

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, OCT. 6, 1882.

NO. 208

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported
TWEEDS now in stock.

ALSO—
New Ties, Silk Handkerchiefs,
Underclothing, Etc.
N. WILSON & CO.

The Monks of Old.

I envy them, those monks of old,
Their books they read, and their beads they
To human softness dead and cold,
And all life's vanity.

They dwell like the shadows on the earth,
Free from the penalties of birth,
Nor let one feeling venture forth,
But clarity.

I envy them; their cloistered hearts
Know not the bitter pang that parts
Beings that all affections' arts
Had linked in vanity.

The tomb to them was not a place
To drown the best-loved of the race,
And blow out each sweet memory's trace
In dull obscurity.

To them it was the calmest bed
That rests the aching human head;
They looked with envy on the dead,
And not with agony.

No bonds they felt, no ties they broke,
No music of the heart they woke,
When one brief moment I had spoke,
To lose it suddenly.

Peaceful they lived, peaceful they died,
And those that died their fate beside,
Saw brothers wither by their side,
In all tranquillity.

They loved not, dreamed not; for their sphere
Held not joy's visions, but the tear,
Of broken hope, of anxious fear,
Was not their misery.

I envy them, those monks of old,
And when their statures I behold,
Carved in the marble, calm and cold,
How true an effigy!

I wish my heart as calm and still
To beams that fleet, and bias that chill,
And pangs that pay joy's spendthrift ill,
With bitter usury.

CATHOLIC PRESS.

Western Watchman.

THAT the Pilgrim stock is the salt of the nation has for a long time been a truth that went without saying. They were the sponsors of the Republic and the strength of the one was the permanency of the other. Puritan New England had assimilated all the civil and social virtues that guaranteed the nation's future. Of late years this truism has been combated and nowhere more virulently than in New England itself. Now and then we find a bold honest Puritan arraigning the pretensions of his brethren with a cogency of reasoning and volume of evidence that for the time being shake old Plymouth Rock to its basis. The latest pronouncement of this kind is from a disciple of Sylvanus Cobb. Rev. Sylvanus Hayward, of Massachusetts, speaking of the frequency of divorces in New England, declares that the great number of desolations of the marital relation is but a symptom of a deeper and deadlier evil. "Plain language," he says, "is the best. The cause of increasing divorces is the increase of adultery. I claim no extensive acquaintance with statistics. Human nature, studied in a small hamlet, gives an insight to the character of the whole race. Within my remembrance divorces have increased ten-fold, perhaps more. But of all divorces granted within the narrow circle of my personal observation, only one could fail to be justified on the highest possible grounds. And there is no reason to suppose this observation is peculiar or exceptional. The increase of divorces is simply the just and proper result of the increase of adultery."

The Church is making vast progress in India. In the province of Pondicherry alone there were 80,000 adult baptisms last year and 25,000 infant. Dr. Hunter, a Protestant clergyman, in a recent work on the Indian Empire, has this to say of the priests who are laboring in that country: "The Roman Catholics labor with scanty means. The priests deny themselves every comfort that in Europe is considered necessary. In many districts they live as frugally as the natives themselves and their influence sinks deep down with the social life of the communities among which they dwell."

New York Tablet.

A ZELU chief teaching "the centre of civilization" morals is a startling spectacle. Such a spectacle has been witnessed lately in England. A deputation from the National Temperance League had an interview with Cetewayo, and his sable majesty has lectured them and the whole British nation. His people were total abstainers up to the time he was taken prisoner. Since then spirit-stores have been opened among them, and they have become almost as much the helpless victims of in-

toxicating drinks as the people of the "centre of civilization." This is a serious blow to English good opinion of themselves. To be told before the whole of Europe that Zululand has been debauched through the acquaintance of England is too bad.

The crowbar brigade is still doing its work in Ireland, and the poor are ruthlessly hurled day by day on the wayside to die of hunger or rot in the poorhouse. It is shameful, it is monstrous that, in accordance with the harsh letter of savage laws, so many suffering people have been driven from their wretched abodes, sent forth into the "pelting of the pitiless storm," because they were, by God's will, deprived of the means of paying their rent. Let us to-day take one county only, and let us see what was done in Donegal. It is very hard there for any small farmer to "live and thrive" on the cultivation of land, as the crops are generally very small in proportion to the seed and the labor expended on cultivation. It is an unkindly soil, wild and almost barren. Some evictions took place near Malin Head, the most northerly point in Ireland. The hills of historic Inishowen (a most peaceable district) echo to the cry of many an aged woman on whom the law is so severe, on whom man has no pity. Lately there was a grand field-day at Carndonagh, in Donegal. Not content with constabulary, the evictors obtained the aid of the military, and the Fifteenth Regiment helped in the work. At one place a poor girl, daughter of the tenant, was so ill that the local medical man gave a certificate to the effect that her being removed would probably cause her death. And yet this poor, sickly creature was taken away through torrents of rain. At length some kind of an arrangement was made, and the sick girl was taken back to her father's cottage. And yet, with these terrible events staring us in the face, men can be found to defend the heartless eviction system. To wipe out slavery from this continent cost millions of men and treasure. Who will wipe out white slavery in Ireland even at the same cost?

