

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.

The Water Lilies.

I muse alone, as the twilight falls
Over the gray old castle walls,
Where a sleepy lake through the lazy hours
Crispily mirrors the time-worn towers,
By some old Florentine chased, or
And scarce a whisper rustles the sedg,
Or a ripple lips to the water's edge,
As far and wide, on the endless stream,
The matted water lilies dream.

I stood, in the quiet even-fall,
Where, in the ancient banquet hall
Over the hearth is a panel placed,
By some old Florentine chased, or
Showing a slender, graceful child,
In the flowing robes of a wood-nymph wild,
Bending over the wavy flood,
As she stoops to gather a lily bud.

In works as quaint as the carving old,
An aged dame the story told,
How an earl's daughter, long ago,
A strange, pale child, with a brow of snow,
Had loved, and lost her life for the sake
Of the lilies that grew in her father's lake,
Holding them ever her favorite flower,
Till once, in the hush of a twilight hour,
Floating among them out in the stream,
Where the passionless blossoms nod and
dream.

They found her lying, white and dead,
"Like a sister lily," the old dame said,
A sad, sad tale, born of the old-world tale,
Haunts me still, while the starlight pale
Gleams on the leaves, so green and wet,
Where the changeless lilies are floating yet,
And a message I find would read aright,
Seems to lurk in each chalice white,
A secret, guarded fold on fold,
As it guards its own deep heart of gold,
And only told to the listening ear,
Of him who humbly tries to hear.

Oh! mystic blossom floating there,
Thing of the water, thing of the air,
We claim thee still, as we hold the dead,
Anchored to earth by a golden thread.

CATHOLIC PRESS.

Baltimore Mirror.

WHEN the Southern Churchman asserted a little while back that the Sacrament of Penance is "destructive of the Gospel of Christ," we quoted this passage from the Bible: "He said therefore to them again: 'Peace be to you. As the Father hath sent Me, I also send you.' When He had said this, He breathed on them, and He said to them: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' We then asked the Churchman whether or not Christ had granted to His apostles the power to forgive sins. If they had the power, was it given not to be used? If to be used, how was it to be exercised—were the apostles to forgive everybody indiscriminately? How could they forgive sin if they did not know that sin had been committed, and how could they learn what sins had been committed if the guilty persons did not confess to them their offences? These questions the Churchman has not answered, and we, therefore, repeat them, respectfully requesting our esteemed contemporary to give them his consideration.

THE FAST of Lent is obligatory on all mature Catholics, who are able to practice this austerity. Some poor Christians exaggerate the effects of fasting by them and deprecate the state of their health, when seeking a dispensation, and thus obtain on false pretences a modification of the penance. Some other weak members of the Church do not trouble themselves to go to their confessors for a relaxation of the law, but dispense themselves from its observance, and substitute no other good work in the place of the fast. Whoever is in every way able to fast in Lent, yet fails to do so, sins grievously!

ON the 7th of April the Church will this year commemorate the death of Jesus Christ. It is eminently fitting that on that day Christians should lay aside worldly avocations and give their time to mourning and joy—mourning for sin and the passion of our Blessed Saviour, joy for the blessings which His sufferings have obtained for them. Away from your fields, out from your shops, and mills, and offices, O Christian people, assemble in your churches and gather together in your home circles, and meditate on the mystery of the love of God for you. Let business be forgotten for once—close the stores on Good Friday!

Freeman's Journal.

THE New York Times has the earliest information of an intention on the part of the Holy Father to leave Rome for Quebec. The entire arrangement is in charge of a mysterious "lay Jesuit" who occupies an important official position in Canada! The Times makes this announcement

with the solemnity of a nurse telling about a bugaboo, to terrify her charge. The Times and other secular papers have, from time to time, kindly assigned the Pope to many spots on this side of the ocean, not even forgetting Governor's Island. The next thing in order will be for some politician, with a view to the securing of the "Catholic vote"—which does not exist—to demand a reservation which the Holy Father may "pre-empt." From persons who swallow such tough canards, anything may be expected.

New York Tablet.

FOR small petty malignant cruelty, commend us to an English jailor and his masters. If Parnell, as has been stated, has been subjected to a week's solitary confinement for the poor offence of trying to forward a letter to a friend, it is about as small and vindictive a piece of business as could be well imagined. Here is a man, a gentleman by birth and education, the recognized political leader of a whole nation, treated as if he were a common malefactor. The French Bastille, about which English writers prate so much, was a palace of ease compared to the English bastilles in Ireland.

