

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.

The distinguished Archbishop of Toronto has been made the recipient of a magnificent carriage and span of horses by his friends in that city. It is a pleasure to note these tokens of admiration and esteem on the part of a flock towards one who has been placed to rule over them as their spiritual guide. During his residence in London Archbishop Walsh was many times made to feel that he lived in the midst of admiring friends—both clergy and laity—for oftentimes the same kindly Catholic spirit guided the heart and the hand in extending tangible proofs of the love entertained for him. Gratifying to us, indeed, is it, therefore, to know that in his new home kindness and admiration are thus practically shown for the former Bishop of London.

The "Nun of Kenmare's" new book has been published. The *Obit* of Toronto, in reviewing the work, says, "We can only assure all who like this kind of a book that it is exactly the kind of book which will please them greatly." The title of the volume is "Life Inside the Church of Rome." In 1869 the "Nun of Kenmare" wrote an autobiography entitled "Five years in a Protestant Sisterhood and Ten Years in a Catholic Convent." She was previous to this one of the High Church party and her yearnings for a perfect state of life led her into the Catholic Church. The end of her preface reads as follows:

"In conclusion, may I be allowed to say one word to the High Churchman who may be reading this preface. I fear much that is contained herein will give him great pain; but I would rather suffer anything myself than inflict even the slightest suffering on others! But truth is above and beyond all other considerations; and I hope I have only sought truth in this narrative and in my remarks. I may make in connection therewith. Those who are wandering in darkness, yet seeking for light, may ever have our most earnest sympathy; but it is no charity to them to assure them that they are on the right road when they are wandering far from it, or to applaud their attempts to imitate Catholic practices, if they rest in them, and take this applause as an assurance that by imitating Catholic practices they have attained Catholic truth."

We should all pray that this unhappy old lady may yet be vouchsafed a spirit of repentance for her many follies. Her life will perhaps have one good effect, as showing that worldly ambition, and a passion for power and distinction, should never accompany a soul which seeks perfection in the religious state.

For some time past a person writing under the nom de plume "Fair Play Radical," has been furnishing the Toronto *Mail* with contributions designed to prove that Irishmen outside of the Belfast wing are all a very bad lot of people indeed; and that crimes without number, of all degrees of magnitude, may with justice be laid at their doors. Whether the *Mail* is more to blame for publishing these letters, or the nameless and shameless scribe for writing them, is an open question. We take it that this "Fair Play Radical" is an Irishman, or, rather, that the unlovely creature happened to be born in that country. If this be the case it will furnish still another proof that reptiles do not thrive in the green Isle, and have to die the death of a seek an asylum in another land.

That Irishmen are criminals, that Irishmen are lawless, that Irishmen are dishonest and murderous is the constant cooing of this crass creature who has been dumped upon us in Canada with the brand of the Irish bill and informer in delibately stamped on his miserable nature. We might suggest for the consideration of this Gullible Irishman that if he has a penchant for criminal statistics he will find more murders, more robberies, more crimes of all kinds committed under his nose in this Belfast Ontario of ours in six months than have been committed in all Ireland, with twice as large a population, during the past year. We might also add that the results of the bye-elections in England abundantly prove that the people of that country place but little reliance on the fairy-tales of the tyrannical landlords and their craven agents, one of whom is doubtless this "Fair Play Radical" of the *Mail*.

There are Cabinet troubles in the Manitoba Government. Attorney General Martin has resigned his portfolio and it is said that the cause of his resignation is that he deceived Mr. Greenway in reference to the School Bill. He represented that Mr. Mowat is in favor of abolition of Separate schools, and that in an interview which he had with the latter gentleman he had so expressed himself. Mr. Green-

way was thus induced to adopt the policy manufactured for Manitoba between Mr. Dalton McCarthy and the Attorney-General. But Mr. Mowat's speech on the school question has thrown new light on the subject, as he nobly maintained minority rights. Mr. Greenway, it is said, reproached Mr. Martin severely for his deception, and the result was the resignation of the latter. Since Mr. Martin's resignation Governor Schulz has reserved two bills which passed the Legislature, and it is the prevalent belief that Mr. Greenway will also resign. It is not known who will succeed him, but one report has it that both Mr. Greenway and Mr. Martin will drop out of the Government and that Col. McMillan will take the Premiership.

