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.

Feast of the Holy Name.

BY REV. W. F.

Oh! the blest, sweet, holy name,
Jesus! echoed first in Heaven;
Prophets, Scriptures, all proclaim
None greater e'er to earth was given.

What peace, what comfort, bless the hearts,
Where reigns this Name triumphant;
How to each soul the sound imparts
Sweet love and grace abundant.

No honey's sweeter to the lips.
No sound to ear more cheering,
No worlding purer nectar sips,
No loved name so endearing.

When utter'd first the Heavens rejoiced,
The earth with gladness trembled;
The Saviour's name archangels voiced,
And hell its rage dissembled.

How raptured Mary's heart and eyes,
When Heaven first pronounced it!
When Gabriel, radiant from the skies,
Consulting her, announced it!

Jesus! Oh, heavens, hand ye down,
The mighty Name is spoken;
Acknowledge Him your lamp, your crown,
Throw wide your portals open.

Oh, earth! give ear and hail the sound,
That peace and sweet joy brought thee;
Where darkness reigned, a name was found,
And light and freedom sought thee.

Thro' hell's abode of endless woe,
The Name hath penetrated;
Despairing lost souls cower low,
In vain regenerated.

The martyrs rapt in Jesus' love,
Nor feared nor felt the torture;
Bright angels hovering from above,
Changed pain t' ecstatic rapture.

The hermit in secluded dell,
Thro' thee saw Heaven's vision;
The Virgin in her vestal cell,
In thee found joys elysian.

Oh, Name! with blessings ever fraught,
In all the ages' story,
One truth thou hast the world taught,
"'Tis pain that leads to glory."

To stamp thee firmly on my heart,
Shall be my blest endeavor;
That naught of earth's brief joys may part
My love from thee forever.

CATHOLIC PRESS.

Buffalo Union.

"The Land League," says Father Cashman of Chicago, as quoted in a recent issue of the Union and Times, "has produced no informers." True, because the Land League has no secrets. Dublin Castle and the world know all that is worth knowing about the Land League. They know its avowed purpose to abolish the infernal institution of Irish landlordism: they know its measures, openly proclaimed and publicly executed, for that purpose. The great trouble with the English government has been to keep the Land League from being too open and avowed in the face of the world. Consequently the Government has dispersed the public meetings, suppressed the newspaper-organs, and bastiled the orators of the league. If the English government could but get the Land League to disappear from the farms and market-places and slink to moonlit bogs and woods and heathery mountains where Irish patriotism has lived a hunted life for ages, England would know from long and successful experience just how to deal with it. In holes and corners, government spies and informers and organized forces, would watch and guard the league, encompass it with lies, shut it off from the sympathies of the world, and finally kill it. If the Land League were so cornered, if the great organization had degenerated into a secret society with grips and pass-words, with invisible members, and with means and objects vaguely defined; professional informers, such as Armstrong or Reynolds or Jimmy O'Brien of '98, would swarm in it, and the Castle would be among the first in possession of its secrets. There are at present, we admit, small tactical secrets to be preserved in regard to some Boycotting process or the breaking up of a hunt or such matters; but when these secrets exist they extend generally between some local genius and the dozen or so of choice spirits co-operating with him for the occasion; and the faithfulness of these few well chosen and mutually committed persons is hardly to be wondered at. But such measures, justifiable or not, are as likely to surprise Parnell as Forster when both hear of them; they are neighborhood not national secrets. The great measures of the Land League, however, the essential means of Boycotting, and the operation of the no-rent decree oblige the Irish tenants to come out in the open day, face to face with the Irish landlords and with the prostituted power of British law. There can be no shrinking out of sight or behind backs. The tenants are fighting an open, brave, almost desperately brave, battle in which they may be deserted by leaders or backers on whom success depends, but in which they can hardly be otherwise betrayed.

Boston Pilot.

