

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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CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Tears.

FATHER RYAN.

The tears that trickled down our eyes,
They do not touch the earth to-day;
But soar like angels to the skies,
And like the angels, may not die;
For ah! our tears are not in vain,
Flows thro' each tear—sounds in each sigh.

What waves of tears surge o'er the deep
Of sorrow, in our restless souls!
And they are strong, not weak, who weep,
Those drops from out the sea that rolls
Without a depth—without an shore.

But ah! the tears that are not wept,
The tears that never outward fall;
The tears that grieve for years has kept
Within us—they are best of all:
The tears our eyes shall never know,
Are dearer than the tears that flow.

Each night upon earth's flowers below,
Which comes down from darkest skies;
And every night our tears of woe
Go up like dew to Paradise,
To keep in bloom, and make more fair,
The flowers of crowns we yet shall wear.

For ah! the sweetest way to God
Is up the lonely streams of tears,
That flow when bending 'neath His rod,
And fill the tide of earthly years.
On laughter's hollow hearts are tossed,
On waves of tears no heart is lost.

Flow on, ye tears! and bear me home;
Flow not! ye tears of deeper woe;
Flow on, ye tears! that are but foam
Of deeper waters that will not flow.
Little while! reach the shore
Where tears flow not forevermore!

CATHOLIC PRESS.

Catholic Standard.

JULIUS FERRY has evidently got his reward, after the fashion in which the devil always pays his servants. He overthrew the conservative republic of Thiers and Marshal MacMahon; he expelled the Religious Orders from France, and paved the way for the ascendancy of Gambetta; and now Gambetta and his coadjutors contemptuously thrust him aside, without so much as thanking him for his help.

A PRESBYTERIAN "Synod" in one of the Western States, learning that some of its members were sending their children to Catholic schools, adopted some flaming condemnatory preambles and resolutions. The following extracts will serve as a specimen of the whole action:

"WHEREAS, We have noted, with great solicitude, an increasing disposition on the part of Presbyterians to patronize institutions carried on by, and in the interest of the Roman Catholic Church; and

"WHEREAS, The standards of Presbyterianism regard the Romish Church as apostate and anti-Christ; and

"Resolved, That we deprecate this disposition on the part of Presbyterian parents, and that we beseech them to avoid these institutions, attendance upon which is so fraught with danger to the spiritual life of the children of the Church, and which antagonize the spirit of the vows taken when these little ones were brought to have the seal of the covenant set to them."

We respect consistency where it is the result of honest and sincere though erroneous convictions. But it is plain that the men who passed these resolutions were governed not by their convictions, but by their prejudices. If they believed that the Romish Church was "apostate and anti-Christ," they would have done more than simply "deprecate" sending Presbyterian children to Catholic schools. Evidently they do not believe it; they do not even dare to say that they themselves believe it. They take refuge in the statement that "the standards of Presbyterianism" so regard the "Romish Church." "Standards of Presbyterianism," who cares, Presbyterian or not, what those "standards" say? They are professedly fallible, and it has become usual among Presbyterians themselves to refer to them with undignified contempt.

The "disposition" will continue to increase, as the resolutions above quoted state it is increasing, among Presbyterians and other Protestants to send their children to Catholic schools, because Presbyterian parents know, as others also know, that in Catholic schools their children will be more vigilantly guarded from vicious influences, and their morals be more carefully looked after, than they will be or can be in any non-Catholic schools.

"What can Catholics who are constantly invoking their Saints," triumphantly asks a Protestant exchange, "make of Paul's declaration, 'There is one mediator between God and men, the Man Jesus Christ.' What can Catholics make of St.

Paul's declaration? Just exactly what they do make of it—believe it implicitly. It is not Catholics but Protestants who have any trouble with that portion of Sacred Scripture. Protestants construe in a false sense, and then quote it in that false sense against Catholics. At the same time they prove that they don't believe it in that sense. For, though they don't invoke the saints to pray for them, yet when they get into an especially pious mood they ask the prayers of some pious "brother" or "sister" in their behalf. The truth is some of them put an utterly false construction on the text, making St. Paul to contradict himself and also to contradict many other parts of the Sacred Scriptures, while others repeat the text without any idea whatever of its meaning.