There is a proposal before the British Parliament to abolish that absurd remnant of the penal laws which is still in force rendering a Catholic ineligible for the Lord Chancellorship of England and the Lord Lieutenantcy of Ireland. It is a disgrace to the country that these laws should have remained on the statute book to this day, and as Mr. Balfour, Lord Hartington and other Tories have harped upon the argument against Home Rule, that if Catholics were to rule Ireland they would be intolerant to the Protestant minority, they ought surely to show their own tolerance now by helping to wipe out from the statute books this relic of barbarism.

The Rev. Mr. Baxter, who has for nearly half a century been occupying himself with fixing dates when the second Advent of Christ will take place, and the world come to an end, only to find himself mistaken when the day arrived, has fixed upon a new date for the second Advent, Thursday, 5th March, 1896. He says in the English papers that on that day the prophet Daniel's great period of 2,345 years from Nehemiah's command to build Jerusalem, 445 B. C., will be then completed, and 144,000 living Christians and the saints who shall have risen again will be taken to heaven. From 1897 to 1901 millions of Christians are also to be massacred by the great anti-Christ Napoleon, and the world will soon after come to an end. The most remarkable thing about these predictions is that thousands of people are already ready to accept Mr. Baxter's predictions as if he were a true prophet sent by God to inter-pret Revelation.

Writing of Mr. Mowat's course in connection with the election law the London *Free Press* of the 5th said:

"This action of the Little Premier, who in this phase of Provincial politics may be well called the Little Hypocrite, was quite in accordance with his acknowledged practices."

In the same issue of the paper, and in the very next column, the editor gives us his thoughts about Easter:

"The man to whom the return of this most gladsome religious festival of the year does not bring some tender thoughts and honorable aspirations must be strangely deficient in goodness and right sense."

The honorable aspirations and tender thoughts took possession of the editor after Mr. Mowat was written up. As applied to the *Free Press*, would not the title of Big Hypocrite make a most admirable fit.

A Catholic in Barrisfield has been ordered by his landlord to move out of his house because he intends to pay his tax to the Separate school. We can imagine the clamor which would be raised by the *Mail* and James L. Hughes, the would-be M. P., if the landlord were a Catholic and the tenant a Protestant.

The resignation of the German Chancellorship by Prince Bismarck has created great consternation in Italy. Premier Crispi was not unwilling to follow the lead of so able a statesman as Bismarck, for he might retain his prestige while acknowledging the superiority of so able a leader; but it is believed that he will not submit to the leadership of one less able. This is likely to cause complications between the two countries. Speaking on the situation, the *New York Herald's* Roman correspondent says: "The triple alliance is in danger. That must be clear to any one who knows the present situation in Italy. The Radicals are utterly opposed to the influence which Germany has exerted over Italy through the triple alliance. They are stirring up the people to demand an independent national policy." In Austria, also, the resignation has caused great anxiety. Count Kalnoky, the Austrian Prime Minister, has proposed that a conference be held between the Emperors William and Francis Joseph, and King Humbert of Italy, with reference to the affairs of the three nations. It is believed in Austria that if the Emperor William

should refuse to attend such a conference there would be great uneasiness throughout Europe. The Prime Ministers of the three countries would be present should the conference take place, namely, General Von Caprivi, Count Kalnoky and Signor Crispi.

The Anti Revisionists of the Presbyterian body are deriving great satisfaction from the fact that the mock Presbytery of Princeton Theological Seminary, after several weeks of discussion, have decided against Revision of the Westminster Confession by a vote of 39 to 21. It has been said that this expresses the views of the young men who will be the clergy of the near future, but when it is remembered that these young men have been instructed by intensely Calvinistic professors like President Patten it will rather be a matter of surprise that out of 60 there should be 21 in favor of Revision. When these young men are out in the world they will undoubtedly lose their affection for the harsh doctrines of Calvinism, though at present, owing to the teaching they have received, they are strongly impregnated with those doctrines.