THE old Emperor of Germany, with the fatulty of those whom the gods wish to destroy, has precipitated a struggle in Prussia which can only have one end. The loom of the people's liberty never unweaves or works backward. The kings cannot believe this; but it is as true as the principles of nature—of which indeed it is one. Addressing the Prussian Ministry on Jan. 4, the imperious autocrat said:—

"It is my will that in Prussia and also in the legislative bodies of the Empire no doubt will be allowed to attach to my constitutional right or that of my successor to personally direct the policy of the government. It is the duty of my Ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me."

We do not regard the Germans of to-day as having a high regard for liberty; but they are a great and proud people, and so insolent a blow on the face as this could not be borne in silence. The Emperor's words have profoundly stirred the people, and a conflict has suddenly begun which may end in seeing Germany a republic.

London Universe.

A BIGOTED Lutheran, an out-and-out supporter of the anti-Catholic policy of Prince Bismarck, and the leading German historian of the present day—all these are rolled into one in the person of Herr von Treitschke. If there is any man likely to be in favour of Piedmontese rule in the Eternal City, it is the selfsame Herr von Treitschke. Yet, strange to say, this gentleman is quite of a different way of thinking, although he hates the Pope and loves the Pope's enemies. He has recently published in a German review called *Preussische Jahri cher* an essay on "The Roman Question," from which we translate the following leading passage:

All the grave objections that Massimo d'Azeglio urged against Rome as a capital have been fully confirmed by the experience of the last eleven years. No impartial observer can deny at this day that Florence, with its highly cultured and at that time still prosperous population, was a very much better capital for Italy than Rome, which, ever since Cæsar's days, has possessed a cosmopolitan character, and neither has nor can have an independent class of citizens (*burgerthum*). By the side of the gigantic reminiscences of a past that embraces the entire world, the new kingdom appears as small as the Quirinal and Houses of Parliament on the Monte Cittorio do by the side of the Vatican and of St. Peter's Church.

And this, let it be once more clearly understood, is the opinion of one of the foremost public men of Protestant Germany, who looks on Cavour as a regenerator of mankind. An opinion of this kind need only be reproduced by a Catholic journal, without adding a word of comment.

THE infidel who presides over the Ministry of Public Worship in Catholic France has for his principal henchman an individual called Castagnary, a Protestant, who acts as *directeur des cultes* under him. This gentleman has of late addressed a circular to all the French prefects, in which he says:

I want you to furnish me with the most precise and the most detailed information with respect to the bishops and the diocesan *personnel* in general.

What this means may be gathered from the fact that in all French ministries it is usual to keep a pigeon-hole, or file, for each individual member of the service, containing everything relating to his antecedents, his public and private life, his political opinions, &c. By reference to such *notice individuelle*, as it is called, the heads of the departments can form an opinion as to whom to propose for promotion in cases of vacancies, &c. But Catholic ecclesiastics, from the cardinal down to the humblest *desservant* in a village, are perfectly independent of the executive, having nothing in common with the members of the civil service, except that they draw their humble pay—which is merely a "compensation" for what was filched from the Church ninety years ago—from the same public exchequer as the functionaries alluded to. To put Catholic Church dignitaries on a level with these, as has been done in the above-mentioned circular, is a gratuitous insult inflicted on the whole Catholic Church.

A "CRANK" was not long since brought before a London Police Court charged with various petty thefts. He had sundry "inspirations" and theories as to "removal," but all to no purpose. The prisoner reminded the magistrate, we are told, that "to steal" was to remove by stealth, which he had not done. He had a friendly and brotherly conscience which exonerated him from the charge. He had only done his duty in the matter. Sir Thomas Owden, the magistrate, failed to see the duty of stealing books, to which the prisoner answered that he was only taking the books away in a friendly way, and that property, though, in a sense, sacred, was not so absolutely. Sir Thomas Owden reminded the prisoner that he had been before the court for stealing a bottle of wine. The prisoner asserted that on that occasion he was going to take it to a poor Protestant woman in need. He had been disowned and disinherited by his family for leaving the Church of Rome. Sir Thomas Owden said the prisoner was either a very cunning fellow or a madman, but at any rate he had acquired very loose habits, which must be checked. He should send him to Newgate for a week to ascertain the state of his mind. It is a strange fact that these ludicrous inspirations and false consciences, whether in London or Washington, are united with a perverse hatred of the Church of Rome.