London Universe.

On the whole, there seems every prospect of a very pretty embroilment, and the German man of "blood and iron" will, perhaps, find he has failed this once. It has been Bismarck's design, out of fear of the German Catholic party (the only party in Germany that is united, and which certainly will carry the day) to try and restrain the Vatican by this late hideous alliance of which we have been speaking. But what if it falls through on account of the impossibility of uniting Italy for any long period in the pursuit of one definite object? The stone, which is the "head of the corner," will be the destruction of him whom Marshall calls "Pharaoh Bismarck." It is written, "Whosoever shall fall upon that stone shall be bruised, and upon whomsoever it shall fall it will grind him to powder."

A notable proof that even cabinet ministers pay little or no attention to the study of Irish affairs, though they are always ready to talk about them and judge them, was afforded the other day. Speaking, no doubt, to an equally ignorant English audience, Mr. Chamberlain, the President of the Board of Trade, denounced the Home Rule movement, and informed the world that England would hold Ireland as the Northern States of America held the Southern States. He seemed to be not aware, and nobody present seemed to be intelligent enough to inform him, that the Home Rulers of Ireland would be perfectly satisfied if England treated Ireland as the Northern States of America treated the Southern States. Is it possible that Mr. Chamberlain has yet to learn that every State in the American Union, including the Southern States, is allowed the full enjoyment of Home Rule so far as local subjects are concerned, and that this is all that the responsible leaders of the Home Rule movement in Ireland have gone in for? Home Rule has made the United States a really united nation and the people of America really free. Why should not Home Rule have the same good effects in the so-called United Kingdom?

Catholic Advocate.

"A good writer may become a fine forger, and a good arithmetician can become a splendid swindler, as instanced in the \$2,000,000 bank fraud case a few days ago in the State of New Jersey, and a good reader may become a Bob Ingersoll, a hero of infidelity, and a mockery on Christianity." Some people who neglect to teach their children the catechism are training such characters.

Catholic Review.

The enemies of the priesthood who have been using a sham patriotism as a mask for their designs, have recently not been able to conceal more than their face behind it. They are showing their feet, and even the half blind recognize the fact that they are cloven. It will be a perilous purchase, if Irish Catholics buy any imaginary advantage by loss of faith, and loss of faith is clearly indicated in a Catholic Irishman, when he has lost his reverence for the prelates of his Church.

N. Y. Tablet.

ENGLAND is again very anxious to re-establish diplomatic relations with the Pope, not so much as to a sovereign power as to the Pontiff. A Mr. Errington has been accredited to the Vatican in some kind of a semi-official capacity, and the London press is conjecturing as to the nature of his mission. We should think that they would be at no loss on this score, for it is important that His Holiness should be instructed from an English standpoint on Irish politics, so that he might be induced to denounce the political agitation in

that country something in the rigorous style of Archbishop MacCabe. The Pope is too conservative and prudent to be made a scourge in the hands of English hypocrites to lash into pliant submission his faithful children in Ireland.

Buffalo Union.

