

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.

Two Journeys.

"I go on a journey far away,"
He said—and he stooped and kissed me
then
"Over the ocean many a day
good-bye," and he kissed me once again.
But only a few short months had fled,
When I answered my husband's kiss,
"Ah, he will come back soon I know,"
"I could not tarry away," he said;
"There is never a land so fair as this."
Again I stood by my husband's side.
"I go on a journey, sweet, to-day;
Over the river the boatmen glide—
Good-bye; I shall linger long away."
I said, as I stooped for the parting kiss,
"He cannot tarry, he told me so."
"There is never a land so fair as this."
But many a month and many a year
Have flown since my darling went away.
Will he never come back to meet me here?
Has he found the region of perfect day?
Over the ocean he went and came;
Over the river, and lingers there;
Oh, pallid boatman! call my name—
Show me the region so wondrous fair.

CATHOLIC PRESS.

Irish American.

When an Indian baby is born the medicine man looks out of the door, and the first object he sees furnishes the child's name. Hence "Sitting Bull," "Red Cloud," &c. If this rule were followed in Tipperary at present, most of the children would be called "Discontented Peeler," "Thundering tear-head Emergency Man," or "Landlord looking both-ways for Rent Day."

Detroit Home Journal.

Parents cannot exercise too much care in the selection of proper reading matter for their children. And especially should they be careful to warn them against perusing the pernicious stuff that is being scattered broadcast over the land in the shape of sample copies of certain New York weeklies, the pages of which are filled with insipid love stories, blood and thunder narrations, etc., positively hurtful to youth and which cannot be read without leaving the germs of an insidious poison ranking in the mind. During the last month there have been at least a half-dozen men engaged in the gratuitous distribution of specimen copies of these vile sheets amongst 25,000 homes of our city. These sample papers are made unusually attractive and contain the commencement of several stories which are to be concluded in future numbers of the papers. We earnestly advise Catholic parents to banish all such despicable literature from their homes as they would the presence of a snake or deadly scorpion. Hundreds of poor unfortunates who walk our streets to-day have been morally ruined by the perusal of immoral literature. Parents should see to it that the precious souls which have been entrusted to their care are not corrupted by the reading of bad books and papers.

Win. J. Roche in New York Irish Nation.

Now what are the millions annually sent out of Ireland, wherewith to pay for British goods, but another form of rent-tribute to the foreign enemy? Will our people become really prosperous, spirited, and national until they begin to make at home what they use at home? What can be the effect on Irish ideas when the hat that an Irishman wears on his head is of English make; the shoes on his feet, of English manufacture; the nails in his house and in his horse's shoes from English shops; and the match with which he lights his lamp, is brought from across the channel? No! you cannot awaken a lasting and efficient national spirit in Ireland until the people give every advantage to everything that is or that can be produced at home, as against the products from abroad, and particularly as against what is sent over from the enemy's lines. Besides this, let us imagine the land freed from the curse of landlordism, and the people in possession of the soil. What then? Do you find to-day one purely agricultural country that is really wealthy, or that has a front place in the march of civilization? Not one. Contrast the United States with Mexico or Brazil; France with Spain or Italy; Belgium with Russia. I urged the Executive Committee of Seven to issue an address on that subject to the people of Ireland, advising them to continue

and broaden the movement. They would receive it well—coming from friends living in a great manufacturing country, and whose knowledge and experience give weight to their recommendations. Whether it will be done or not I can't say. You, however, need not wait for them. A good editorial on the subject, and the article marked, and sent to every journal in Ireland, will be of much benefit, and a creditable thing to yourself and your paper. I am not alone in this opinion. Up here, in this manufacturing centre, they think a good deal on that matter. And really, what does England care about our resolutions and indignation meetings? The only way to prick her blunted conscience is by doing practical things, in the way of reducing her revenue, and, consequently, diminishing her power and influence. What do you think?

Catholic Columbian.