So terrible to "Italy" is the threat that the Pope will leave Rome, that the merest rumor that he has done so, is sufficient to throw the Roman Bourse into a white heat. The Roman correspondent of the London Times says: "The absurd report put in circulation on Tuesday afternoon that the Pope was on the point of leaving Rome, which, it appears, was first given in all seriousness by a Deputy to his colleagues in the Chamber, had almost produced a panic on the Bourse on Tuesday night, when an influential broker, who, immediately on hearing the news, had driven off to the Vatican to verify it, announced its absolute want of foundation. On Wednesday, the report was the exclusive subject of conversation everywhere, and all the papers printed paragraphs upon it."

PEOPLE who undertake to interest other people on matters of public import, or on any matter of any kind, might at least try to be accurate as to facts, even if they be wrong as to inference and deduction. For the facts may themselves rectify the lack of sound judgment on the part of the teacher. Strictly Catholic questions are as rife in the world today as they ever were; and a multitude of persons who are not Catholics, who are hereditarily, by disposition and by training opposed to Catholic teaching, many of whom have never read a Catholic book, and can hardly be expected to enter into Catholic ideas, sit daily and weekly in judgment on these questions, and deliver their decision with a sense of infallibility that the Pope never claims and never will claim in matters calling for purely private judgment.

Baltimore Mirror.

TWO Mormon missionaries are at work in the neighborhood of Uniontown in Pennsylvania and are making hosts of converts to the filth of polygamy. The correspondent of the New York Herald in that city is authority for the statement that "an orthodox prayer meeting stands no chance of a large gathering if held in the community where Prophet Ingle is at the same time preaching Mormonism." That may be or it may not, but this is certain that no Catholics are persuaded to give up their holy religion for the eleusynian mysteries of the Endowment House. Catholics may abandon the practice of their religious duties, but a singular grace preserves them from the mires of heresy. Not to them, however, be the praise, but to God, who is long-suffering and merciful to them.

Catholic Review.

DR. FURNESS, of Philadelphia, is credited with a "new departure" in celebrating the Lord's Supper without distributing the elements to the people. The bread and wine are to "stand on the table as sacred symbols, to speak through the eye to the heart, the minister interpreting." The Churchman thinks this is the Roman heresy of "hearing Mass" in a new form.

It is pretty evident that what the Churchman knows about the "Roman heresy" and "hearing Mass in a new form" is more novel than valuable.

PIEDMONT will still find the Papacy a mill-stone about its neck, and the family of Victor Emmanuel will afford the world another example of the fate of those upon whom this stone shall fall. The ministerial journal, the *Diritto*, is in an absolute panic as to the manner—the changed manner—of Germany towards the Sovereign Pontiff.

BULLIES are generally cowards, and the Italian Government, after heroically defeating the religious orders and threatening the Holy Father, are beginning to eat Pistol's leek with the wholesome dread of Fluellen Bismarck's cudgel before their eyes. Strange to say, it is just beginning to dawn upon their sight; how very proper it will be to "guarantee more efficaciously the liberty and independence of the Pope in Rome." They never thought of it before.

CHRISTIANITY IN CHINA.

NOT PROGRESSING AS IS SUPPOSED AND THE REASON WHY—THE ONLY MISSIONARIES RESPECTED AND TRUSTED ARE THE CATHOLICS—IMPORTANT REPORT TO THE BRITISH GOVERNMENT.

From the London Register.