The last article written by the late Dr. J. G. Holland, and which appears as he left it, unfinished and unrevised, in the magazine with which he was so long connected, is "Poverty as a Disciple." Though brief, it is exceedingly suggestive, and its truth must come home to every observant mind. Substantially, he says that no amount of wealth given to a young man can possibly ensure him so good a prospect of true success as poverty that has taught him the value of money, the difficulty of keeping it, close economies, thrifty habits, self-helpfulness and self-trust; with the consciousness that everything he hopes for in the world must be won by his own unaided force and industry. The writer cites the careers of Abraham Lincoln and James A. Garfield as shining instances of "the beneficent influences of poverty." They are as well if not as brilliantly, exemplified in his own. "None of New England's greatest sons were more roughly haled by poverty than Dr. Holland," says the author of the biographical sketch which has the place of honor in the December number of the Century. By contrast with the foregoing reflections an example, who has not noticed how seldom, comparatively, does the rich man's son—the prospective possessor of houses and land, luxuriating in money that has never lost him a drop of sweat, or a moment of anxiety, college-bred, travelled, &c.—attain eminence of fame or usefulness; or even keep till the close of life a sufficiency of the worldly goods with which he was so lavishly provided at the outset? Too often he loses easily what he easily obtained, and unfitted for any work requiring trained hands or mental aptitude, sinks into that pitiable character whose chief claim on the world's consideration is the well-worn one of having seen better days!

Father Hecker, in his able article on "The German Problem," advocates separation of Church and State, with Pius IX. he considers this a great calamity. Yet, the destruction of the liberty of the Church and her servitude to the State is a still greater, perhaps the greatest of calamities. Now that the old system between Church and State has been broken, and its recovery hopeless, (let the Canossa men mind the italics!) Ed. Germ. Notes, may it not be the interest no less than the policy of the Church not to neglect but to embrace the opportunity which Heaven yields to secure above all things, in view of menacing dangers, independence and freedom of action? This almost sounds as if Leo XIII. were to descend from Canossa to the flats of Berlin. But Fr. Hecker does not mean that. The context goes to show, that Bismarck seeing his mistake, is anxious to rectify it, without being willing to manfully acknowledge his error by abolishing the obnoxious laws. "His he cannot do, we think, owing to the vehemence of the flame of bigotry reigning now; a flame, however, ignited by Bismarck himself. *Deus providet!*"

Catholic Columbian.

THE N. Y. Times discusses diphtheria as a Protestant disease, and cannot account for the fact that Catholics are generally proof against its attacks. The Catholic Church is supernatural in its doctrines and effects. She prescribes for the body as well as for the soul, and recognizes prayer as the universal panacea. Through the intercession of her army of saints, she brings down the blessings of God and averts calamities, and for the prevention of diseases of the throat, she has prayers offered to the martyr saint, Blasius, whose feast is observed on the 3rd day of February each year. On that day pure wax candles are blessed with a special prayer in honor of the Saint, and with these candles the Priest blesses throats of every man, woman and child who come to kneel before the altar. The formula of the blessing is: "Through the intercession of St. Blasius, Bishop and Martyr, may God free thee from disease of the throat and any other disease. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Protestants acknowledge the effect, why not recognize the cause?

ONE of the distinguishing marks

of the Catholic Church is her holiness, her entire separation from the secularization of the times, and her close conformity with the practices of Apostolic ages. In the greatest act of adoration that man can make to his Creator—the Sacrifice of the Mass, she manifests her sanctity, her exclusiveness, her heavenliness, for every ceremony connected with the august Sacrifice leads the heart to the contemplation of eternity. She surrounds the administration of the Sacraments with great solemnity, as they are the channels by which grace flows into the souls of her children. For nineteen centuries, her doctrines, her Sacrifice, her Sacraments have never varied, nor can they vary, for being founded on immutable truth, it were impossible for them to change. She invites all her children to a holy life, and the more to sever her pastors from the world and to unite them more firmly to their spiritual interest she exacts perpetual chastity as well as the denial of the luxuries of life. Earthly affection binds to earth, but he that leaves father, mother, brother and sister for Christ's sake is promised a great reward. From the times of the Apostles, the Church exacted celibacy of her priests that their sacred calling, and that they may in Christ beget spiritual children who will call them "Father." Her ministers have a wedding-day, too, and it is a joyous feast. It is the morning that a successor of the Apostles imposes his hand upon him in Holy Ordination and he receives the wedding garments of the Lamb, at the hands of the Bishop. This solemn ceremony, too, is witnessed by those who have already been wedded to the Church, and their presence verily adds sanctity to the heavenly scene. They are spectators and participators too, to a certain extent, but untrammelled by earthly ties, and as true Apostles, have no wives as tokens of their worldliness. Is this not a sacred feast then? What Christian in his heart, will not see the reasonableness of it, after understanding the mission of a disciple of Christ.