McGee's Weekly.

A CASE was tried the other day at the Chester Assizes in England, which forcibly illustrates the evils arising from the rule of an infamous aristocracy, like that of Great Britain and Ireland. A desperate night-afraid took place between the keepers of a Colonel Legh and a party of salt-miners who were poaching. The poachers had guns, the keepers (so they at first asserted) had only sticks. One of the keepers' party was desperately wounded, while several of the poachers were hurt, and one was killed by a shot fired from a revolver. It was afterwards discovered that this weapon belonged to a member of the keepers' party, which included several amateur watchmen. The end of the affair was that three poachers were convicted and sentenced to eighteen months' hard labor for shooting with intent, &c., while three "respectable" young men received a like punishment for perjury, that is for swearing that they had no firearms when they had. Here is a melancholy catalogue. One man dead, several more or less severely wounded, and six men shut up in prison for a year and a half. And all for what? Why, that a few rich men may have a few hours' annual indulgence in battie-shooting, an amusement which has very little of the true sportsmanlike element to recommend it.

The birds of the air, created by the Almighty for the benefit of man, are claimed as the exclusive property of those noble lords, who also claim to "own" the soil, the free gift of the Creator, as well as the fish that swim in the rivers and streams. The peasant must be content to die of starvation rather than kill and eat the wild fowl that flies over his head, or the fish that swarm the stream at his feet. No, these free gifts of the Creator to his robber few, kept for their special pleasure and amusement. It is against the infamous system that tolerates such a condition of things that the Irish people are struggling to-day, and what seems strange, indeed, some very "good" and "pious" people are horrified at the idea of violating these "sacred rights" and this "property" of Lord Grathall and Lady Rackrent.

Catholic Columbian.

SECRETARY FRELINGHUYSEN could scarcely be considered an Irishman, but he has been guilty of a bull that should figure in history. In extending the congratulations of the American people to the Queen upon her escape from bodily harm, when fired at the other day, he said: "The feeling of indignation and thankfulness for the Queen's safety is deep and universal." There may be a few cranks over here who would feel indignant at her Majesty's safety, but we believe the American people rather felt more indignant at the attempt upon a ruler's life.

"Why can not men begin to glorify God with a yardstick, a pair of shears, a hand saw, a pen in their hands, and not wait for golden harps.—Mt. Carmel, Ill., Republican." Nothing new in that sentiment. Eighteen hundred years ago St. Paul taught that "whether you eat or drink or whatsoever else you do, do it all for the honor and glory of God."

THE Catholic Church of old con-

demned the Protestants of old; for example, the Arians, Eutyrians and the rest. The Protestants of to-day likewise condemn the doctrines of the Protestants of old, therefore, approve of the condemnation pronounced by the Catholic Church of the Protestants of old. The Catholic Church being right in the condemnation of the Protestants of old, is she not likewise right in the condemnation of the Protestants of to-day?

SISTER VINCENTIA, Provincial of the Sisters of the Poor of St. Francis, was on Tuesday last elected Superior General of the Order throughout the World. Sister Vincentia has been Provincial since 1870 and has always resided at the Provincial House, of Santa Clara, Cincinnati. She is about fifty years of age, and has been in the Community for nearly thirty years, having been one of the first members when the order was founded. Though Sister Vincentia claims Trier, a city of the Rhine Province, Germany, as her birthplace, yet her elevation to the high dignity is an honor that her American Sisters appreciate in their own most humble way. The Mother house is in Germany, and there Sister Vincentia must reside.

London Universe.

A SIGN of the times. The Prince of Wales dined at Willis's Rooms on Saturday evening, and made an interesting speech. On the same evening Mr. Bragg addressed a meeting in his so-called "Hall of Science," about as usual, himself and his religious beliefs. On Monday morning one of the leading London papers devoted nearly a quarter of a column of its space and a summary paragraph in its leading page to Mr. Bragg, whilst the Prince of Wales was dismissed with a paragraph of two lines, and in the summary column the existence of his Royal Highness was ignored altogether. Such a disrespect of royalty—such a direct and wanton insult to the heir to the throne—in an Irish newspaper would be construed as an act of rebellion. How can this be accounted for?