The following despatch is among the items sent to the *Associated Press* regarding the Garman policy of the Vatican:

Rome, April 4.—The Vatican has instructed the Papal nuncio at Berlin and Bishop Kupp to act in energetic accord with the leader of the German Centerist party, and to yield to the Government no point without securing in return a real and adequate concession.

Any one with common sense will readily see that this is an unfounded concoction of the kind which is so frequently sent by the person who makes up news items in Rome concerning the Church and the Pope. It is quite after the style of the fanatical no-Popery lecturers of America who state over and over again that the Pope desires to control the politics of those nations where Catholics have considerable strength; but those who know the customs of the Popes know very well that they leave political matters to be carried on in every country by the people of the country without interference of the so much dreaded Vatican.

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.

The piety and religious fervor of the Catholic people of our city have shown a marked improvement since the conclusion of the missions conducted by Jesuit missionaries in the principal parishes a few weeks ago. Evidence of this fact may be seen in the great numbers of people who approach Holy Communion every Sunday morning and other mornings of the week, and in the hundreds who hasten in crowds to assist devoutly at the celebration of the divine mysteries every morning. Men and women, old and young, are to be seen at Mass every day, and hurry away, after a half hour of loving communion with our Divine Saviour, to mix with the busy world, encouraged to perform their various duties in it conscientiously and thoroughly, and fortified against the temptations which daily assail them.

Not content with the work in the larger parishes, His Grace the Archbishop with his usual love of thoroughness which is a characteristic of all his undertakings, on Tuesday week opened a mission in Brockton, a suburb of Toronto. The parishioners of this flourishing parish seized the opportunity to present him with an address of hearty welcome, love and veneration. His Grace made a feeling reply. He referred to the time when he was their pastor, and spoke of the twelve happy years he labored amongst them. During that time they were always ready and active in the cause of religion, and co-operated and sympathized with him in his work. The mission was conducted by Rev. Fathers Hand of Ottawa, and Davis of Dixie. On every occasion the church was thronged, and the good pastor, Father McCann, had the consolation of seeing hundreds receive the Holy Sacraments.

A great number of Italians is scattered over the city, most of whom are but imperfectly acquainted with English, and were, therefore, unable, in a measure, to enjoy the fruits of the missions. Recognizing this fact His Grace inaugurated a special mission for them in St. Vincent's Chapel. It was conducted during the week preceding Palm Sunday by Fathers Walsh and Cruise, both of whom are thoroughly conversant with the Italian tongue. It is needless to say that it was taken advantage of by the Italians, who flocked to the chapel to hear the gospel preached in their own familiar language to which they had been accustomed in far off sunny Italy. It was, indeed, consoling for them to hear the saving truths of religion expounded and explained to them in their native tongue and to have the opportunity of making their confessions in the same language.

Some years ago, Archbishop Lynch, of revered memory, ever watchful ever zealous for the welfare of his spiritual children, created a parish specially for the French people living "over the Don," as it is familiarly termed, and put in charge of Rev. Father Lunzeche, a most pious and earnest priest. During the past week a mission was in progress conducted by Rev. Father Languevin, who addressed a full chiron every evening. The people gladly availed themselves

of the opportunity, and almost all approached the sacraments.