In his Annual Report upon affairs in Hong Kong Sir John Hennessy makes some remarks upon Missionary enterprise in those parts which deserve a wider circulation than they are likely to obtain by means of the Blue Book in which they appear. Hong Kong is one of the most important centres of Missionary work in the world. One ecclesiastic there acts as the business agent of eighteen Missionary Bishops in China and Japan. At one time last year there were five Bishops in Hong Kong itself, and the number of priests and ministers of the various Christian denominations is said to be extraordinary. Sir John Hennessy reports that at the Te Deum on the Queen's Birthday he has seen an altar crowded with Italian, French, Spanish, and Chinese priests, and this large religious element has done good to the Colony in many ways. But, whilst admitting this, the Governor "cannot confirm what has been more than once recorded in the Blue-Book reports that have been printed for the information of Parliament, namely, that this colony is producing a beneficial effect on the heathen population of the great Empire of China, and leaving the surrounding mass of ignorance and superstition. On the contrary, for many years past Christianity has been declining in China, and at this moment the total number of Christians is considerably less than the number that existed in the last century." Why? Because, replies Sir John Hennessy, missionaries proceed from Hong Kong into China

SUPPORTED BY TREATIES, CONSULS, AND, IF NEEDS BE, GUNBOATS.

The Chinese associate them with a system to which, whether rightly or wrongly, they object very much—the system of foreign intervention. A Chinese statesman, who was recently visiting Sir John Hennessy, said to him: "The missionary enterprises that have their head-quarters under your government would be treated by us with the same friendly toleration that we accord to the Tamists and Buddhists but for their constant appeals to what they call Treaty rights; but these Treaty rights, though framed by the late Emperor of the French and the illustrious Lord Palmeston in the interests of true Christianity only, and not for any political object whatever, do not appear to us Chinese to be as serenely elevated above worldly considerations as their religiously-minded authors doubtless intended, and the consequence is that

CHRISTIANITY IS MAKING NO WAY, IS INDEED DECLINING VISIBLY."

In reference to the above remarks of the high Chinese functionary to Sir John Pope Hennessy, a correspondent, who has lived in China, writes to the London Echo that the Roman Catholic Missionaries alone are looked upon, and with reason, by the Chinese as disinterested and sincere. The Protestant Missionaries from England and America are generally married, with large families; they frequently inhabit well-built European houses in the best positions at the various foreign settlements, and they are usually in receipt of some hundreds of pounds per annum from the societies who send them out. The Catholics, on the contrary, are single, self-denying men, sent forth by their Church with no money allowance beyond what is necessary to support life. They identify themselves with the people of the country by adopting their dress, their frugal habits, and their manners and customs, and by living among them. They even officiate at the altar with the pigtail visible over their ecclesiastical vestments. The pay they receive is little more than that of common Coolies—from five to seven dollars a month, equal to from seventeen to twenty-four shillings. Such an amount is, of course, only sufficient to buy rice and such simple food as the natives of the lower classes consume. Some of their Bishops receive as stipend only about twice as much as the priests. One, personally known to our correspondent, spent upon himself about half such income, and divided the remainder among his poor. Contrast this with the proceedings of the Protestant Missionary Society who in 1879 defended against the officials of a Taoist Temple an action brought to dispossess them of the land which, by evidence at the trial, they held under a very questionable title indeed. In this case the judgment was entirely against the missionaries, and those among them who were examined did not pass the ordeal with by any means "flying colors."

GIRLS!

What Preparation are you Making for a Christian Womanhood?

In marriage is the vocation of the majority of women, says Father Cronin, of the Catholic Union. That it is a high and a holy one, deserving something in the way of serious training and prayerful preparation, is apparently an unfamiliar thought to many future wives and mothers. Yet how much of others, as well as of their own future happiness is contingent on how they spend the time between their attaining marriageable age, and their marriage.

The Sacrament of Matrimony will not, of itself, transform the frivolous, petulant, extravagant girl into a model of Christian womanhood.

