess to having commenced scanning the *Record* with a view to scoff, but lo! from its pages I have imbibed a true respect for the faith and its true adherents."

THE Hon. S. H. Blake delivered an address last week in Stratford, and in the course of his remarks referred as follows to the French-Canadians:

"He made a magnificent plea for toleration, declaring himself to be a staunch Protestant, but one who did not believe that the Roman Catholics were all bigotry and the Protestants all conscience. He had known Protestants as bigoted as himself, but he had to pause at a loss for a simile, while the audience laughed as they exactly appreciated his feelings. On the other hand, he renewed the candid words of respect and regard which he spoke in Toronto regarding the French-Canadians as he found them in a summer resident among them for many years. In that great County of Charlevoix, containing only eleven Protestant parishes, the jail is nearly always empty. There must be something good in a religion that gives to us such results as that."

The *Mail*, however, terms this state of things "medievalism," and is battling strenuously with the object of bringing the French people into line with that portion of our Dominion where the jails are nearly always full.

DEATH OF REV. JOHN HEITMAN.

Another of our priests has been removed from the field of his earthly labors by the summer heat of Death. Rev. John Heitman succumbed at length to the fatal renewal of an attack of grippe, which he struggled against valiantly for over three months. In the beginning of March this worthy priest was called away to Cincinnati to assist at the burial of his good and venerable father. He had then just recovered from an attack of influenza and felt quite able to undertake the journey. It was more than his feeble strength could bear, however. On his return to Listowel he was just able to celebrate the Holy Sacrifice of Mass once, and no more. On the first Sunday of Lent he appeared for the last time on the altar. Since then his mission has been attended to by the neighboring priests from the diocese of Hamilton. Especially are the people of Listowel, Carleton Place, and vicinity indebted to the kind offices and unremitting labors of Rev. Father Galt, of St. Clement, and Rev. Father O'Reilly, of Macdon. On Thursday, the 33rd, Very Rev. Dr. Kilroy and Rev. P. Brennan, of St. Mary's, paid a visit to Rev. Father Heitman and found him sinking very fast. Rev. Father Brennan heard his confession and administered to him the rites of the Church. On Monday morning he breathed his last, and died a peaceful and happy death. His body was conveyed for interment to Stratford, where Rev. Father Heitman, of Streeton, Ill.,

brother of the deceased priest, had just arrived. Very Rev. Dr. Kilroy officiated. Rev. Father Flannery sang the L. beres and gave the last absolution. A very pathetic sermon was preached by Rev. Father Brennan, from the text: "Blessed are the dead who die in the Lord, for their works follow them." Rev. Fathers West, McGee and Cook were present in the sanctuary. Very Rev. Dr. Kilroy also addressed the congregation in feeling language on the merits of the deceased priest and the many hardships he had to contend with in the newly-formed mission of Listowel. Father Heitman had just erected the first priestly home in the mission, had it fully furnished, and had had all arrangements made for a comfortable home for himself and successors in the parish when sickness intervened and death cut him off in the middle of his arduous though very successful and useful career.

Rev. Father Heitman was born in Cincinnati of God-fearing German Catholic parents and was but thirty-eight years of age when death overtook him. He was educated at St. Francis Gymnasium, Bremen street, Cincinnati, and attached himself to the Order of St. Francis, of which he became a professed member. He was for some time coadjutor to Rev. Father William in Chatham, and many, we are sure, and deep will be the regrets of the people of that flourishing parish when they learn of the early and unexpected demise of the late Father Heitman. The *Record* unites with them and the afflicted people of Listowel in offering a fervent Requiem for the late Father Heitman's soul.

LOUIS VEULLIOT.

Ottawa, May 23rd, 1890.

To the Editor of *Catholic Record*:
DEAR SIR: Enclosed please find another letter respecting the Louis Veulliot matter. It is another proof of the high esteem in which the great Catholic champion is rightly held, and well worthy of publication. Yours truly,

VATICAN.

