

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS AERO 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.

CATHOLIC PRESS.

London University.

A Jesuit at Berlin is one of those phenomena which proves the old saying that wonders will never cease. We translate the following remarks on the subject from our contemporary, the Markische Kirchenblatt:

For a whole week a Jesuit stayed at Berlin, and was received most affectionately by Jews, heathens and Christians alike. He was actually entertained by the Government, and yet Berlin suffered no sort of injury through it, and has got over it quite unscathed.

The bold individual who thus found his way to the lion's mouth, contrary to a law specially made to rid the country of him and the like of him, is Father Strassmeier, the celebrated Orientalist, who has lived in England ever since the Jesuits were turned out of Germany. Now, last month the annual Congress of Orientalists was held at Berlin, and to hold such a congress in the absence of Father Strassmeier is like playing Hamlet without the Prince of Denmark. So three pressing invitations were sent to him by the local committee of Berlin, and only the third he would accept. Well, considering that five worshippers from India, and heathen Chinese and Japanese were present at that congress, it would have been strange if one of the most eminent, if not the most eminent, Orientalist of the world had been kept out, merely because he puts the letters S. J. after his name.

"No Catholic need apply" is just as much a standing advertisement in Germany as "No Irish need apply" used to be in England. The following is an illustration. A police official at Tilsit, in Eastern Prussia, was a candidate to the post of superintendent of the constabulary in the district of Danman. His chances were far the best, and he had every prospect of being elected, when, lo and behold! he received one morning, from the clerk of the magistrature of the district, a letter, of which the following is a translation:

I beg to inform you that, at the meeting of the magistrature held on the 1st inst., your candidature was thrown out because you are a Catholic.

This is very plain speaking, or, what the French would call more forcibly, une franchise brutale, "quite a brutal candour." If the same thing had happened to a Protestant in a Catholic country, no end of papers would be read on the subject at the forthcoming meeting of the Protestant Alliance. But Catholics are so much used to this sort of thing, both in Germany and in England, that individual cases, like the one quoted, pass quite unnoticed.

New York Tablet.

ENGLAND has conferred upon King Alfonso a garter, and he feels as proud of the bangle as a child does of a rattle. So Spain is to embrace Sister England for a garter and America for a little chaff in the shape of unmeaning sympathy. Ireland, though trampled upon, scorns England's paltry bribes and treats her threats and tattered promises with equal contempt.

THE English have a very happy way of turning defeats into account. No sooner does a man or horse or dog become distinguished but they at once claim that they were of English descent or breed. The London Times consoles itself with the reflection that Iroquois and Foxhall are of pure English stock, though bred in America. This must be consoling to English pride. In this manner every distinguished Irishman or American is somehow traced to be purely English. There are exceptions to this rule, for though George Washington was of English descent, they disclaimed him as a traitor and renegade, and though Mr. Parnell is also of English descent, they completely disown him.

United Ireland.

In our first number we wrote: "We, perhaps, have something to learn from the English governing themselves; but the English have this much to learn—

that they cannot govern us." We are bound to say that John Bull, though he is a dull boy, is progressing bravely in that lesson. "We are in this dilemma," says Lord Derby, in the Nineteenth Century, "that we sincerely desire to govern Ireland according to Irish ideas, but the one dominant idea which has taken possession of the Irish mind is, that we should not govern Ireland at all." Wonderful are the strides of Education—Compulsory Education—across the Channel! As soon as his countrymen in general have got as far as Lord Derby in the Irish alphabet, they will see their way out of the dilemma—and out of this island.

Catholic Review.