The daughters of the worthy poor, who cannot shirk the wholesome discipline of work, generally bring into their married lives a store of patience and of industrious habits which oft times fructify in their families, moral and material prosperity. It is among the daughters of the middle classes and of the rich, that there is risk of

WASTED GIRLHOOD,

and consequent unreadiness for after cares. A thoughtful mind cannot but be dismayed at the butterfly-lives of bevies of girls, who are, in society parlance, "out." "When girls 'come out,' do they ever go in again?" asks a wise, but unworldly, *pater familias*, in one of the cleverest of current serials. The query is reasonable and significant elsewhere as in Washington; judging by the self-same girlish faces persistently and continually to be seen in the public parks and promenades, and in all other possible places of display or amusement. Have the girls anything to do?—any aim in life?—one naturally questions. Yes; they all expect, nay, intend to marry, some time or other. Pending the hour and the man, they dress, drive, flirt, gossip, mainly intent, it would seem, on killing time.

Many a girl's multiplied and beautiful toilets, pocket-money and other fashionable possessions are a severe drain on the paternal exchequer, which has already so many necessary demands upon it; and the increased toil of

MANY A FOND AND FOOLISH MOTHER

is the price of her elegant daughter's plentiful leisure. The shallow-brained, short-sighted creature fears to impair her matrimonial chances by doing anything more laborious than banging her hair or embroidering her handkerchiefs. Nor are idleness and general inefficiency excusable in the daughters of the rich. Every young girl should become mistress of some one of the numerous and increasing resources whereby industrious women, however refined, may acquire a certain independence, and be, if not a help, at least not a burden, to their parents, or be prepared, if already rich, against the sudden reverses which so often come to families in this country of easily made and easily lost fortunes. No girl whatever her condition or prospects,

CAN AFFORD TO BE IGNORANT

of the details of domestic management (which includes the secret of home happiness), of the value of time, of the importance of punctuality, and an intelligent interest in the great questions of the day.

In the meantime—the time of care-free girlhood—heart and mind and hands should be fitted to answer worthily to the grave requirements of after years. Society's claims would not thereby be ignored; but there would be no tolerance for the constant pursuit of pleasure, excitement, and admiration, condoned by a faint intention of settling down after marriage.

Many butterfly-girls marry, we grant, for there's a dazzle about youth and beauty that oftimes blinds men to the lack of enduring graces. But by-and-bye, the dream of love has a bitter waking. For the noblest-natured man, or the most commonplace, a life-partnership with a vain, selfish, "hen-headed" woman is a dreary prospect; nor can he expect much compensation in his young children who are growing up under the misrule of an old child.

GAVE UP HIS RELIGION.

The religion his father lived and died in. The faith his mother taught him as a child. The belief transmitted to him through generations. His grandfather suffered famine for it—endured hunger and cold rather than even seem to waver in it. Years back his forefathers risked their lives to teach it to their children. They travelled miles to listen to its precepts and to receive its consolations. They lost their lands sooner than compromise it. They suffered the rigors of the terrible penal code which transported their school-masters and hung their priests.

One who bore the same name, consecrated to its service by a divine vocation is said to have lost his life in its ministration. Hunted down by the minions of a despotic government he boldly avowed his faith before the cowards who made his death a martrydom.

And this descendant of such a race, bearing a name rich with such associations has given up—what! His religion! He has given up his religion! He no longer goes to church, though the divine sacrifice that his fathers heard by stealth in the danger and cold of winter midnights, is now free and open before him. He no longer receives the sacraments that his kinsman died to administer. The heritage of faith passed down through so many years of persecution, carefully entrusted by father to son as more precious than the lands lost to them or the knowledge departed them, has been squandered, lost and spurned by this man!

Why has he given up his religion? Has he thought deeply, studied long and closely and arrived at the conclusion that it is not true? Is he earnest in his search for truth and manly, and independent in his conduct and character? Or has the process of alienation been gradual: spread over many years and subject to diverse influences? Where has he received his education and who have been his teachers? What books has he read? Who have been his associates? Has he no social advantage to seek, no political purpose in view, or no business prospects to subserve?