When Leo XIII. proclaimed the extraordinary Jubilee of last year, he directed the prayers of the faithful throughout the entire world to be offered up for the welfare of the Church. She was suffering persecution in one place, was struggling for existence in another and was visited with scandals in different countries. To overcome all these and influence the hearts of Catholics still more, was the Jubilee declared. Prayers, "astings and alms deeds"—the eminently good works—were destined to appease God's anger and draw down Heaven's blessings. No sooner did the year of Jubilee expire than its signal changes wrought in the condition of the Church in hitherto greatly disturbed countries. Germany has ceased her persecutions; Bismarck courts the favor of the Catholics at the Vatican; the Ecclesiastical Bill has passed the Landtag, which permits the government to dispense with the oath of allegiance from Bishops, readmits dispossessed Bishops to their benefices, allows foreign priests to assume ecclesiastical functions and provides for the resumption of monetary grants from the state, which shall only veto appointments of priests when they appear to be unfit for their posts. Russia has pardoned the Polish Bishops held in exile. The powers on the continent in general are beginning to consider seriously the status of the Holy Father, and the cry of a few weeks ago that the Pope was to leave Rome is changed into a joyful prediction that Humbert must find a capital elsewhere. England begs for a Papal Nuncio at the Court of St. James. In all other countries to a greater or less extent, we can observe a decided change of feeling towards the Catholic Church. It may be one of worldly policy, but God may turn that policy into wisdom, which will have its fruition in true faith.

The armed band of lawless bullies that are prowling over Ireland no more represent the people of Ireland in their struggle than do the "cow-boys" of our western plains represent the American people. Those murderers and robbers are evidently not even desirous of doing good to Ireland. Their object is simple villainy. That they do injure Ireland's cause is evident, for in the face of their reported outrages upon innocent men and women, how can the world sympathize with the objects of the Land League, that seems to be responsible for the acts. We say that the Land League could not gain better points than by assisting in bringing to punishment these assassins and outlaws. It is true that all the reports of "outrages" are not to be relied upon, but we are sorry to see that Irish exchanges contain many accounts of terrible deeds. All these papers of Ireland, and the Land League leaders themselves deprecate the state of affairs for God's, humanity's, and their nation's sake. But the British Government cannot hold itself inculpable. Its coercive measures and tyrannical oppression of the peasant have almost crushed out all the humanity that he had, and his instincts are whetted to the preservation of life and revenge for the wrongs he has suffered.

The individual who is open to conviction and not too conceited to rely upon his own judgment in all things nor too bereft of reason to leave all the thinking to be done by others, will listen to argument. The man or woman, however, who believes his or her judgment in all cases infallible, or inconsciously follow a phantom light, will notarken to argument, and will walk away from the reasoner, or if it is a newspaper, will immediately order it discontinued. We have never lost a reader under

these circumstances. They will be even more anxious to see the paper at the expense of a neighbor.

Catholic Review.

A most interesting occurrence is narrated by the French Journal de St. Malo. "On October 18, 1881, the ship Alfred, coming from Newfoundland, was overtaken by a terrible storm; suddenly a severe squall occurred, and a huge wave swept the deck. The crew were promptly at work, but their exertions seemed unavailing. Then the men fell down on their knees, and made a vow to Her so beautifully called the "Star of the Sea." Their prayer is heard, the peril disappears, the vessel is saved. Wednesday, Nov. 9, early in the morning, 80 seamen, young and robust looking, met at the door of the Cathedral of St. Servan. They were the Alfred's crew. They were simply clothed with white duck pants, and a white shirt, without shoes or hats; they took up the line of march, bare-footed and bare-headed, and went from St. Malo to Dinan towards St. Iwan. After an hour's walk they reached the altar of the Madonna of St. Iwan. A Solemn Mass was celebrated, when all received Holy Communion and evinced their gratitude for their very remarkable preservation. This pious custom is not unknown in Brooklyn, where frequently foreign sailors visit the Catholic churches, to thank heaven for their preservation from the perils of the sea, through the power of the Queen of Heaven.

India is a far away place to go in order to get a lesson in education; yet we may learn even from India. A batch of Protestant missionaries set sail from this port last week for the ostensible purpose of converting the Indians to one or more of the forms of Protestantism. A morning contemporary reminded them rather sharply, that they would be better employed at home in converting our own heathen and endeavoring to convert some of the evils that ride in so free-handed a manner through this land. But then, when it is a question of salary, an American missionary is prepared to sacrifice a good deal for the sake of his country, and India is not altogether an unpleasant country to live in.

The progress of Catholicity in India and its dependencies is satisfactory in one sense. It is at least progress, and is shown by the existence of many admirable institutions of piety and learning. The average percentage of the Catholic population is about equal to that among all English speaking peoples; and the wants of these Catholics seem, as far as one can judge, fairly well provided for. There are some excellent Catholic newspapers published in India, and the dependencies, which is sufficient evidence that there must be satisfactory demand there for able Catholic journalism; and if the Christian religion makes lamentable small progress among the native races in India, this is doubtless due to the government, which to a very great extent, has been a government of tyranny, extortion, brutality and insult to the native races. Human beings cannot be expected to love, honor, and reverence a religion which is to them the embodiment of oppression and cruel exaction. Had a Christian power ruled India during the century, the progress of Christianity among the natives would doubtless have been very different.