The well known phrase used by our Blessed Lord in replying to His Mother at the marriage of Cana, has long been used by Protestants as an evidence of the indifference or, shall we say contempt, which they suppose that it was possible for such a son to entertain for such a mother. Of course there was no contempt, as is evident to the least careful student, who remembers that our Lord in addressing His Mother used a title which in all the classic Greek authors is given to queens, wives and ladies of rank. But the phrase on which the alleged contempt turns is "what is this to me and to thee." Once before we have published in the Catholic Review the curious discovery made by modern missionaries that this was a Chaldaic idiom, intimating satisfaction, unity of thought, &c. In a recent discussion on the text in the London Tablet, Father Egger, S. J., relying on the Bombay Catholic Examiner, recounts this most interesting discovery as follows: "The prefect of the Dominican mission in Khurdistan had his proctor give 250 francs to the Archbishop on the occasion of a visit which this prelate paid to him. The prefect offered the money, a considerable sum for that country, to the Archbishop for the repair of a church which was falling into ruins. The Archbishop raised his hands, looked at the Fathers, and, leaning back on the divan, exclaimed, 'Man bain anta un una!' "What is that to me and thee?" The proctor, who knew how to speak a little Chaldaic, was somewhat taken aback by this remark. When he interpreted the words to the prefect, the latter shared his surprise. He told the proctor to ask the Archbishop why he was not satisfied. The Archbishop replied with a look of surprise, "How not satisfied? I am delighted, you have surpassed my expectations, you have divined my thoughts. It was my anxious wish to obtain some aid for the repair of that church. In fact, it was for this very reason that I came to see you." He repeated the "Man bain anta un una," and expressed his surprise that the missionaries did not understand the words of the Bible which in Chaldaic implied union of thought and sentiment, something like, "We have but one thought between us." Ahuristad chief, a Catholic, whose violent conduct was a scandal and a trouble to the mission, once lifted his arm to strike a priest. His arm stiffened. He regarded this as a divine warning and made a retreat at the monastery of Mar Tacob. His arm remained stiff, but he left the retreat with a softened heart and better dispositions. At his departure the superior of the monastery recommended to him, as a reparation for the scandal he had given, to rebuild a ruined church, and to give some assistance to a Christian village which had just severely suffered from a flood. The chief exclaimed: "Man bain anta un una." He then explained how he had thought himself of doing what the Father had just recommended to him during the whole of the retreat, and how glad he was that the Father recommended to him the very way to repair the scandal he had given which he had proposed to himself!"

By the arrest of Mr. Parnell and other leading members of the Land League, confidence in Mr. Gladstone's magnanimity as well as in his sincerity receives a severe shock. The arrest was a most arbitrary act and a downright piece of tyranny. It was significant to note the reception of the announcement by the New York press. Even the Herald, that seems to have taken a personal dislike to Mr. Parnell, and a fawning fondness for the English Government, while secretly approving the act, sees in it something to be regretted. The other papers at once stamped it as "a blunder" with more or less emphasis. And the over-faithful Herald and the "philosophical statesman"

who writes its anti-Irish articles, wheeled into line next day solemnly announcing that "a careful review of the situation leads to the conclusion that the cabinet has made a mistake in this supreme mark of authority." The sudden arrest of Mr. Parnell either means that the Government under a momentary madness of Mr. Gladstone has taken one of its sudden fits of cruelty and ferocity, or that Mr. Gladstone has greater dread of Mr. Parnell than he has confidence in the Irish people and in the effect of the operation of the Land Bill on them.

Boston Pilot.

ENGLAND is eating her stomach because she has no hand in the Yorktown celebration, and because she is the party over whom the victorious eagle is supposed to scream. But sooner than be quite outside, she begs for the slave's place under the table. Archibald Forbes writes to the N. Y. Herald, asking that, as the French representatives have been invited, representatives be also asked from England of the Cornwallis, Dundas, and other families of those Englishmen who tried to strangle American Independence and were whipped at Yorktown. Nothing could equal the British impudence of this, except its coarseness and indecency. If those Englishmen were asked, no doubt the insensitive brutes would accept!

The miserable wretch who is called the Czar of Russia is spending millions of the Russian people's money to save himself from the hatred of the Russian people. The latest news is that his palace of Anittenkoff has been "surrounded by a submarine passage which can be patrolled by sentinels and immediately placed under water." It is also stated that "the Czar is negotiating for the purchase of various houses surrounding the palace." So long suffering are the people! This man, assuming some absurd superiority over his countrymen, keeps from them their natural rights, and defends his wretched life from their vengeance by thousands of brutal soldiers, spies, and expensive barriers. Why doesn't he stop it all by letting the Russian people govern themselves and own their own country? He belongs to a dead era, he and all the Emperors, Kings, and privileged aristocrats. They may hedge in their lives and power with the stolen wealth of past centuries; but the tide is rising, and nothing can stop it but the hand of the Almighty.

Providence visitor.