The letter of Leo XIII. to the archbishops and bishops of Italy upon the dreadful moral condition of the Peninsula is a fearful picture of what the school of Mazzini has done for this unhappy country. But it is not the revolutionist and the infidel who are the only ones to be blamed. There is Protestantism (in all its variations before it reaches atheism) allowed to run rampant through Italy with its various scriptures and its licentious literature, destroying the faith and poisoning the morality of that Catholic people.

O'CONNELL's address to the men of Clonmel, written nearly fifty years ago, has significance and interest to-day. In it the leader of that time advised the Tipperary men to "take down and publish in their parish the names of any, if there be any, traitors to Ireland; but there be no violence, no force, no outrage; (adds the Tribune) post up the names of the traitors to Ireland. Let no man deal with them—let no woman speak to them—let the children laugh them to scorn." If this be not Boycotting with a vengeance, we know not what is.

MANY a joke resulted in earnest. The directors of the Bank of Ireland are said to have received official notice that their beautiful building—the Parliament House of Ireland—will soon again be a quire for legislative purposes, as Mr. Gladstone's Home Rule speech is about to be followed up in the most practical manner. We do not think that the directors need just at present remove their furniture, but we do think that without some form of Irish Home Rule Ireland will never be satisfied, and England will never feel at complete rest.

PARLIAMENTARY SUMMARY.

The Budget debate was resumed in the House of Commons by Mr. Boulton, who defended Sir Charles Tupper from the charge of supposing and perverting Sir Henry Tyler's speech, made some reference to Sir Richard Cartwright, and gave a running comment on Hon. Mr. Anglin's speech, the Hansard report of which he had before him. Mr. Ross, Middlesex, rejoined and after devoting a few words to Mr. Boulton, dealt with it as questions at issue. He dwelt at length on the effect of the N. P., especially in regard to the coal duty. He showed that all the world was prosperous, and it would be extraordinary indeed if Canada did not share in the general revival of business. He contrasted the expenditure as it is and as it will never be satisfied, and claimed an increase of \$4,000,000 notwithstanding the contention of Sir Leonard Tilley, Sir Charles Tupper, and the others on the Conservative side that the expenditure was not sufficiently controlled by the Liberal Government when in power. He maintained Sir L. Tilley's doctrine of averages, showed how rapidly controllable expenditure had increased in the past three years, that the members of civil servants had increased from 409 in 1875 to 537 at present. He held that the failures of 1878 were not chiefly among manufacturers but among importers and traders, and that those interests had suffered most. Importers and traders against whom the tariff was operative, were now prospering in spite of the burdens, showing it was not the tariff that produced the improvement in business. He called attention to the marked decline of our shipping industries as the undoubted result of the fiscal policy of the Government, while our farmers were still obliged to look to foreign markets instead of the home mar-

ket promised them, more agricultural produce being shipped last year than ever before. Hon. Mr. McLellan rejoined briefly, followed by Mr. Rinfret, in French. Mr. Plumb moved the adjournment of the debate, and the House adjourned at 11:40.

During the routine proceedings on Monday the 6th, in the House of Commons, Mr. Mackenzie introduced a Bill relating to promissory notes, and Dr. Fortin a Bill to provide for conducting elections in Anticosti and the Magdalen Islands in Winter by means of the submarine telegraph.

Amongst the orders and addresses asking for information were one by Mr. Charlton asking for copies of instructions from the Surveyor-General to the Government timber agent at Winnipeg, one by Mr. Mackenzie for exports of coal from Nova Scotia in 1877, and one by Mr. Wallace, of York, for papers relating to the railway crossing at the corner of Queen and Dufferin streets, Toronto. The House rose at six o'clock.

After routine Tuesday, the 7th, which was of an unimportant character, Mr. Plumb resumed the Budget debate, and delivered a speech of four hours' length. He was followed by Mr. Mackenzie, who spoke with far less than his wonted energy, but was well received by both sides. He regretted, while he admitted his defeat in 1878, but contended that the course he had then taken was the proper one in the interest of the country. He claimed that the chief credit of the acquisition of the North-West was due to the Liberal party, and that a large share of it belonged to the late Hon. George Brown. Turning to the tariff he argued that 17 1/2 per cent. afforded sufficient protection to all industries suitable to the country, and announced his intention to ask for a committee on cotton manufactures, with a view to ascertaining what condition they are at present. He expressed his pleasure at the prosperity of the country, and attributed it to the increase of our exports of agricultural produce and lumber. After dealing at some length with the expenditure on the consolidated fund and capital account under his own and the present regime, he closed with an intimation that he would take another opportunity of making some remarks which he did not feel able to make on that occasion.