Quebec, May 24th, 1890.

MY DEAR FRIEND: You conferred, I assure you, a particular favor by sending me some late numbers of the *Catholic Record*, published in London, Ontario. I look upon this very ably-edited hebdomad as one amongst the very best of Catholic newspapers issued in this "Canada of ours."

The article to which you so kindly directed my attention was first published in *The Month*, an English magazine, some seven years since, upon the decease of M. Louis Veulliot, the great and justly-celebrated French lay publicist. And it gave a very nice synopsis of the life and literary career of this writer, whose fame as a defender of the faith "once delivered to the saints" extended to the utmost limits of the habitable world—*id est*, wherever Catholicity is preached. It was a great treat to me indeed, and I enjoyed the intellectual pabulum very much, for one reason, namely, that I have not had the good fortune to enjoy the reading of *The Month* since I ceased to reside in Ottawa, and, as I learn from your note, was republished in the *Catholic Record*, in place of a mere scholar's adverse comments upon the work done in his day by that Cabbett of French writers, the immortal Louis Veulliot; whose philosophical essays in defence of the faith, like those of the English writer to whom I venture to liken him (though the former was less happy than the latter), was not blessed with the invaluable gift of faith. Yet, both men were honest, fearless and gifted with the brightest of intellectual endowments. And the writings of both will be read by lovers of truth who delight in its being delivered in beautiful, forcible language, as long as the tongue of Shakespeare endures, as will also the writings of Mons. Veulliot be read and appreciated just so long as Messrs. our friends Dalton McCarthy (*pro quidam* to the inheritor of a name so odorous of Irish Catholicity), *et id genus omnes*, yelped Equal Rights permit the mellancholic tongue of Catholicism being caltivated and spoken in this Dominion.

I notice in the last number of the *Catholic Record* a letter addressed to the editor and signed "Vatican," in which, if I mistake not, I trace the fine Roman hand of a former able writer in the journalistic field, one of whom we poor Irish Catholics, in union with the See of Rome, may well feel proud. He did his duty in his day, and, as Walter Scott makes the archer say, in "Ivanhoe," in the contest with his rival, Lockley, "that he draw as good a long bow as his ancestor did at Hastings." Long may he continue to wield the grey goose quill, for it is mightier than the sword in defence of the faith. Can there be a greater exemplar of this fact than the fall of the man "of blood and iron," Bismarck, overthrown by the little backback, Windthorst, that trenchant defender of the faith in the German empire? I recollect saying to a friend, lately, in command of a noted (at least for their gorgeous uniform) regiment of our Canadian militia, upon his remarking "that Roman Catholicity was now extinct," something about "twenty golden years ago" when the Sardinians, backed by Bismarck, invaded and took possession of Rome—that if he lived it now he would see how dead or extinct it was! And I venture now to prophesy that if he lives twenty years longer—aye, probably a much longer period of time, which I hope and trust that he may, for "he is not half a bad fellow"—he will see the Sardinians humbled and travelling back to Canossa, as Bismarck has done before them. For I do not believe that I dream when I assert:

"That the winter will then be past,
And the rain over, and the flowers appear,
And we shall see in God's own light at last
All we have sought for, in the darkness
Of not persécution here."
The dawn of a brighter day for Holy Church is breaking over the European

continent, and though the morning, to a superficial observer, may seem dark and ominous of even bitter persecution—aye, even to the shedding of blood—yet we are the sons of the Cross, the humble followers of Him who died thereon; and Almighty God aiding us, we fear not, and our holy faith makes us believe that the darkest hour of the night precedes the glories of the dawn. For we are

"Waiting and watching till the day breaks clear
Over the brow of the Eternal Hills."
And this happy commemoration, so hoped, prayed and sighed for by the immortal Louis Veulliot, and other writers, faithful children of Holy Church in every land and in every language spoken by man, have aided in bringing to pass, *Sanctus Veulliot, et sic confers!*

I remain, as ever, your friend,
H. A. M.