APPROPOS of Buckshot Forster's false assertions that crime is prevalent in Ireland, some statistics that have recently been gathered together may prove interesting, while they undoubtedly convict the Quaker of calumny. Immorality was never a general vice among the Irish people, the proofs of which are seen in the figures which show that offences of this kind are nearly double in England and triple in Scotland proportionately to what they are in Ireland, where, moreover, they are mostly found in the northern districts, peopled by the Scotch and English residents. Other crimes run in the same ratio; for instance, serious crimes against the person in Ireland, for the year 1875, numbered 2,886, while in a correspondingly large population in England they were 4,189, and in Scotland 5,925. There were five murders in all Ireland in 1881, while England had four in a single day in same period. In 1870, when there was no call for coercion, agrarian crimes, so called, but which generally would not be misdemeanors in any other country, counted up in Ireland 1,329; from January 1, 1880, to January 31, 1881, when Forster began to cry for coercion to rule the Irish, those same offences were only 887. Maimings for cattle, for which Sir Charles Dilke said stringent laws were necessary, for ten months prior to November, 1880,

were in Ireland 47, while in England for the previous year 3,725 people were convicted for such cruelties. And we might prolong the list until we balanced the wife-beating, woman-kicking, child-butchered atrocities of the lower English classes with the absence of any such happenings in Ireland, but the task would be a lengthy one, and would not stop the bigoted misrepresentation of the Irish people.

Buffalo Union.

"Ritualism educated her to Romanism," says the New York Tribune, in itemizing the recent conversion of the youngest daughter of the Earl of Abingdon. Ritualism has been a success that way. Its soulless pomp and circumstance cannot satisfy earnest hearts, but it sets them thirsting for the reality of religion and unconsciously points them whither it may be found. The convert above alluded to is but one of many who, during the past few decades, have found their way "through Ritualism to Rome."

DURING the month of October, we give special honor to the Holy Angels. There is high Scriptural warrant for our love and veneration for these glorious spirits, were it only in the constant evidence of their presence and intervention in the affairs of this lower creation. Through all the history of God's first chosen people, angels flash to and fro—they are guides, protectors, healers, smiters of the impious, bearers of promise or of warning. In the new dispensation,—in the history of the Church and the lives of the saints—there is no dearth of like visible angelic manifestations. There are the angels of nations, cities, churches; as well as the ever-present guardian spirit of each individual human life. Faint-hearted Protestantism, striking out as it did, so much of the beauty and sweetness of religion from the lives of its votaries, was yet willing to leave them their guardian angels. So sweet is it to poor human nature to think of its weakness, short-sightedness, and perilous passionate impulse, watched over by those far-seeing, strong, beautiful and passionate beings who love and pity us for its very contradictions which weary us of one another and of ourselves.

"And is there care in Heaven, and is there love. In heaven's spirit for these creatures base. First let's compose of their evil moves."—asks the Protestant poet, Spencer. And he answers himself as a Catholic might have answered him—"There is, else much more wretched were the case. Of man than beasts. But oh, the exceeding grace. Of highest God that loves His creatures so. And best His works with mercy doth embrace." That blessed angel He sends to and fro—To serve to wicked man, to serve His wildest foe!

Catholic Columbian.

No man is out of the reach of misfortune. No, it comes without bidding, so it stands not on the order of its coming. All alike, rich and poor, peasant and king, are subject to its visitation and slaves to its power.

"Whole scabby sheep will infect a whole flock" and one bad companion will destroy as many as come under the contamination of his influence. If you would be safe from disorders more deadly than pestilence keep from evil associates.

With each repetition of a bad act conscience becomes more hardened, and when the habit is acquired its "still small voice" is hushed entirely. When the soul is in such a state its chances for salvation are slim, indeed—its life is fatal.

We may deceive each other, but we cannot deceive God. His all-seeing eye penetrates the inmost recesses of the heart and reveals that which we would even hide from ourselves. Consider His presence at all times and under all circumstances.

He who hopes to escape trials has not profited much from the lesson of experience. No man is free from them no matter what his station, and it is better for him so. They are the stepping stones by which we are to raise ourselves to eternal bliss.

Turn a deaf ear to the solicitations of the wicked. If you yield to their counsel, or permit yourself to be deluded by their siren voice, you but plunge the sacrificial knife into your own heart and offer yourself as a ready and willing victim on the altar of the devil.

The grave will cover the deformities of the body, but it will not hide the defects of the soul. They shall be revealed in all their hideousness, and the whole generation of mankind will be the spectators to the scene. The day of God's wrath will be the day of man's fears. Live, mortal, and tremble!