Catholic Telegraph.

The influence wielded by converts to Catholicity is already fully evident in London secular journalism, five Catholic editorial writers being engaged there on one daily paper, two Catholic reviewers on another, seven Catholic contributors on a "comic" paper, and several solitary editors and sub-editors. In an excellent article on "some of the aspects of the work of English converts" by Arthur F. Marshall, an Oxford graduate and a well-known man of letters, in the current Catholic Quarterly of Philadelphia, we meet with an amusing anecdote, characteristic of the zealous convert: "Does that go into the paper?" asked a Catholic sub-editor of a non-Catholic editor of a London journal, "It does," was the reply. "Then I will have nothing more to do with the paper," said the sub-editor. And he put on his hat, and walked out.

THE LAST HOURS OF THE ARCHBISHOP OF TUAM.

TUAM, Thursday, Nov. 10th.

The remains of his Grace, the most Rev. John MacHale, D. D., are laid out in a temporary mortuary chapel in St. Jarlath's.

The grief manifested by the people of Tuam for the demise of their illustrious Archbishop is deep and touching. From morning till night the mortuary chapel where the remains lie in state, is thronged by crowds of weeping mourners, bewailing their great loss, and kissing for the last time the hand that was so often raised in loving benediction over them. For ten days before his death the Archbishop had been ailing. On the very day the illness manifested itself he had taken his usual carriage-drive. Though great anxiety was occasioned to his immediate friends owing to his great age, hope was not abandoned till the end. The wonderful constitution that enabled him to overcome so many similar attacks was relied upon to bring him through this one also. From the commencement of his illness his confessor, the Rev. Michael Henry, C. A., was assiduous in his attendance upon him. He received the last sacraments of the Church some days before his death, and retained perfect consciousness almost to the end. His deathbed was surrounded by a large number of clergy, together with his dearest friends. Every possible indulgence was applied, and without the slightest perceptible agony he passed away. The leonine face of the illustrious dead is as one who had passed through a stormy life, but all the asperities of which had passed away and a great calm had come.

The funeral procession will really take place on Sunday, though the obsequies

and interment will not be solemnized until Tuesday, when all, or nearly all, the Episcopacy of Ireland will be present and a large number of lay notables, members of Parliament, etc. On Sunday the funeral procession will pass through the town, which is plunged in the deepest gloom of mourning, and after that day the remains will lie in the Cathedral.

The suite of coffins made in Dublin for the interment of the remains of the late Archbishop have reached Tuam. A cedar shell, lined with silk, will inclose the shell. The outer coffin is of Irish polished oak, handsomely mounted with massive brass mountings. A beautiful crucifix, artistically executed, and a finely finished breast-plate crown the lid of the coffin. The breast-plate, which is raised on a wooden shield, is of Gothic design, and is bordered with flowers. On the upper portion is a Bishop's mitre, and beneath is the following inscription: "John MacHale, Archbishop of Tuam, died November 7th, 1881, aged 91 years. Requiescat in pace."—Dublin Freeman.

CATHOLIC NEWS.

The Bishop of Hong Kong was in Washington last week.

On dit that the Rev. Father Stafford, of Lindsay, will be appointed Vicar General of the Diocese of Kingston.

A correspondent of one of the infidel journals in France, writing from Lourdes, says, "There is no denying that the cures here are numerous and well attested."

There is a congregation of colored Catholics in Marion County, Kentucky, with 179 members. Recently a jubilee mission was held for them, the exercises of which were attended almost universally.

The Sisters of Mercy, wherever established, will celebrate on the 12th inst., the Golden Jubilee or fiftieth anniversary of their foundation. His Holiness, Leo XIII., accords for that day a Plenary Indulgence to all the members of the Order.