Western Watchman.

BISHOP RYAN, who was invited to attend the Anti-Polygamy meeting held in this city last Monday, sent the following letter in which he hits modern divorce a rap.
St. Louis, January 28, 1882.—Rev. W. W. Boyd: Reverend and Dear Sir—Though I shall not be able to attend the meeting on Monday evening, I beg to assure you that I am heart and soul in favor of the movement for the abolition of the white slavery of Mormon polygamy. As the successive polygamy of modern divorce is scarcely less demoralizing, I beg to express the hope that the intelligence and energy of the country may be next directed to its abolition. Your obedient servant,
P. J. RYAN

The Protestant denominations of the whole country are aroused to the immediate necessity of destroying root and branch, the "twin-relief" that flourishes as a green bay-tree in Utah. We do not know that the keeping of simultaneous wives is any worse than taking several in succession by means of divorce. The preachers are the authors of the latter style of polygamy.

Baltimore Mirror.

The Bishops assembled at the Second Plenary Council of Baltimore promulgated a most emphatic denunciation of round dances. In a pastoral letter to the faithful they declared: "We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashionable dances, which, as at present carried on are revolting to every feeling of delicacy and propriety, and are fraught with the greatest dangers to morals." This solemn warning has not been sufficiently respected. Catholic men and women have waltzed and polked in their homes with as much abandon as the most worldly. Against this, their misconduct, only a general protest can here be made, for this paper cannot invade the privacy of dwellings for subjects of censure. But members of societies composed of Catholics have for long flagrantly violated the directions of their prelates, and on summer excursions and at winter balls have taken part in those forbidden dances. This is a public scandal, and it should be stopped!

Boston Pilot.

A NEW YORKS minister, the Rev. Dr. Crosby wants the army turned loose to the Mormons, to prevent "a mass of wretched foreigners from getting into the centre of the country's social life and civilization." Are the Mormons altogether "a mass of wretched foreigners"? That they recruit their ranks in certain parts of Europe is very well known. According to statistics produced in Congress, the other day about sixty per cent. of the Mormons were born in the United States. Certainly the men who built up the foul Mormon "Institution" were not foreigners, any more than those who created the infamous Oneida Community, where Guiteau graduated.

There is no originality in the English method of tyranny. The old trick of convicting on the testimony of a hired informer is ever resorted to, with the same uniform success. "Harry Duff" has his latest prototype in Connell, the Cork miscreant, whose perjury has just sent two men to prison for seven years. He testified that he had himself sworn in the two accused, in the name of the Irish Republic. There was no attempt at disguising the fact that he had acted as a hired informer and traitor. The jury went through the formality of staying out two hours, and Judge Fitzgerald, in sentencing the two convicted men, was careful not to discourage other informers, as he said that while he "hoped that the sentence might have a good effect on the community, from his experience he thought the trouble would not end." So long as there is a pound of blood-money to be earned in that way there will always be miscreants to inveigle unsuspecting men into conspiracy, or, failing that, to invent conspiracies and conspirators to order.

Milwaukee Catholic Citizen.

PARENTS who allow their children to grow up wild, without training or guidance must be prepared to take the consequences. The father who permits his boy to "loaf" and acquire despicable habits between his thirteenth and eighteenth year must stand out of the way when the boy becomes twenty and twenty five. The mother who takes delight in having her daughter do nothing, and learn no useful occupation must be prepared for the burden that will fall upon her. Do such parents deserve sympathy? We think not. But society is to be commiserated that such persons ever became parents. No law is so inexorable as the law of retribution. Neglected duties are punished by disobedient good for nothing children. And it is well if the punishment is confined to this world. In many cases the responsibility continues in the next world also. Of course it does happen that children become bad, disobedient, aye, and lost through no fault of the parent. But can you say this has been the case with your children? Is your conscience perfectly easy upon the point? That is a personal question with the parent himself.

It is stated that Dr. Carr, Professor in Maynooth College, Ireland, has been elected *vicarius* for the See of Galway, left vacant by the transfer of Dr. MacEvilly to the Archdiocese of Tuam. The second place, that of *diatona*, is held by the illustrious Dominican preacher, Father Tom Burke. On account of the enfeebled health of Father Burke, and his great unwillingness to assume the Episcopal dignity, it is presumed that the final choice will fall upon Dr. Carr.