The Philadelphia Times recently

published the resolutions of a Methodist Episcopal congregation at Easton, Pennsylvania, in which they denounced the assassination of Garfield as a more terrible crime than the betrayal of our Lord by Judas. Is that a sample of idiotic gush or downright infidelity? It is blasphemous, at any rate.

DEATH OF FATHER DELAHANTY.

Rev. Edward Delahanty, late pastor of Colorado Springs, where he died last Friday evening, attended by very Rev. Vicar General Raverdy, was buried yesterday morning from the Cathedral of the Immaculate Conception.

The ceremonies commenced at 9 o'clock with the recitation of the "Office of the Dead," in which about a dozen priests took part. Then followed a solemn requiem mass.

Father Bender, Rector of St. Elizabeth's in West Denver, preached the funeral oration, giving a short sketch of the deceased's life and priestly career. Father Delahanty was born in the county Waterford, Ireland, and ordained a priest in Boston, Massachusetts. The greater part of his missionary life, however, was spent in Canada, until his health broke down and obliged him, some two years ago, to come out to Colorado.

The preacher referred in simple and touching words to the tenderness of heart and courage of soul which marked Father Delahanty's character, and made him a successful priest, beloved by his people. For twenty-eight years he had labored zealously in the vineyard of the Lord, when he was called to receive the reward of the good and faithful servants. The circumstances of his death were eloquently related by the Reverend speaker and his entire address made a deep and visible impression upon the large audience.

The absolution after mass was pronounced by the Rev. John Guida, S. J., of the Sacred Heart church, and the large and devout congregation passed in file around the bier to take a last view of the dead priest.—Denver Tribune, Oct. 25th.

The subject of the above obituary notice is well known to the readers of the "Catholic Record." Rev. Edward Delahanty for several years labored with great zeal and success in the Diocese of London. The news of his death will bring sadness to many a heart in the missions of Mandstone and St. Mary's, where his untiring exertions and disinterestedness won for him the esteem and warmest sympathy of his devoted flock.

Whist pastor of Mandstone Father Delahanty purchased a splendid property whereon he reared a new church which for beauty of style, is not surpassed by any other religious edifice in the Diocese. The disinterested priest spent in the construction of this building not only the funds collected from the people of Mandstone, but even his stipend; for success went toward the liquidation of the debt he had incurred for the completion of the good work he had so much at heart. It is deeply to be regretted that his health did not permit him to enjoy the fruit of his indefatigable labors.

St. Mary's was the next scene of the zeal and exertions undertaken by good Father Delahanty for the cause of God and his holy church. There the untiring priest enlarged considerably by purchase the property of the church, which was all enclosed by an elegant fence. The old school house was going to ruin. Father Delahanty, in a short time, succeeded in constructing a new and splendid building for the education of the youthful portion of the mission. These and others which we cannot now enumerate, are some of the good and glorious work with which Father Delahanty remained connected in the Diocese of London. It is a matter of deep regret that failing health compelled this excellent priest to seek, about five years ago, a more congenial climate at the Colorado Springs, where he expired a few weeks since in hope that the Diocese of London would be the last resting place for the remains of the zealous and saintly pastor. An all-ruling Providence has ordained otherwise. Let his will be done. Mention it will be a consoling and sacred duty to all who loved and admired Father Delahanty to offer up to the throne of mercy their pious suffrages for the repose of his soul.

CLANCAHILL LANCERS.

The above is the title of a new set of Lancers composed by J. B. Nelligan, and dedicated to our talented Hamilton correspondent, C. Donovan, Esq., B. A. (Clancahill). It is published by P. Grossman, Esq., of Hamilton. We have no doubt whatever that this set of Lancers will become very popular the coming season. It fully equals, if indeed, it does surpass any other set we have heard of for many years. We hope the accomplished author will be well repaid for his labor by a very large sale of the music.

FALSE WEIGHTS.

Perhaps the ancient mode of punishing bakers for fraud might be resorted to in these dishonest times—it was at least more humane than that of the Egyptians, namely, baking them in their own ovens.—"A. D. 3000." The bakers of Dublin were punished after a new way for false weights; for, on St. Sampson (the Bishop's) day, they were drawn upon hurdles, at the horses' tails, along the streets of the city.—"Pembrey's Annals of Ireland."

This happened in a year of great scarcity, when a *cromoge* (1) of wheat sold for twenty shillings and upwards.—Dublin Penny Journal, 1833.