The course of Lenten sermons, which were preached regularly every Sunday evening in St. Michael's Cathedral during the penitential season, was terminated on Palm Sunday by Rev. Father Walsh, pastor of the Church of Our Lady of Lourdes, formerly of St. Peter's Cathedral, London. This course of lectures is calculated to be productive of great good if one may judge from the persistence of the people in filling the cathedral every evening. Although the sermon of Palm Sunday evening was the last of the series, still an immense crowd attended to hear Father Walsh. If the reverend gentleman were weak enough to yield to feelings of vanity, it would indeed have been very pleasant for him to see this evidence of his ever increasing popularity with the Toronto people as a preacher of the highest order. The subject was the Passion of Christ and the Merits of Redemption. This theme, ever old but ever new, was handled in a masterly manner. As he passed from one scene to another in his description of the awful, sublime, and enterprising of the Blessed Redeemer the interest of his immense audience was shown in their riveted attention to his every word. The vivid imaginative picture which he drew of the agonizing prayer and bloody sweat in the Garden of Olives, the divine self-sacrifice of Christ who accepted the chalice of suffering because it was the will of His Heavenly Father that He should rescue the human race from the bondage of Satan, will never be forgotten. That heart assuredly would be stony which would not be melted to feelings of compassion by such a portrayal of the sufferings of our Saviour.

The services of Holy Week were conducted with great solemnity and impressiveness in St. Michael's. On Wednesday and Thursday evenings was the Office of the Tenebrae. On the first evening prior to the recitation of the Office His Grace the Archbishop gave a brief explanation of the meaning and object of the ceremonial. On a triangle were sixteen lighted candles signifying the twelve apostles, and the three Marys. One by one these candles were extinguished during the recitation of the Office and the singing of the Lamentations, until but one remained, that on the apex of the triangle representing our Blessed Redeemer. When this was taken away, there was a hush, followed by the extinguishing of all lights in the church signifying the grief of the world at the death of its Creator; and then was heard nothing but the almost inaudible voices of the clergy. The ceremonies were very impressive and calculated to draw the mind from all things earthly and fix itself in loving sympathy on the great tragedy of Calvary. The Lamentations were sung with great pathos by Fathers Laurent and McBride, and Brother Odo. On Thursday evening, after the repetition of Wednesday evening's ceremonies, the clergy went in procession to the Sacred Heart altar, where Father McBride read the Act of Consecration to the Sacred Heart of Jesus; after which His Grace offered up solemn prayers for Christian parents, the intentions of the Holy Father, the grace of a happy death, and the suffering souls, especially for the most neglected ones. The altar was most brilliantly and beautifully illuminated with many colored lights.

On Holy Thursday His Grace celebrated Mass at 10 o'clock, and blessed the Holy Oils which are used in baptizing, the anointing of the dying, the ordination of priests, and the consecrating of bishops and archbishops. There were about sixteen priests from various parts of the archdiocese present in the sanctuary. At the communion His Grace turned round and addressed a few words of earnest exhortation to the assembled priests, dwelling particularly on the duties of their sacred office, and the awful responsibility of their sublime vocation.

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On Easter Sunday morning the church-bells all over the city were continually sending forth joyful peals announcing the glad tidings of the resurrection of the Saviour and His glorious victory over sin, death and the devil. Joyfully the people responded to the summons and went in thousands to the churches to worship in wonderment and thanksgiving the grand and stupendous miracle of Christ's triumph. Solemn High Mass was celebrated in St. Michael's by the rector, Rev. Father Laurent. It had been announced that His Grace the Archbishop was going to preach, and as a consequence the cathedral was filled to the utmost by an expectant audience, which was, however, doomed to disappointment, for, at the end of Mass, Father Laurent ascended the pulpit and announced that, as His Grace had contracted a very severe cold, and the week, he was unable to preach.

However, Father Laurent treated us to a beautiful sermon on the miracle of the Resurrection. He said that this mystery was the greatest of all the mysteries, and the most joyful. A contemplation of it should fill our hearts to overflowing with love and adoration for our Divine Saviour. The proof of His divinity is grounded on it. When the Jews asked Him to prove that He was the Son of God, He told them that when they put Him to death He would rise again on the third day. The High Priest and the Synagogue endeavored to prevent the belief that He had really risen from the dead from being spread abroad among the people. They said that the soldiers on guard were asleep and His disciples came and stole the body. But the very efforts they put forth to destroy the belief only strengthened and confirmed it in the minds of the people. How was it possible that the seal could be broken, the heavy stone rolled back, and the body stolen without one guard being disturbed? Was it likely they all dreamed the same thing, as they were told they did when they said they saw Him barred from the tomb in all the brilliancy and glory of His immortality?