Mr. John McGrannigan, who died lately in Newark, N. J., at the age of seventy-three, bequeathed his entire estate to the Rev. Father Sheppard, of St. Patrick's Cathedral, who has signified his intention of distributing the amount amongst the charitable institutions of the diocese of Newark. The deceased had no relatives.

The usual anniversary service for the late Rev. Father Harkin was celebrated in St. Columba of Sillery church, near Quebec, on Tuesday last. The large number who attended gave proof of the sincere love and veneration entertained by the faithful for the departed pastor, the founder and most liberal benefactor of their church.

REQUIEM MASSES.—Solemn Masses de requiem were celebrated in St. Roch Church, Quebec, on Monday, Tuesday and Thursday, for the repose of the souls of Revs. Messrs. Doherty, Catellier and Charost, respectively; the two former were priests, and the latter was *cura* of the parish.

The death is announced at Rome on the night of 28th October, of Cardinal Caterini, at the advanced age of 86 years. He went to the Eternal City when quite young and had passed his life there. Pope Gregory XVI. appointed him Consul of one of the principal Congregations and Pius IX. raised him to the Cardinalate in March, 1853.

A PRESENT FROM THE POPE.—The steamer "Gallia," on her last trip to New York, brought a superbly bound Missal as a present from Pope Leo XIII. to Rev. Father Daly of that city, to be disposed of at the fair about to be held in aid of the church of St. Francis Xavier; the tickets are placed at 25 cents each, and the sacred volume is, meantime, deposited with Mayor Grace.

The annual novena of the students of Laval University of Quebec in honor of Our Lady of the Immaculate Conception—the patroness of the institution—commenced on Thursday and will close to-day, the festival of the above name. The preacher is Father Jatteau, of the Order of Preachers, better known as the Dominican Friars. The exercises are not, however, confined to the students, but are open to all educated persons.

The Jesuit Fathers banished from Paris, have found refuge in Canterbury, England, in the very shadow of the Cathedral of St. Paul, the cathedral of Cranmer. "This," says the New York Sun, "taken with the election of Mr. Jerningham, a Roman Catholic, for Berwick, must make Monsignor Cabel more than ever sanguine as to England's return to the faith of Thomas a Becket."

The festival of St. Cecilia, the patroness of music, was solemnized in the Church of St. Lawrence, Quebec city, on Sunday, 29th ult., when a solemn Mass was celebrated by the Rev. Father LeDuc, O. M. I., assisted by the Rev. Messrs. Frazer and Madeau, as deacon and sub-deacon, and an eloquent sermon was preached by the Rev. Fr. Paquin, O. M. I. The musical portion was rendered in a splendid manner by the *Societe musicale de St. Cecile*, of Quebec.

On the night of Tuesday, 29th ult., two young men of Spencer Cove, near Quebec, had a narrow escape from a fearful death. It seems that they were out on the river in a small boat about 11 o'clock, when a large sheet of ice coming against their frail craft cut it through, throwing them into the water. Their cries for assistance were heard by Messrs. Connolly, Fitzpatrick and Jakle, who gallantly went to their rescue, and quickly succeeded in releasing them from their perilous condition.

The devotions of the Forty Hours were brought to a close in the Basilica of Quebec on Tuesday morning after a solemn Mass, which was celebrated by Rev. J. P.

Sexton, of St. Roch church, assisted by Deacon and sub-Deacon. The Blessed Sacrament was carried around the interior of the church by His Grace the Archbishop, and having returned to the high Altar solemn benediction was given. The devotion will be continued in one parish after another throughout the diocese during the ecclesiastical year.

Cardinal Manning, at the head of a delegation of Catholic bishops, waited upon Earl Spencer, Lord President of the Council, and asked for the appointment of a Royal Commission on the development of religious teaching in the Elementary Schools. Earl Spencer, in reply, refused to encourage the appointment of such a commission.