NEWS FROM THREE RIVERS.

Mr. E. J. Stobbs, stationer, and for over fifty years a well known citizen of this city, died suddenly on Friday of the last week. His interment took place on the following Sunday, and his remains were attended to the Episcopal Church and thence to the cemetery. Rev. Mr. Jenkins officiating, by one of the largest assemblages of friends ever seen here. The pall-bearers were Messrs. Bureau (ex-Mayor), Ferron, McDonnell, Shortlee, E. Hart and Goldman. The deceased was the founder and proprietor of the Inquirer, which was published here some years ago.

Monsieur Lafosse preached at high mass on Sunday, 16th, on the Gospel of the day (St. Matthew xiii, 1-14), and for some forty minutes pointed out a wall that had been given to several nations, and applying it both collectively and individually, he finished with a stirring appeal to all to obey the teachings of Christ and his church.

The Ursuline nuns are putting in the foundations of an extensive additions to their monastery.

The Bishop has removed to his new palace, and it is understood that the old one will be immediately occupied by a number of Jesuit Fathers.

A spire is being constructed on the tower of the Cathedral.

Jubilee in the French Settlement and Zurich.

The good people of the above named mission had, in the early part of last week, an opportunity of gaining the Plenary Indulgence of the jubilee. For this purpose the spiritual exercises of a retreat were given simultaneously to the three nationalities which compose the mission. Rev. Father Panzer, of Windoor, gave some excellent instructions in German and in French. Mgr. Bruyere, of London, spoke in English and in French to the Canadian and Irish populations. During the whole of the retreat, lasting four days, the good people of Zurich and the French Settlement showed by their punctual attendance at the various exercises how sincerely they appreciated what was done for their spiritual welfare. Daily the churches were filled and the confessional were crowded with devout penitents. Over three hundred persons approached the Sacraments of the church. Many who had been negligent for years past availed themselves of the opportunity to return to the practice of their religious duties, and sincerely resolved to persevere to the end. The zealous pastor of Zurich and the French settlement, the Rev. Father Moran, has every reason to be thankful to God for the many blessings with which his flock has been favored during the jubilee. May the grace of God abide with them forever.

ORDINATIONS.

On Sunday, 9th inst., His Lordship the Bishop of Chicoutimi conferred the following orders in the Cathedral:—
Priesthood: Rev. J. Dale.
Sub-deaconship: Rev. Messrs. E. Delahanty, Geo. Gagnon and James Gibbons.
Minor Orders: Messrs. Am. Gagnon, Meril, Martel, P. Pelletier and Et. Simard.

Tonsure: Messrs. Malars and Savard.
Rev. Mr. Gibbons, above mentioned, of the diocese of Hamilton, Ont. We beg to congratulate him on his exaltation to the dignity of Sub-Deacon; and also to reiterate the thanks of our representative on the occasion of his recent visit to the Saguenay for the attention and kindness then shown him by our young reverent friend.—Ed. Catholic Record.

Sacred Heart Academy.

During the past week the children of this educational institution have been favored by the holding of a retreat for their spiritual improvement. The good ladies engaged the distinguished Jesuit, Father Ryan, for the purpose. We had the privilege of being present at some of the discourses of the reverend gentleman, and never have we heard more touching entreaties calculated to make a lasting impression for good on the minds of youth.

We feel sure the children and their parents will consider themselves under an obligation to the Ladies of the Sacred Heart for their thoughtfulness in providing for the pupils the spiritual exercises just brought to a close.

The Late Mgr. Cazeau.

It is proposed to place a cross and memorial tablet in the Convent of the Good Shepherd, Quebec, over the tomb of the much lamented Mgr. Cazeau. Subscriptions in aid of this object may be sent to Vicar-General Legare, Father Letu, secretary; Father Pessier, Treasurer, or M. F. Walsh, Esq., city accountant.

Diocese of London.

The priests of the Diocese of London are holding their annual retreat at Mount Hope this week. It commenced on Monday evening and will terminate on Saturday morning. Rev. Father Ryan, S. J., of Montreal, has been conducting the exercises.

TO CATHOLIC FARMERS.—John J. Daley, Esq., of Durham, publishes an announcement in this week's Record which offers an excellent opportunity to anyone who wishes to rent an improved farm on most reasonable terms. Early application should be made by anyone desiring to avail themselves of this offer.