A CLEVER REJOINER.

We commence this week the publication of Rev. Father McKeon's able reply to a very flimsy and ill-natured attack upon his recent lecture on the "One True Church." Father McKeon's reasoning will be found close and well-knit and his argument unanswerable. His reply addressed to the Parkhill Gazette is as follows:
SIR.—In your last week's issue I find a communication, headed "Remarks on Father McKeon's Lecture," and signed by Thomas Armstrong. From the drift of Mr. Armstrong's remarks it seems evident that he never heard my lecture, for he erects his criticism on hearsay. Now I have positive proof that Mr. Armstrong never saw my manuscript. How then could Mr. Armstrong criticize a lecture that he neither heard nor read? Such a procedure naturally leads me to suppose that, my opponent is actuated by a love of notoriety rather than by a love of religious zeal. According to the liberal and impartial journals of Parkhill, my lecture was delivered in such a charitable spirit that no one could take any offence thereat, and I think the congregation then present will still bear them out in their verdict, without declaring our Parkhill journal "simple-minded." In this connection I may remark that I have never yet mentioned the word *Protestant* in Church. I have preached in a great many places throughout Ontario, but no one ever heard me mention the name of any denomination except our own. Notwithstanding this, my lecture, which excited so many good people, seems to have nettled Mr. Armstrong considerably. This, however, is not to be wondered at, for we all know full well that the *viper* sneaks poison from the same flower from which the *honey* sips honey. It is to be hoped that Mr. Armstrong's controversy as my worthy opponent has done, still, when duty calls me, I will not refuse entering the arena of polemical discussion to break a lance—even with this venerable *Gomard*.

But let us analyze Mr. Armstrong's communication. 1st, he attacks the primacy of Peter and the succession of Pope Leo XIII. 2ndly, he interprets the Catholic doctrine concerning those who may be saved. Lastly he accuses me of selfish motives in delivering my lecture. These, I believe, are the salient points of Mr. Armstrong's criticism.

What does the Catholic Church mean by the "Primacy" of Peter?
It means that Christ conferred on the Apostle, Peter, the first (primus) place of honor and jurisdiction in the Government of his entire Church, and that this same spiritual supremacy has always resided in the Popes as being the successors of Peter. In other words, the "Primacy" means that Christ appointed Peter to be the first visible head of his entire Church on earth in things spiritual. This is not my own private definition of the primacy—it is a definition sanctioned by two hundred and fifty millions of Roman Catholics.

Mr. Armstrong says "that Christ's appointment of Peter as Governor of his Church is not supported by scripture." This is a sweeping assertion without one solid proof, as the sequel will show, "and such an assertion is of no weight."

Here are three of my propositions:
1. Christ established a primacy of power and jurisdiction in his Church.
2. Christ willed that this primacy should be perpetuated in his Church to the end of the world.
3. The Roman Catholic Church alone has this primacy.

I proceed at once to the proofs of the propositions in the order in which they are stated.
1. Christ established a primacy of power and jurisdiction.
In the first place Christ could establish a visible primacy over his entire Church, because being God, he is infinitely powerful. 2dly, Christ should have established a visible primacy over his Church, because such a person is necessary for every society, and Christ did establish one supreme visible ruler over his Church, as we shall presently see from scripture.

Every well-regulated civil society on earth has a supreme visible head, Queen Victoria is head of Great Britain; Alexander is head or prime of the United States Government; the Sultan sways the Turkish Sceptre. God is the invisible head of all nations, Prov. VIII, 15. Yet all these nations or societies have each a visible head, and without such a head they would soon be reduced to the condition of a mob, as happened in France after the fall of Napoleon III.

Hence the Christian Church should have a visible head. But you may say God is head of the Christian Church. This is true. God is the recognized head of Great Britain, still they have a visible Queen there. God is the recognized head of the United States, still a visible President is required there. Yes, God is the invisible head of every well-regulated civil Government, just as he is the invisible head of the Christian Church, still the Christian Church, as well as every other society requires a visible head.

Every civil society is established for some end—this end cannot be obtained without order—order cannot be obtained without unity, not unity without one supreme visible ruler. In every civil society in the world—even in our Dominion of Canada—we find our supreme visible ruler, who holds in his hands the reins of Government, and without whom anarchy and revolt would soon reduce his subjects to the condition of a mob.

