

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

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NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

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TWEEDS now in stock.
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The Wanderer.

Far out on the unsheltered moor,
Wreathed in the moonlight;
A lonely traveller wends his way,
With thought his path to light.
The wind now howls as one enraged,
Now sighs as if in agonizing pain;
The gloomy clouds assunder burst,
And free the imprisoned rain.
No living thing is now abroad,
Save this poor wanderer lone,
Unknown, unfriended, scorned by all,
Of misery a son.
His face is sad and full of care,
His clothes in tatters are;
His aged feet, bare to the winds,
Have many a bruise and scar.
On, on, with weary lagging step,
In pain and misery;
The old man drags his stricken frame,
In search of charity.
Worn out with fasting all the day,
His energy all gone;
His weary frame drops to the earth,
To die, unloved, alone.
One weary sigh, one whispered name,
Then slowly drops his head,
The soul has left the body—
The wanderer is dead.

R. A. N.

CATHOLIC PRESS.

London Universe.

EXETER HALL is never weary of telling the world about the progress of the diffusion of the Gospels in foreign parts, and the various societies domiciliated in John Street, Adelphi, proclaim year after year that the Protestant missions in pagan countries are an immense success. Strange that their German colleagues should sing so very much smaller. The "Missionary" of Leipzig is the principal Protestant mission society of Paderborn. Now, the following admission is extracted from the last report of that society. "In the year 1881 there were no more than eighteen missionaries at work at twenty stations of Hindostan, and they baptised no more than 294 heathens. In Burma and the Malay peninsula only two heathens were baptised, and four children are now being instructed." "The cost of these achievements amounts to £12,500, and it is computed that each heathen baptised under the auspices of Leipzig missions stands in about £40. Altogether the sixty-six Protestant mission societies keep 3000 agents, and spend about £1,400,000 per annum. Well may one of our German Catholic contemporaries exclaim: "What immense blessings could our Catholic missions bestow on mankind if they commanded anything like the same means as the Protestant ministers and mission agents!"

LET the successes of ministers of the Catholic faith in French lawcourts be ever so small, it is well to record them at a time when persecution is rife in the land in which "the Eldest Son of the Church" used to reign. A case has just been decided by the Supreme Court of France in which the legal rights of the clergy were involved. Exactly two years ago Abbe Dumas was tried in the police court of Avignon for an assault. A procession held by Abbe Dumas had been disturbed by a man called Ventaillet, and no policeman being at hand, the abbe had administered to the disturber the sort of correction he deserved. The man Ventaillet summoned Abbe Dumas to appear in the police court, but the abbe took exception to the jurisdiction of the police magistrate and claimed to be tried in the Correctional Court. The police magistrate overruled the objection, but the Supreme Court of France, before which the matter came last week, decided that the priest was in the right, and that the police magistrate had committed an excess of duty. However small this success may be, it is satisfactory all the same.

Catholic Citizen.

THE Irish World has decided to send no more money to Patrick Egan, Esq., on the plea that "the Land League is extinct." When did it become extinct? Was its suppression by the British Government such extinction? If so why did not the Irish World abate its fund one year ago? Have the Irish leaders declared the Land League dead? Who has determined the fact of its extinction? Has the Irish World held a coroner's inquest and ascertained the fact for itself? Has Mr. Henry George examined the corpse and pronounced it without life? If dead because it refuses to swallow the nationalization-of-the-land panacea? Or because the Skirmishing Fund had had a bad influence on the weekly receipts? We grant that the British Government and its Coercion rulers have declared the Land League extinct and have denied its legal existence. But the Land League still lives. The great Irish movement progresses and the Irish race refuses to ratify the decrees of the English enemy by considering the Land League extinct.