London Universe.

WHILE the Jesuits have been turned out of France, Germany and Switzerland, and their schools and colleges been suppressed with a rude hand, it is gratifying to note that in Catholic Spain the Order, which has one of the celebrated Spaniards for its founder, is still more flourishing than ever. The *Eyaca* informs us that a Basque nobleman, the Marquis de Comillas, has placed the sum of two million reals, or rather more than £205,000 at the disposal of Father Thomas Gomez, of the Company of Jesus, for the purpose of establishing a national ecclesiastical seminary in the Marquis's estate in the district of San Vicente de la Barquera. In this seminary, 200 youths specially fitted for the priesthood, and drafted from the poorest classes of the Basque country, are to be boarded, lodged and clothed, and to be instructed in the same subjects as in the theological seminaries of Rome. In the desert of persecution and oppression through which the Catholic Church on the Continent is now wending her weary way, this new foundation forms something like a cheering oasis.

MR. GRAY has received a large number of additional letters of sympathy, and the fine of £500 has been subscribed. Many cities have voted to him the honor of "freedom," so that his leaving prison will be followed by a triumphal procession round more than half of Ireland. So much for Judge Lawson!

Baltimore Mirror.

The number of suicides is frightful. Every day from one to a dozen cases of self-murder occur. Women as well as men, and even children take their own lives and for the most frivolous pretexts rush into eternity. Among the causes conducive to this sin are these three: the "sensational" which the newspapers make in announcing the commission of the crime, the false lenity which induces coroners' juries to report that the deceased were of unsound mind, and the pagan weakness of clergy men at the funerals of those who have done themselves to death. Last week John R. Morris, Treasurer of Long Island City, New York, drowned himself. At the obsequies, the Rev. Mr. Putney, of the Methodist Episcopal Church in Astoria, delivered a sermon, in the course of which he said: "This aged soldier of the cross, after toiling with us for over forty years found his burden greater than he could bear, and sank beneath the

waters of the sea. He had faith and hope all his life, let us now have charity." This minister accuses God of having let this man be tempted beyond his strength. It is such maudlin gush as this that makes men look with less horror on suicide than they should. Formerly the corpses of self-murderers were buried at cross-roads at midnight with stakes driven through them. If something of that rigor were in force nowadays, so many people would not kill themselves, and ministers and others would have less to answer for before the judgment seat of God.

Philadelphia Catholic Standard.

THE steadfast adherence of the people of Ireland to the true faith, despite ridicule, reproach, persecution, and every possible influence that can be brought to bear, to persuade or compel people to abandon their religion, has often been a matter of wonder. The explanation is simple. True faith begets devotion and devotion increases and strengthens faith. The people of Ireland are both faithful and devout. The following story well illustrates this. It is taken from Dr. Aekland's memoir of Dr. William Stokes, an eminent Irish physician, who for a number of years was Regius Professor of Physic in the University of Dublin. Both Dr. Stokes and Dr. Aekland were Protestants. Dr. Stokes says: "An aged priest, Dean of Westport, told me a story illustrating the deep religious feeling of the Irish peasantry. 'I had the largest parish,' he said, 'in the Diocese and had no less than four curates—God help them. They were scattered here and there through the mountains. It was a Sunday morning early, and you never saw such heavy rain as was falling, when a boy on a horse rode up to my house with word that Father Sheehy was taken very bad and would not be able to celebrate Mass. All the curates had their hands full. I was going to breakfast, but I had to go off without it, and the rain was so thick and heavy that in five minutes I felt the water running down my back as it poured in through the roof and sides of the covered car in which I traveled. Well, I went on the blast and the storm only seemed to increase as I got higher up part of twelve miles, when the boy pulled up. 'What are you stopping for?' said I. 'For your reverence to say Mass,' said he. 'Where?' said I. 'There!' he said, pointing with his whip to the ditch, where I saw a large flat stone. 'That's the altar!' he said. So I got out and put on my wet vestments, and after a while one poor creature came out of the mist and then another, and then a woman and a man carrying a child, and then more and more till a great crowd gathered round the stone, so great you couldn't see the end of it in the fog and the mist; and they were all wet to the skin after walking over the mountains in the storm. They were all down on their bended knees when I came to the elevation of the Host, and with one consent there arose a great cry from them, 'Cead mille failthe! Christo mo Slanach!' A hundred thousand welcomes! Christ my Saviour!'"