The choir, under the direction of their energetic and popular conductor, Mr. J. Campbell, rendered Gunod's Mass. The beauty of its melodies, the richness of its harmonies, and the fine crescendos and diminuendos, especially when we have such a master hand as Mr. J. H. Lemaitre at the organ, leave an impression on the mind that is not soon forgotten. The solos of Miss Barrett, soprano, Mr. Anglin, baritone, and Messrs. Ward and McNamara, tenors, were particularly noticeable. At the offertory Lambillotte's beautiful duet, "Regina Caeli," was sung most sweetly by Mrs. Vale and Miss Murphy. P. J. N.

HOLY WEEK IN LONDON.

The closing religious exercises of the penitential season of Lent were observed in a most becoming manner by the people of London. On Sunday, 30th, the blessing of the Palm, and its distribution, was carried out in the accustomed manner, an unusually large congregation being present. Before the ceremony took place, Rev. Father Tierman explained the meaning of the impressive ceremony, saying it was a commemoration of the triumphant entry of our Blessed Redeemer into Jerusalem. The inhabitants of that city went out to meet Him, singing canticles of exultation in His honor, and crying out "Hosannah to the son of David, Blessed is He who cometh in the name of the Lord." They then spread their garments on the way, together with palm branches taken from trees that grew by the wayside. Although this was a day of joy and triumph, yet it was but the beginning of a week of sorrows unparalleled in the world's history. Jesus, knowing what was to happen, seeing the city, went over it.

Every evening during Holy Week devotions were held at 7:30. At each exercise great crowds were present. On Monday and Tuesday evenings Rev. W. Flannery, P. P., St. Thomas, preached very instructive and appropriate sermons. On Wednesday and Thursday evenings took place the impressive ceremony of the singing of the Office of Tenebrae. On Holy Thursday solemn High Mass was celebrated by Rev. Father Aiyward, of St. Thomas, Rev. Fathers Tierman and Noonan acting as deacon and sub-deacon. After Mass the Blessed Sacrament was removed in solemn procession from the main altar to that of the Sacred Heart, where a beautiful repository had been prepared by the Sisters of St. Joseph. During the day large numbers came to manifest their devotion to our Blessed Lord in the holy sacrament of the Eucharist. On Good Friday, at 10 o'clock the Mass of the Pre-sanctified began. Previous to its celebration the large congregation proceeded to the altar rails, when took place the touching ceremony of the veneration of the cross, each individual thus making public manifestation of his divine faith by kissing the cross, the symbol of man's salvation. Rev. Father Tierman preached a most timely and impressive sermon on the Passion and death of Christ, bringing forcibly to the minds of his hearers the terrible event that transpired on that awful day, and drawing therefrom practical lessons that should guide us in taking as a model the life of Him who shed the last drop of His blood for our sakes. At half-past seven and half past seven the devotion of the Stations of the Cross took place.

In the evening Rev. Father Ferguson, of Assumption College, Sandwich, preached a heart-touching sermon on the Passion. His discourse was listened to with the greatest attention. On Easter Saturday morning the ceremonies of the blessing of the Easter water and paschal candle were performed by Rev. Father Tierman, after which he celebrated High Mass.

On Easter Sunday Masses were celebrated at usual hours, very large congregations being in attendance. Over one thousand persons received Holy Communion. Rev. Father Ferguson preached a powerful and impressive sermon on the "Resurrection." It was truly a learned and fervent exhortation, and for many a day will leave impressions for good firmly fixed in the hearts of his hearers. Rev. Father Tierman preached a touching sermon in the evening. On this occasion grand musical Vespers were rendered by the choir in a very superior style. Dr. Verlander and the choir deserve to be congratulated for their admirable rendering of the musical services during the week, particularly on Easter Sunday.

and eloquent discourses—appropriate to the joyous festival. Over two hundred received Holy Communion. The singing of the choir, under the leadership of Miss Casle R. Rich, organist, was of an unusually grand character.