Why can not the young man be a natural? There is no pleasure in being a bold bad man and there is no compulsion. There is nothing to fear in being good. There is no danger of excessive goodness. Society is so regulated and influences are everywhere established which preclude the possibility of young men going to extremes in holiness. If he is fairly

virtuous the youth need not fear that he will become a cynosure for the edification of the community. He need not be ostentatious of his probity, but neither is it necessary for him to be bashful and self-conscious. In the circumstance of his going to Holy Communion once a month there is nothing dangerously exemplary. It is the least that he ought to do. Most young men are bad enough to need the grace of the confessional once a week. Let the young man own his own soul. Let him feel that his relations with God are his own earnest concern. Let him reflect upon the nonsense of making people believe him bad or good to the neglect of his own temporal and spiritual interests. What, in the ordinary state of affairs, do people care for this or that young man? How much do his companions care for him? He may have a father or mother whom he worships by his tergiversations, but his "hardness" or his "softness" troubles the outside world—for whose astonishment or attention he is making a fool of himself—very little. Young men must make up their minds sometimes to stop their frivolity and silliness and begin to lead earnest and Christian lives. All men find sooner or later that life is a thing of terrible earnestness. Some, unhappily, make the discovery too late. The errand craft upon the billow of pleasure and dissipation, the jaded satiated votary and victim of a social mirage, the butterfly of fashion and vanity is not given a new lease of life to avoid the bitter experience and deep self-reproach of misspent years and wasted labors.

Freeman's Journal.

LET us hear no more charges of the undue leniency with which brigandage is treated by Italians and Spaniards. Travellers' books are full of hearsay stories of brigands cherished by Catholics in the country districts of Italy and Spain; and a glance at the picturesque consular reports occasionally written to the Government by the ready writers whom we send abroad abounds in exclamations on the horrors perpetrated by brigands. Let us look at home. Jesse James was the terror of Missouri, a good Baptist, believing that his faith, not his works, would save him, but a murderer, a highwayman, a blackguard. He was murdered by stratagem, and instantly canonized. His brother Frank, a bandit likewise, now seeks for pardon. He wants rest. He has amassed enough goods and chattels to enable him to retire from a business which might prove injurious to his health. The Governor of Missouri sympathizingly listens to his plea, and receives his pistols. Then the leading citizens of Jefferson City crowd around him and clasp his hand, in a thankful manner more expressive than words. The prodigal has come, with his spoils, among them. Perhaps he will invest them in eligible Jefferson City lots, perhaps he would build a Baptist temple. At all events, he will be an honor to the town. If there were an honest jury and a just judge to try him, he would go to meet his brother—were Governor Crittenden not there to pardon him.

THE claim of certain branches of the English Church, a name covering a thousand sects and thousands of sectarians holding various opinions on religion, to Apostolical succession, has been refuted over and over again. Some of these Anglicans still cling to it and try to build a bridge across thousands of years to a mythical church founded in Britain by St. Paul. Their pedigree is as valid as the genealogy of the Masonic fraternity, or the coats of arms on the carriages at Newport.

New York Tablet.

MR. PATRICK FORD, of the Irish World, wants to know what has become of the Skirmishing Fund. In virtuous horror he demands an accounting from Devoy and Breslin. Considering that the Irish World made frantic appeals to patriotic Irish men to subscribe to the fund, as he says—"In front of the cabins are the children. Little things of seven are lugging their baby brothers and sisters around in their arms, the baby being so nearly the size of their nurses that the sight would be ludicrous were it not so pitiable. Sometimes you see them playing together, and their play is that they are being evicted. Babies march up and order other babies to quit the corner of the yard, which they have made the house; and these in turn resist and fight—good-humoredly. But the children who are playing are all very young. Boys such as never I saw represent their clothing. They are dirty, they wear no shoes, their hair is unkempt, they have a pinched look as though they were hungry; yet in many cases they are very pretty. The deep blue eyes and the white teeth are beauties which even squalor and misery can not hide."

Catholic Review.

THE following letter published in the New York Times from a "Catholic Knickerbocker convert," Albany, N. Y., tells why Catholicism has succeeded and Protestantism has failed in this city, a question which that paper has been trying to solve: "I've interviewed in to-day's Sun show that your wonderful report of the present state of the New York churches is still one of the vital questions of the hour. It is needless here to repeat either the opinion of the Rev. Dr. Crosby or of the Rector of St. Mark's Episcopal Church. The theories of both gentlemen are wide of the point, and could either be put into practice the result would be just as we find things at present. But I suggest that you again visit some of the Catholic churches of the city, and for the asking you can get reasons for Catholic success and Protestant failure that didn't appear in your late splendid article. Ask how many daily communicants they have. At St. Stephen's

they have 1,000 daily. Ask how many working people attend Mass daily? How many weekly confessions are heard? How many receive holy communion during the forty hours' devotion? And last of all, and it is a telling question, ask what salaries Catholic priests receive. When the world knows that Catholic priests fulfill their arduous labors at the rate of \$1,000 per annum for pastors and \$500 for assistants, we understand that a living faith in God and a deep love for sinful men is the motive that brings men to the Catholic priesthood. There is no more money-making life than that of the popular Protestant minister, with his enormous salary, and long summer vacation. But his riches are of this world, for as long as he only believes the dogmas of the Christian religion he cannot expect to fill his church with believers. The Catholics believe in the heart's core; neither fire nor the rack would induce the priests of New York city to deny their faith; and to save souls from sin they would gladly lay down their own lives."