North Western Chronicle.

WE have been taught to respect the priestly character and it seems to us that one of the most alarming signs of the times is the tendency to belittle the priesthood. Respect for authority is rapidly disappearing. The priesthood is authority's last rampart, and even that has been attacked. It is attacked daily by those who hate the Church, and who because of their ignorance are excusable; it is sometimes attacked by those who are of the household of the faith, and their assaults are always deadly. These attacks from within are becoming more frequent of late. Even those molders of thought instituted and supported by Catholic money for the defence and propagation of Catholic ideas, Catholic newspapers, are beginning to ridicule and belittle the priestly character and thereby undermine the very authority it is their pretended mission to support. That a priest may err goes without saying. He is human. That his wrong doing may give scandal to the Catholic body is undisputed. But there is an authority in the Church to which the priest is responsible, a court before which his actions must be tried before sentence can be pronounced. It is not the province of the Catholic paper to sit in judgment on the priest. It is not the business of the Catholic editor to blacken the character of a priest who, with the approbation of his ecclesiastical superiors, is laboring for the salvation of souls. Every

scurrilous attack against the character of a priest in our Catholic papers is felt in its baneful results wherever that paper reaches. The faith of the young in their spiritual guides is weakened; repeated attacks extinguish it. Nor will columns of solid piety in the same journal ever bring faith back.

Lake Shore Visitor.

IN the day of health and strength, a man seldom thinks of that which will surely one day come upon him. It seems he does not care about looking enough ahead to see his wife and little ones left without his earnings and thrown on the cold charity of the world. He perhaps may think as much about his home and family as man can think, and may leave them at the end of each week the result of his six days' labor, but that is as far as the extent of his effort goes in their temporal interest. The man is good but short-sighted. On the other hand there are fathers, who not only live and labor for their families, but by a certain tact which they fortunately possess, sell their lives in their behalf. These are the men who earn and save their wages, save it in that peculiar manner wherein interest of over an hundred per cent is returned. From a very remote period societies of a beneficial nature have been in existence, and these have been so organized as to give every man, no matter what age, or occupation, an opportunity to reap the benefit. Hundreds joined them and thus grew stronger day by day the secret and forbidden societies, that hold out not only the benefit of insurance, but also have attached to them the secrecy which makes them dangerous, and have pulled many a man from Church and duty, so anxious was the mortal to look after his family interests. Money has about it a certain spell, and the desire to possess it has in all ages occupied the minds of men. Yet it seems to us that for the man of family the happiness of wife and children should be the cause why money should be looked after, or hard labor performed. Beyond the grave man cannot take his money. He leaves behind him what he has carefully hoarded, and then the anxieties and doubts, and troubles and watchings, are given a latitude before unknown to them. The prudent man will look ahead and be prepared for the future. He will not be miserly, nor will he be extravagant, but feeling it to be his duty to look after the interests of those committed to his charge, will take the necessary precautions to make them happy.

Boston Pilot.

THAT the resolution of the Canadian Parliament, sympathizing with the cause of the Irish people, is not to be dismissed from consideration by Lord Kimberly's snubbing reply, or the lofty condemnation of the Times, is apparent by a letter to that paper from the pen of Hon. L. S. Huntington. The writer ably rebuts the English idea that Canada is "impertinent" in offering advice on a purely Imperial question, by saying: "You should remember that Irish difficulties have not all been confined to Ireland. Irish Fenianism, far from being 3,000 miles away from the Dominion, hovers all along the borders, and sometimes displays itself in attacks at least more serious than any probable attacks of Ireland upon English soil. Perhaps, considering the temper of the Irish in America, what we have suffered may prove a small affair with what is to come; and while Imperial wisdom and justice have sometimes conceded compensation to foreign claimants, they did not exact from the American Government payment for the expenses to Canada of putting down Fenian raids, presumably because Irish hostility, even in America, was acknowledged to be of Imperial growth." He reminds the English critic that the confederation of the British North American provinces reduced to a minimum the local and sectional estrangements which once divided the English, French, Irish and Scotch inhabitants of the Dominion, making them prosperous and happy citizens of a country lately shaken by religious and national feuds. Sharpest thrust of all is his reference to the case of those other colonists who revolted, a hundred years ago, less against the paltry tax or lack of representation in Parliament, than against the "insular arrogance," then, as now, the distinguishing trait of the true Briton. England is not overwise in snubbing Canada's interest in Imperial affairs. The loyalty of the Dominion is a sentimental thing at