Among the passengers who sailed for Europe by the steamer Britannic is the Right Rev. J. Tugg, D. D., Bishop of Pittsburgh and Allegheny, accompanied by some priests, on their way to Rome.

On Sunday, October 16th, the Liverpool Daily Post caused a census to be taken of persons attending places of worship on that day. Although population and church accommodation have increased greatly, the number of worshippers has fallen from 101,982 in 1853 to 63,576. The largest attendance, of course, was at a Catholic church; the smallest at one of the Church of England. This is significant, to say the least of it. No wonder the English Protestant journals allude to this census as "something very unsatisfactory."

The first Mass was celebrated in the new church of Chambly, in the district of Montreal, on Sunday week, by Rev. M. Le Sage, the cure, who also performed the ceremony of the benediction of the new temple and also preached. In the afternoon, the remains of Fr. Thibault were solemnly translated from the parish cemetery to a vault prepared in the basement of the church. It will be remembered that the former church of this parish was burnt down some time since.

Father Hecker says that Bismarck knows that the German empire was formed by the aid of Catholics and he has learned by his recent experience that the empire cannot stand without their good-will and cooperation.

The man who made the German empire has ventured to measure himself with Him who built the Catholic Church, and the Galilean has conquered.—Father Hecker, Cath. World.

Noble Catholic Germans of this unbelieving age, your conduct will shine forth to all future time as an example to the faithful in their trials and as an encouragement in their sacrifices!—Fr. Hecker, *ibid.*

The only element which has the virtue to bind the integral elements of the empire together is Catholicity. But before this can be utilized by the chancelor, he has to undo the disgraceful work of these last ten years (exactly)—nothing else!—Ed. German Notes.—Fr. Hecker, *ibid.*

Thanks to Prince Bismarck's war against Catholics, he has reawakened Germany and the whole world to a fresh appreciation of the superhuman strength of the Catholic Church!—Father Hecker, *ibid.*

THE MONTH OF NOVEMBER.—In accordance with the custom established in the parish of St. Roch's, Quebec City, for some years past, nightly services were held during the "month of the dead," and an appropriate sermon was preached on each occasion by Rev. J. P. Sexton. On the evening of the last 2nd of the month the ceremony was particularly impressive; the *Libera me Domine*, the *De profundis clamans* and other hymns and psalms, were chanted by a large and very effective choir. The solemn tones of the Gregorian chant, the sombre hue given the sacred edifice by the black drapery in which the sanctuary was hung, the candle-falque surrounded by an immense number of lighted tapers and the deep feeling of devotion, intensified by the remembrance of the dear departed ones on whose behalf they sent their prayers up to the Throne of Mercy, which pervaded the immense congregation, all combined to give a solemnity and solemnity to the ceremonies which must be witnessed to be fully realized. The devotions of the month were brought to a close on Wednesday night by the solemn performance of the highly instructive Vespers of the Cross, a strophe of the sublime *Sabat Mater* being chanted whilst the clergy and sanctuary boys, headed by a cross-bearer, moved from one station to the other, around the church.

A Chinaman Convert to Methodism in St. Louis.

Joe Cann, a Chinaman, lived thirteen years in St. Louis, and became apparently a zealous Christian. He was a member of a church, a missionary among the Chinese residents, and a pet of the Methodists, who patronized him extensively as a laundryman. A few days ago he announced that he was going to China to see his mother, and it is now believed that he means to stay there, as he carried away all of the \$8,000 he had made in this country, and did not take the pains to hide the fact that, unknown to his church friends, he had been running an opium and gambling den under his laundry.

Who is there who does not owe something to Our Blessed Lady? What man, woman, or child, in the Catholic Church, is unable to recall some speedy answer to an ardent prayer breathed to the Mother of God in an hour of bitter need? We can now offer, devout clients of Mary, a splendid opportunity of marking our gratitude to her in a signal manner.—Cincinnati Telegraph.