Philadelphia Catholic Standard.
THREE priests have recently died from infectious fever in Liverpool, caught while in the discharge of their duties in visiting the sick and dying. The Liverpool Daily Post commenting on this says: "The outbreak of fever in the lower and more crowded parts of the city has already been followed by the results which may be described as tragic. It is understood that three Catholic priests have fallen victims to their fearless devotion to duty. Among their many claims to admiration, the Catholic clergy possess at least one which in no way trenches upon theological controversy, and which all are free to admit. They are never frightened from the fulfillment of their sacred office by contagious or infectious sickness. The quality of courage in the discharge of the painful duty of visiting the sick may be shared in by ministers of all denominations; but, as a matter of simple fact, it is rarely put to so constant a test as in the case of the Catholic clergy of Liverpool, whose sphere of duty embraces the worst and most obnoxious part of the city. The obligation to face the spectacle of so much squalor and wretchedness would be of itself almost insupportable to most of us. The one half of the world which does not know how the other half lives is best in its ignorance. The setting mass of physical and moral degradation which can be discovered by a short walk out of some of our leading thoroughfares is so repulsive in its detail and so heinous in its bulk that the prosperous and complacent may well spare themselves the sight or thought of it. But duty bent upon the loyal performance of their sacred duties have not only to brace themselves up to the daily contemplation of these horrors, but to plunge into them, and in a large measure to partake of them. It would speak for the honor of the Catholic clergy if they hadly for human nature if such heroism as this passed unrecognized. The three priests who have perished from fever caught in their ministerial visitations deserve a tribute not less hearty than that which it is the custom to pronounce upon the gallantry of soldiers who bravely meet their death on the battle-field." The Post sets and states the facts clearly enough but evidently does not understand the real meaning and explanation of them. The Catholic clergy have a divine mission, and in discharge of it are upheld by special divine grace. Their mission, too, is especially to the poor, the forsaken, the outcast. To the poor Christ's Gospel is preached. Then, too, the Catholic clergy are commissioned and have real power to confer real spiritual benefit upon the sick and dying in the administration of the divinely efficacious Sacrament. Some of these things belong, actually and really, to Protestant ministers. Hence the difference between them and the Catholic clergy, and their respective lines of action in times of pestilence.

PROFESSOR GOLDWIN SMITH, who advocates the stamping out by severe repressive measures, of Irish agitation for industrial and civil freedom, is trying to justify his course by the plea that he has no hostility to the Irish, but that the "Parliament" abused their privileges as members of Parliament for the purpose of wrecking parliamentary government in the interest of disunion. The plea will not do. The Parliamentary representatives of the Irish people pursued a policy of obstruction against the arbitrary action of the majority of Parliament, in refusing to give a hearing to or consideration of the Irish side of questions directly connected with the welfare of the Irish people. The Irish representatives were virtually gagged, and, in self-defence as well as in retaliation, they obstructed legislation on other subjects until Parliament was forced to give them a hearing. Nor was this anything new in the history either of the English Parliament or of that of our own State and Federal legislatures. As regards the British Parliament, both Tories and Whig leaders have resorted to the policy of obstruction times without number. And in the United States nothing is more common, when an attempt is made to cut off debate and force measures through Congress or our State Legislatures by the brute force of mere numbers and without a fair hearing of the argument of an opposing minority, than for the minority to resort to "dilatory" motives, and in that way postpone and sometimes entirely defeat obnoxious legislation.