Analyze the hidden motives, the occult influences, so devious, imperceptible and gradual, and see if he has given up his religion because he loves truth and possesses knowledge. Even his own conscience deadened by worldly influences and flattered by self-conceit will at times make its voice heard in uneasy accents. Especially on his death bed, if the opportunity for reflection is at all vouchsafed him, will the poor and flimsy reasons that induced him to give up his religion stand out in their weakness and nakedness.

UNITY OF CATHOLIC DOCTRINE.

Cardinal Manning recently delivered a lecture at the Church of St. Mary and John, Wolverhampton on the unity of Catholic doctrine, in the course of which he said: "England was once a province of the great empire of Jesus Christ. In every church of the land was once to be found the altar where the Word was made flesh, dwelling in the mystery of the Most Holy Sacrament. In the palace of the prince and in the cottage of the peasant there was the crucifix; in the hands of the tiller of the soil and that of his little children there were the beads of our Blessed Mother. The festivals of the Church were observed throughout the land, and they were all of one faith. The unity of the Church then pervaded England, and England was contented then as a province of the sovereignty of Jesus Christ. How was it now? Was there in England a remnant of that great, world-wide empire? Yes, there was; a small remnant, indeed, cut down by three centuries of what he might call persecution. But it was alive still. He directed attention to the history of the English nation, written by the venerable Bede, for the purpose of showing that when St. Augustine, sent by St. Gregory, came to this country he brought with him the Catholic faith, which was believed by their forefathers three hundred years ago, and which was being preached to them that night. There was a great prelate living in the midst of their forefathers in the time of desolation in England, who lifted up his nearly solitary voice, whose body lay in the Church of SS. Peter and Paul in that town, and whom they had honored and would honor him again by raising an altar to him—Bishop Milner. He taught the same doctrines that were now taught by the Catholic Church.

THOUGH THE CHURCH IN ENGLAND WAS SO SHATTERED

three hundred years ago, yet much of Christian faith has survived. God in his infinite mercy had preserved, during the time of the probation of the Church in this country, a great multitude of Christian truths, and they had given light to millions who had lived and died, knowing no more, through no fault of their own. How was it now? Doubt was abroad on every side and rationalism was beginning to avenge the faith. The human intellect rose against the faith, and rationalism was now raising against the human intellect. The assertion of the claim of private judgment wrecked the faith, and now rationalism was wrecking private judgment. But rationalism was the disease of adults, of grown men, able to take care of themselves, and responsible for what they thought and did. There was a greater peril still. The Christian children of England were robbed of religion, and the light of Christain faith shown in the schools was growing faint and pale. Christian instruction was either excluded from the day-school or postponed until after the toil of the day had been gone through, and when the minds of the little ones were weary. He earnestly exorted mothers or fathers, whether they believed in the unity of the Catholic Church or not, to stand firm and not permit their children to be instructed in schools where they could not be taught the Christian Faith. He had great hopes of England.

ENGLAND HAD NEVER REJECTED THE FAITH.

In England, which was called the great Protestant country of the world, if the people could themselves, what answer would they give? Did they reject the faith? No; for they were not in existence when the faith was rejected. Was it rejected by their forefathers? No; but a wicked king, corrupt courtiers, base men, faithless bishops, and unworthy priests—they robbed the people of England of that which was their most precious inheritance. Yet the people of England of to-day loved the word of God, shrank from empty ceremonies and unmeaning ritual, were weary of religious division, and were seeking for unity of faith, and he doubted if there was one who, if he woke up the next morning and found such unity would not rejoice in his heart. Earnestly, in conclusion, the preacher put it to his hearers, could they conceive that God would not in his own good time bring about the accomplishment of this wish in England.

An unfortunate landlady who seeks relief, because her tenants have not paid rent on her Irish estate, says that her regular income has been six thousand dollars a year. Now she "needs a little warm clothing and other necessaries required at this season." No doubt she is one of those who lay the prevalent distress among her tenants to the credit of their improvidence and wasteful habits.—Pilot.