LECTURE AT SIMCOE.

The pretty little church of Simcoe could scarcely contain the large congregation that gathered last Sunday evening to hear the promised lecture of the Rev. Father Corcoran of La Salette. The rev. gentleman is no stranger to Simcoe, and the more we hear him the more impressed we are that he is one of the most pleasing and eloquent preachers in the diocese of London. His voice rang out clear and distinct on the listening congregation and awoke a response in many a heart. The subject of the lecture was "The Bible," which afforded a wide, and splendid scope to his great reasoning powers. No point was lost, and the climax was reached when the rev. gentleman gave a very amusing and happy illustration of the varied interpretations of the Bible adopted by the different sects which have sprung from the Reformation. Father Corcoran may well be congratulated on the success of his lecture, and if there is anything in a name he has all the rich flow of eloquence and humor so rare of the sons of St. Patrick, and well does he employ them in spreading that faith in a foreign land so firmly planted by the great Apostle in the Emerald Isle.

The music on the occasion was remarkably fine. It is rarely indeed we in the country enjoy such a treat. Simcoe may well be proud of its native talent. The solos would not have disgraced any of our fashionable city churches. The chorus in Lambillotte's "Lauda Sapientiam" and Berger's "Tantum Ergo" exquisitely blended, the obligatos adding no little to their harmony. It shows what energy, determination and good will can achieve. The organist, Mrs. Cowen, deserves well-merited praise for her unflinching courtesy and devotion. No effort seems too great, and certainly the wonderful success of Sunday evening is a splendid criterion of her work.

SACRED CONCERT.

About seven hundred persons attended the grand sacred concert given in St. Peter's Cathedral on the 25th May, and it is safe to say that all were thoroughly satisfied with the feast of music presented. A temporary gallery was erected on each side of the large organ for the accommodation of the orchestra, brass and string, which did its portion of the work in a very creditable manner, the members of "D" school band composing the brass and reeds, and Messrs. Russell, Poesche, Bark, Chadwick and J. Johnston first violins, and twenty violas, and tested the capacity of the organ left to the last square inch. The singing of the large chorus was certainly a great feature, Handel's *Dettingen Te Deum* being curried through with spirit and precision. But this was excelled by the rendering of the "Gloria" from Farmer's Mass in B flat, the volume of voices, coupled with full organ and orchestral accompaniment, having a grand effect and making the large edifice fairly vibrate with the sound. Dr. Verrinder, who was the conductor of the evening, deserves much credit for the excellent standard to which he has brought this large chorus, their work being the result of patient and constant rehearsal. Mr. D. J. O'Brien, of St. Mary's Cathedral, Hamilton, presided at the organ, and proved himself a master musician of the first rank. His orchestration was very effective, and the accompaniments to the solos brilliant, yet in full sympathy with the voice.

Mr. and Mrs. J. F. Egan, of Hamilton, rendered Lambillotte's beautiful "Justus at Palma" in a most creditable manner. The solo "Les Rameaux" (Faure), by Mrs. Egan, was given in splendid voice with care and confidence. Mrs. Ellis sang "Angels Ever Bright and Fair" from "Theodora," giving a conscientious and careful rendition of that beautiful selection in such excellent voice as to prove even a surprise to her greatest admirers. Miss Mulligan's solo, "Quoniam," from "Farmer's," was very creditable, being rendered with spirit and correctness. Mr. W. Miller sang "When Thou Tookest Upon Thee," in the "Te Deum." He is a young and promising tenor robust and is rapidly showing many signs of improvement in voice cultivation. Mr. E. J. Watt sang in good voice and assisted in the quartet, as also did Misses McCarthy and Mulligan and Messrs. Miller and Egan.

As a whole the concert was undoubtedly a success, both financially and from a musical standpoint. Dr. Verrinder intends taking up the "Creation" at once and giving it as soon as efficiency was reached by the large chorus. Such efforts are deserving of the greatest encouragement from the music-loving people.