THE English newspapers are still filled with accounts of the gallantry of the British forces in Egypt. Their "steadiness" under a "hot and murderous fire," a "storm of shot and shell," etc., and their heroic charges upon overwhelming numbers are set forth in every possible way. Now this is a simply silly. The courage of the trained troops of the British army—composed as it is of Irish,

Scott and English soldiers—goes without saying. So, too, the skill and energy with which the campaign was planned and carried out. But as for really testing "gallantry" and "courage" of the troops there was no opportunity. The Egyptians had numbers on their side and guns and fortifications. They fired furiously at the advancing British troops so far as noise went, but, for practical effect, they might almost as well have fired blank cartridges. It is foolish to represent as desperate battles, reflecting immense glory on the British arms, and displaying their heroic courage, engagements in which half a score of the British troops were killed and two or three score were wounded.

Catholic Columbian.

THE man who says that the confessional is the stumbling block to his entrance into the true Church, does not know that his thereby acknowledges that he has something dreadful to confess. Confession is one of the most consoling practices of the Catholic Church.

THE numbers of young girls that are seen promenading the streets at night indicate that there are few real parents in our day. Catholic girls, too, are not ashamed or afraid to be seen on such promenades. They had better take the warning before too late, than be the cause of dreadful crimes.

SOMETIMES the grace of God speaks to a doubting heart in a way least expected. Some who have been in the darkness of unbelief were suddenly brought to the light of faith by a single expression falling from the lips of a friend; others by witnessing a heroic act of charity; others by the deep-toned, solemn toll of a funeral bell; others by a death-bed sight; others by sickness. Misfortunes in a temporal sense are often blessings to the soul. Few, very few, converts are made by argument. The lives of Catholics and prayer are the chief motives of obdurate hearts. In argument a man may be overcome, but he will often attribute his defeat to his own inability or the shrewdness and learning of the one who represents Catholic doctrine and argues in its favor. As the man who purchases a horse and is deceived because he was not a good judge, so with many individuals with whom you argue religion. They fear being deceived, because not judges. In such cases the grace of God is necessary, and to gain the victory, the hands must be held up in prayer. It is only after receiving the dew of Heaven that we can expect to have the fatness of the earth.

MAIDSTONE CROSS.

A most successful picnic, the second of the season, was held in this parish on Thursday last under the auspices of the temperance association of Maidstone. It will be remembered that there was a monster picnic held here about a month ago at which \$1,000 was realized, and the promoters and assistants of this second enterprise are to be congratulated upon securing over \$400. One of the principal features of the day's proceedings was the raising of a beautiful locket. Three young ladies, viz., Miss Mary Ann McClosky, Miss McHugh and Miss McCarthy were appointed to take chances, the most successful to receive a valuable gold ring for her services. Miss McClosky was fortunate in securing the prize, but only by a few dollars. A contest for popularity between two other young ladies, Miss Costigan and Miss Jaber, also took place, the former winning by 50 votes. Dinner was provided by the ladies of the parish with the usual result. Indeed we think there is no place in the diocese where the people enter so heartily into all projects devised by their pastors as do the people of the parish of Maidstone. The temperance association recently inaugurated here by the Rev. J. P. Molphy is to be congratulated on this most successful issue.

ITEMS.

Great good is being effected by this temperance society. Fortunately several of the most prominent parishioners have taken a leading part in its organization and consequently, humanly speaking, have ensured its success. Upon the first Sunday of each month after Vespers a public debate is held upon some live subject, and thus the society is doing good work in more ways than one.

Miss Mary Ann McClosky, the leading singer in our choir, has gone on a visit to friends in Hersey, Mich. She is much missed, especially on Sundays.

Mrs. Peter Tiernan has returned from a visit to Dublin, Kinkora and other places, after having spent a very pleasant visit. She now presides at the organ and is leader of the choir.

The Rev. Father Molphy said mass for the third time in the new church at Leamington on Sunday last. His Lordship the bishop is expected to bless the church shortly. You may depend that His Lordship will receive a right royal welcome whenever it shall please him to visit us.

"Many a flower is born to blush unseen," yet it is a pleasing fact to record that several of the leaders of society in Detroit are ladies who were born and brought up in Maidstone parish.

While I am writing to you it is as well to send you all the items of interest passing. There is a movement on foot among the members of the Temperance organization to erect a large public hall at Maidstone. We hope the movement will result in something more than talking the matter over, as there is a great need of a hall here.