best, and a fair weather sentiment all the time. Insular arrogance is wasted on sturdy citizens of a country who have constantly before their eyes the example of the great nation which cast loyalty to the winds a century ago, and threw while Canada stood still. The Times sneers at the resolution of the Dominion Parliament as a "bid for the Irish vote." The Times cannot conceive of any higher motive, for the Times would be the first to bow down to the Irish vote were it a potent factor in Imperial affairs. The sympathy of Canada, we are sure, was dictated by a nobler motive, but England's reception of it will influence the Irish vote of Canada, as England's arrogance and brutality have always influenced Irish minds. It is not wise to despise Irishmen, even when dragged into submission at home. It is the height of insolent folly to despise them, in their power, three thousand miles away and next door to the home of many millions of other Irishmen.

BRANTFORD LETTER.

On Friday last, a written examination was held in our school on the work of the month of September, conducted by the local superintendent, Rev. Jas. Lennon. The introduction of the system is likely to be of much benefit to the pupils. The teachers have also begun a system of marking which should result in causing emulation among the pupils. The number of marks obtained by each is read before the school at the end of the month. For September the standing of the first pupils in each class was as follows: 1st department boys—Seniors, 1st, James Comerford, 2nd, John Simon, 3rd, James Palmer, Juniors—1st, J. Conroy, 2nd, George Comerford, 3rd, John Gaffney, 1st, dept. girls—1st division—1st, Lizzie Cahill, 2nd, Mary Doyle, 3rd, Sarah Gaffney, 2nd division, 1st, Mary Atfield, 3rd division, 1st, Rose O'Grady, 2nd, department boys and girls: 1st division, 1st, Annie McDonnell, 2nd, Mary Dwyer, 3rd, Agnes McDonnell, 4th, Peter Casey. 2nd division, 1st, Alice Tracey, 2nd, Eugene Frowell, 3rd, Emma Furney.

In his reference to the death of the late Father McNulty at high mass on Sunday our parish priest made a touching allusion to the deceased, and spoke of his long service to the cause of religion as a priest, and of his ardent charity, mentioning especially the home for destitute aged people and orphans which he had provided for the Sisters at Dundas.

Mr. Thomas Cunningham is recovering from a dangerous attack of inflammation which has confined her to her room for the past six weeks.

Mr. A. McEvoy took four first prizes and one second on his poultry at the late Southern Fair here. Miss Jessie Cantillon was also the winner of prizes in the ladies' work department.

Mr. Matt. Smith, of Syracuse, spent last week with his folks here; and Mr. Wm. O'Grady of Stratford, was in town over Sunday.

OBITUARY.

Death of an Esteemed and Venerated Catholic Priest.

Rev. Father John McNulty, after a well spent life, died at the House of Providence, Dundas, on the 30th of Sept., at the age of 78 years. He was born near Westport, County Mayo, Ireland, and came to this country when a boy. He studied for the priesthood in Montreal, and was ordained about half a century ago at New York. He first exercised his sacerdotal duties in Lower Canada. The principal part of his life was spent in Ontario. He officiated in the Ottawa Diocese for a considerable time and removed to Toronto in 1854, and subsequently to the Hamilton Diocese about 25 years ago, during which period he was Parish Priest of Caledonia up to the last two years, when, through failing health, he retired to the House of Providence. He was a priest of exemplary habits and piety. The House of Providence stands as a lasting monument of his charity and devotion to the cause of the needy and suffering. He devoted the proceeds of a frugal and well-spent life to the purchase of the institution as a home for aged and infirm old people and helpless orphans. Here his last days were spent in peace and happiness, carefully nursed and tended by the Sisters of St. Joseph. Very Rev. Vicar-General Heenan has been in almost constant attendance on him since his return from the Continent. He retained his faculties to the last and ended his days on earth peacefully and happily with the consolation of knowing that "he had fought the good fight." The funeral took place from the Institution for the Church of St. Augustine at 10 a. m. on Thursday, 3rd Oct., from hence back to the House of Providence, where he will be interred beneath the noble monument which he founded.—Hamilton Times.

Rheumatism. This painful disease, that so often cripples for life, arises from poison circulating in the blood, and often from an excess of acid. Inflammation is developed in the muscles, ligaments and joints, by cold, damp clothing, &c. Liniments are serviceable to relieve, among many, Haygard's Yellow Oil is preferable. To eradicate the rheumatic poison from the system, nothing can surpass Barlock Blood Bitters.