The collection at the Cathedral and St. Mary's church was the largest ever taken up in the city on a like occasion.

CATHOLIC PRESS.

N. Y. Catholic Review.

Miss Mary Dunn, of Deckertown, New Jersey, is a teacher in the Public schools, and a Catholic, a modest and unassuming woman. She has lately suffered something for her faith from the inhabitants of Deckertown, who, for the most part, are of the type that prevailed in New York and Boston before the war, and make little distinction between a Catholic and a cannibal. They made a local issue for the political leaders on the question of retaining Miss Dunn in the school, and at the election of a school trustee carried the day against the Pope and Miss Dunn. It will be necessary for this young lady to find another sphere of activity next year. However, there are compensations for her. If she had any particular aversion for the Protestant public school system, it will now be moderated, and she will have learned from experience what a few Catholics refuse to believe, that the system is Protestant in spirit if not openly, and it is dangerous to the Catholic pupil as it is offensive to the Catholic teacher.

In the struggle which Catholic education must continue to carry on throughout the Christian world, the odds are against religion. Sagacity as well as duty requires that no step should be left untried which shall equip Catholic schools for their own preservation; for the preservation of mortals and refinement which are so largely entrusted to their keeping. During the present quarter century there has been a marked improvement in American educational institutions. A higher standard of scholarship has been firmly established. Special departments have been created on a par with corresponding ones in Europe. British and Continental scholarships have been explored for eminent professors whose services have been secured by substantial compensation. Scarcely a month passes untraced by a munificent private bequest, while foundations have been laid on large lines by generous wealth.

Milwaukee Citizen.

Lord Mandeville, who has just become Duke of Manchester, has a record as follows:

Mrs. M. an American heiress.

Spent her money and deserted her

husband.

Has been declared bankrupt for \$125,000.

As duke of Manchester he becomes a member of the House of Lords.

Also acquires the right of nominating the pastors to seven church livings.

The morals proceeding from these facts are wholesome for such American millionaires as are still willing to replenish the resources of the English aristocracy. These are the sort of men who compose that fine body.

As Labouchere said last week in the House of Commons: there are men debarred from the race track and the gambling resort who, nevertheless, succeed by hereditary right in entering the House of Lords to make laws for the nation. And it indicates an inevitable phase of Church and State relationship that sooner or later the power to name pastors and bishops drifts into the hands of such men. How Satan must laugh!

Boston Pilot.

The Boston *Pilot*, writing editorially of Cardinal Newman, on the occasion of his nineteenth birthday, February 28, commends his writings for their literary value to those who would not appreciate them from the religious standpoint. Says the *Pilot*:

"His prose style is of the purest, and his poetry is notable for its depth of religious feeling and for its simplicity of utterance. It is strange that his works, which are unusually interesting, if for nothing else for their perfection of form, should be passed over as they have been by the students of literature in this country for those of writers far less worthy of study."

The *New York Sun* recalls the fact that the London *Times*, in paying damages to Mr. Parsons on the previous day, was celebrating a centennial. Just a hundred years ago its publisher, Mr. John Walter, was sentenced to pay two fines of £100 each for libels on the Prince of Wales and the Duke of Clarence. It costs fifty times as much to libel a commoner to day as it did to slander a prince a century ago; but then it must be admitted that the *Times* is now fifty times as mean and false as it was in these days.

EVERY CATHOLIC SHOULD READ THIS.

The following excellent piece of advice from the Bishop of Goulburn has been going the rounds of the Catholic press, and deserves to continue on its course until it reaches the eye of every Catholic. The Bishop, while speaking at a banquet said it was his desire to see a Catholic paper in every Catholic home throughout his diocese. It was only in the thoroughly Catholic journals that all events and circumstances connected with our religion and our institutions, and the general progress of the Church, were fully and accurately chronicled, and while he did not wish to offer a word of complaint about the local press, he certainly wished it to be known, and wished it to be published that it was the duty of every Catholic who could possibly afford it to take a Catholic paper and pay for it.