It is the intention of the Rev. Father Molphy to hold a grand bazaar near New Year's to help liquidate the existing church debt. His actions in this matter, which always seem entirely devoted to the welfare of his flock, will be met by a hearty

response among his parishioners. Several valuable prizes are already offered. Readers of the CATHOLIC RECORD here notice with pleasure the improved appearance of the paper, and that it may long continue to be a fearless exponent of Catholic doctrine, is the wish of all good Catholics here.

"MARMION."

To the Editor of the Catholic Record.
SIR,—The Rev. Mr. Laing of Dundas is in error when he speaks of the high schools and collegiate institutes as "Protestant." They are no more Protestant than they are Catholic, and no more Catholic than they are Protestant. They are purely and perfectly unsectarian and undenominational, and this according to the clear word of the law and the well understood intention of the legislature. It is only on this ground that they can honestly be supported by a rate on the property of Roman Catholics, and if the Rev. Mr. Laing will take the pains to enquire he will find out that there is not a high school or collegiate institute in Ontario that is not receiving a portion of its support from the taxes levied on the property of Roman Catholics for school purposes.

Those institutions being unsectarian, and supported alike by all denominations, must be maintained on a footing of equality, and must be equally acceptable to all denominations.

It is not correct to say we object to Protestants having children taught Protestantism in non-Catholic schools. In non-Catholic schools you can say and do as you like, but bear in mind the public schools, the high schools and the collegiate institutes are not non-Catholic nor non-Protestant either. They are common to us all—the floor of those houses is common property—the right of the Catholics to stand on that floor is the same as—is equal to—that of the Protestants, neither less nor greater, and every advantage to be had in those schools by Protestants is there equally for Catholics, and when the Rev. Mr. Laing says he will do his utmost not to offend Roman Catholics attending the high schools he must be understood as I would be understood if I said I would do my utmost not to offend Mr. Laing whenever he appeared in the town hall of Dundas. The truth is the care not to offend must be mutual. The Catholic in the high school or public school or collegiate institute must welcome his Protestant neighbor to a seat by his side and be polite to him and kind to him, and do his utmost to make him feel at home, like a Christian and a gentleman. This being well and clearly understood, no man with the love of freedom in his breast will attempt to inflict upon others what he himself would not submit to. If a text book offensive to Protestants would they tolerate it? Would they even consent to be present while others read it? Speaking for myself, I would no more read offensive matter in presence of others than I would speak what would be offensive to them. This is common politeness, and nothing more; and I may here state there is not one word in any book used in our separate schools that has the slightest reference even to any denomination, and we find we have enough to do to learn and practise the teachings of our own church. Few of us even do this much middling well.

In conclusion I beg to say I feel confident that when the Rev. Mr. Laing has looked carefully into the school law and the official reports on the public and high schools of Ontario, and considered that those schools are all open to us as widely as any other denomination, and that they are supported by our money cent for cent and dollar for dollar in proportion to our property, as compared with the property of any other denomination, he will be glad to find that we are on a footing of perfect equality with himself in relation to the educational institutions of this young, free, enlightened and happy country—and that he will say long may it continue so—free from prejudice and whatever may produce prejudice.

Besides the Rev. John Laing the Rev. John Langtry also has written a letter on "Marmion" in which, I think, he shows how utterly unfit "Marmion" is to be used as a text book in our schools. If this rev. gentleman, who is a finished scholar, a sound logician, a man of large reading, of culture, of refined feelings, and much experience of the world—if he is not able to discuss the fitness of "Marmion" as a text book without telling his readers his opinion of Papal infallibility, of de-based priests in Paris, etc., what may we not expect in the way of controversy from the high school students and teachers in our schools throughout the province.

And Mr. Langtry tells his confiding readers that "Marmion," though fiction, is founded on historic truth, and that crimes such as are recorded there were of frequent occurrence in the middle ages, so that, practically, "Marmion" is a true history, and must be accepted as such by its readers; and Catholics will be present in school while Protestants read this true history of the crimes of Catholics in past centuries.

There is one condition on which I shall most cheerfully subscribe to the use of "Marmion." Each day after the reading by Protestants of this true history of Catholic crime, let the Catholics read a chapter of the penal laws of Ireland by the great Protestant historian and statesman Edmund Burke. If something of this kind is not agreed to then let Catholics everywhere withdraw from the high schools and collegiate institutes, and thus protect themselves from insult.

M. STAFFORD, Pt.
Lindsay, Oct. 11th, 1882.