BOOK NOTICES.

We have received from Beniger Bros. vol. II. of the elements of Ecclesiastical Law, by Rev. S. B. Smith, D. D. The work is specially adapted to the discipline of the Church in the United States, and should find place in the library of every clergyman in America. Dr. Smith has shown much erudition and remarkable industry in the compilation of the work. We have also before us from the same publishers "Wonders of the Sacred Heart of St. Teresa," "Novena of St. Teresa," and "Thoughts of St. Teresa," all of which we heartily commend to our readers as excellent little works of piety in which deeper interest will be excited owing to the approaching tri-centenary festival of that great saint. The Catholic World for October reached us some days ago. It contains many fine papers. In the historical line those of Mr. S. Herbert Burke, on the reign of Henry VIII., and of Mr. Hugh, P. McElhannon, on the Crusades, deserve special mention.

INDUCTING A PASTOR.

Clerical Changes—Addresses.

On Sunday the Bishop of Kingston, on his return from Peterborough, canonically inducted Rev. Edward Walsh, late of Kitley, into the parish of Trenton, receiving his profession of faith in presence of a large congregation at the second mass. The Bishop explained to the people the nature of the obligations assumed by the new pastor; and at the conclusion of His Lordship's address Father Walsh ascended the altar, and in a short discourse declared to his people his sense of responsibility for the charge laid upon him, and his determination to fulfil to the utmost of his power the several duties of his office, as set forth by his Bishop. In the afternoon the Bishop of Kingston, accompanied by the new pastor of Trenton, with Father Kelly and Father O'Brien, proceeded to the church of Frankford, where he addressed the congregation of that division of the Trenton mission with reference to the financial arrangements, preliminary to the separation of Frankford from Trenton and its union with Sterling, which His Lordship proposed to separate from Belleville in order to form a new parish, with Frankford and Sterling united.

The Rev. George Brophy, of the parish of Read, succeeds Father Walsh in the parish of Kitley, and the Rev. John Meade of Winchester succeeds Father Brophy in the parish of Read. The Rev. Terence Fitzpatrick, of Fenelon Falls, takes charge of Chesterville in the township of Winchester, which has hitherto been the Northern Division of Father Meade's parish, the Southern Division of which consists of Morrisburg and Matilda, to which no pastor has yet been appointed.—Kingston News, Sept. 26.

We do not say that the moderate use of intoxicating liquor is in itself wrong and sinful; we are no Manicheans. We do not propose to take from others against their will their right, allowed them by nature and nature's God, to use with legitimate bounds wine, beer or whisky. But neither do we acknowledge as resting on ourselves an obligation to use these liquors, and we claim the God-given right to abstain at our own free choice from such use.

We do not say that total abstinence is holier than others. This were unpardonable pride and unparadiseable silliness; God alone judges of individual holiness. But we do say, as an abstract principle, that total abstinence practised through a supernatural motive is a high act of virtue most agreeable to God and most deserving of reward at his hands.—Bishop Ireland.

A Fact.

If you suffer from Chronic Disease, and have little faith in advertised remedies and have sought vainly for a cure, consult your Druggist, or address T. Milburn & Co. Toronto, for proof positive regarding the merits of Burdock Blood Bitters, the Great Regulating Blood Purifying Tonic, that acts on the liver, kidneys, stomach, bowels and skin.

Best of All.

Our rigorous and changeable climate, and our mode of life induces frequent colds, that often lead to severe Coughs, Bronchitis and other lung troubles that are liable to end in Consumption. The best and most pleasant remedy known for these difficulties is Haygard's Pectoral Balsam, to be obtained of any Druggist.

Never Neglect It.

If you suffer from a cough, never neglect it, it is no trifling matter, and might lead to a specially fatal disease of the Lungs. Haygard's Pectoral Balsam will allay all irritation of the mucous membrane by its soothing healing power; it cures Bronchitis, Asthma and all throat and Lung complaints.

Mrs. J. M. Gifford, of Port Rowan, was for many years a sufferer with Liver Complaint, and a serious complication of diseases. In a recent letter she says that she has only taken two bottles of Burdock Blood Bitters, and has nearly recovered her health, and authorizes us to use her name in advertising to suffering humanity.

Better than Gold.

A good name, good health, a good companion and a bottle of Haygard's Yellow Oil are among the first requisites for human happiness. Yellow Oil cures Rheumatism, Sprains, Lameness, Bruises, Burns, Frost Bites, Croup, Sore Throat, and all pain and inflammation.