Yet this civil society is constituted only for one people—this visible head has only certain limits to govern, and still this visible primacy is of vital importance. Now if a visible primacy is necessary for a small Dominion like Canada, for a similar or even a greater reason, a supreme visible

ruler is necessary for a Dominion that was to extend over the whole earth. Such was to be the Church of Christ. That Church was destined to visit every land the sun shines on—"Preach the Gospel to every creature," Mark XVI, 15. "Teach ye all nations (Matthew XXVIII), the last words that Christ said upon earth. How then, I ask, were so many children death all the Apostles, there would be 12 or 13 different religions. Who then would give final decisions in questions of doctrine? Would all Christians retain the "one true faith," if there was no supreme Primate to decide what belonged to the true faith? If there were no supreme visible Primate over these Christians, to decide controversies, would there be any doctrinal unity amongst them? No, there would be no more unity amongst them than there would be between an orange, a potato, and a head of cabbage tied together by a shoestring. Now that is the kind of Christian unity Mr. Armstrong advocates when he attacks the primacy of Peter. God is one, truth is one, and the Christian religion should be one (John XVII, 11.) The true religion must be one, because God could never sanction contradictions—truth and falsehood.

Therefore the true religion of Christ is one. Now, how long after the death of the Apostles would the Christian religion remain "one," if there were no supreme visible Primate capable of deciding controversies and preserving the unity of faith. But let us put the case still more forcibly. The Church of Christ is a society. Philosophy tells us that a society signifies "a multitude of intellectual beings, using the same (similar) means to reach the same end." (Elf De Soc.) Now the members of Christ's Church are intellectual beings; they use the same faith and sacrament in order to arrive at the same end, called Heaven. Therefore the Church of Christ is a society—moreover it is a visible society. Why? Because its members are not invisible spirits—they are beings that are both visible, and needful of visible guidance.

Therefore Christ's Church is a visible society. Now every visible society or church requires a visible head. It is just as absurd to suppose that a visible church could subsist without a visible head as to suppose that a train of cars could be moved along without a locomotive. True, God could intervene directly and conserve the unity of his church just as he could intervene directly and move a railway train. But God always uses instruments to execute his designs. When God wished the Israelites to escape Pharaoh did he intervene directly? No; he used Moses as his instrument. When God desired to furnish the Israelites with water, did he intervene directly? No; he commanded Moses to strike the rock in the desert. Did God intervene directly and restore Paul his eyesight? No; he used Ananias, his instrument. Hence it is absurd to say that God intervenes directly in the outward government of his church, God never intervenes directly in the government of any nation, neither does he intervene directly in the outward government of the Christian Church. God was never before the Christian Era, as every Bible reader will admit, and yet we find that even the Jewish Church, small as it was, had a visible head, who was to decide all controversies concerning religion. This is clearly shown from the 17th Chap., 5th, 9th, 10th, 11th, 12th verses of Deuteronomy.) St. Paul intimates clearly (1 Cor. X 7 & 12, also Hebrews X 1) that all things happened to the Jewish Church in figures foreshadowing what was to take place in the Christian Church. Therefore, the office of High Priest or the primacy of the Jewish Church was a figure of something in the Church. Now, what was this visible primacy of the Jewish Church a figure of, unless it is the visible primacy of the Christian Church? But here is my argument in a nut-shell:

Every visible society requires one supreme visible head. The Christian Church is a visible society. Therefore the Christian Church requires one supreme visible head. Wherefore if Christ wished his Church to last until the end of the world his present providence requires that Church, unless God himself would intervene directly and act as visible head, and this is something that God never does, as I have already shown. Hence a visible head or primate is necessary for the Christian Church. Now, 1st, I have proved that God could appoint a visible primate over his entire Church, because he is omnipotent. 2dly, I have proved that God should appoint a visible primate over his entire Church, because it was necessary for the unity of his Church. Now, 3dly, I will prove that Christ did appoint a visible Primate over his entire Church. We read in the first chapter of John's Gospel, 42nd verse: "And Andrew, his brother, brought Simon to Jesus, and Jesus looking upon him said, 'Thou art Simon, son of Jona, thou shalt be called Cephas, which is interpreted Peter.'"

Here, we see that God promised to change Simon's name and called him Peter. Now, every Bible reader will remark that, whenever God changes a person's name, he always adapts the meaning of the name given to the nature and privileges of the person so named. (See Genesis XVII, 5, and 15; Gen. 32nd Chap., 28th verse; Matthew I, 21st; 1 Paralipion 22nd Chap., 9th verse.)

TO BE CONTINUED.