On Wednesday the 8th, Mr. Landry, at the request of Sir Hector Langevin, withdrew his motion for leave to introduce a bill to repeal the Supreme Court Act. After various questions had been put to the Ministry, and replied to, Mr. Wallace, of New York, moved a resolution in favor of having a Dominion franchise, irrespective of all Provincial systems of franchise, and spoke at some length in support of his motion, upon which Sir Leonard Tilley moved the adjournment of the debate, when it was agreed to. Mr. Teller then moved for certain returns concerning the port of St. Francis, and the collector of Customs there did not receive an adequate salary. Mr. McLean's motion for returns concerning harbor works in Nova Scotia gave rise to an animated discussion, in which that gentleman, Sir H. Langevin, Mr. Macdonell, of Inverness, Sir C. Tupper took part. Mr. Ives' bill for amendment to the Dominion election act, requiring a deposit of \$200 from candidates for the Commons, subject to forfeiture under certain circumstances, was advanced a stage. Mr. Orton's bill relating to Pawnbrokers was discharged, but his bill relating to interest on mortgages met with better fortune and got a second reading.

In the House of Commons on Thursday the 9th, in answer to Mr. Mercer, Sir John Macdonald stated that there still remain portions of the Menonite reserves in Manitoba unoccupied, that the Menonites have applied for an extension of time in which to occupy them, and that their application is now under the consideration of the Government. In answer to Mr. Fitzsimmons, he stated that some of the Thousands, he replaced under lease to private parties last year. A large part of the afternoon was taken up with a discussion of Mr. Kirkpatrick's Bill to regulate the sale of railway tickets, the motion being for the second reading, which was carried. At the request of Sir John Macdonald Mr. Blake allowed his motion respecting coal-mining regulations in the North-West to stand until after the report of geological surveys were brought down. A number of motions for returns were passed with little discussion, and before the House adjourned Mr. Blake called attention to the state of sessional business. Sir John Macdonald replied, and promised to expedite matters as much as possible.

The New Bishop of Seez.

The consecration of Mgr. Tregaro to the see of Seez took place in the basilica of St. Anne at Vannes. The consecrating prelate was Mgr. Bellet, Bishop of Vannes. Mgr. Bellet Coq, Bishop of Nantes, and Mgr. Hugonin, Bishop of Bayeux, were present. The new bishop is determined to avoid all party politics. In his reply to clergy, after his consecration, Mgr. Tregaro declared that his life belonged to Jesus Christ, to his flock, and to France. He added that he had made this triple offering when he was lying prostrate in the sanctuary during the litanies of the Saints, and that he asked for the prayers of his priests and his people to enable him to carry out this programme of simple faith to the end. It is of such men as this that the "pious Republicans" of to-day speak as "unfortunates" who are opposed to the progress of the Republic. When the Republic of France is constitutional and impartial, it will receive the support of all good Catholics. But it is too much to expect reverence from those who are reviled and persecuted daily and hourly by those who pretend to love liberty. The present regime in Catholic France is the

insolent triumph of a faction, and the only liberty allowed is that attacking God and Christian morality.

BRANTFORD LETTER.

FAREWELL TO REV. FATHER BARDOU.

When the word came to Brantford that the Rev. Father Bardou was appointed to a new mission it caused a general feeling of regret among all classes of the community, and everybody seemed anxious to give expression to the feeling in some form. Accordingly on Wednesday evening of last week, after the usual services in church a number of gentlemen of the congregation went forward to the railing and gave tangible shape to the feeling of sorrow experienced. On behalf of the Society of St. Vincent de Paul, a conference of which Father Bardou had been instrumental in starting ten years ago, Mr. James McGregor read an address thanking him for the kindness he had always shown the society and expressing the obligation the members were under to him. The address called forth an affecting response, and many words of encouragement and advice. Mr. Beyer, a student of the Blind Institute, then presented the priest with a handsome arm chair on behalf of the Catholic students of the Institute, as a small token of their deep esteem and gratitude. Father Bardou assured the donors of how highly he appreciated their gift and their kind feelings, and said he had always considered the blind students a special charge, owing to their being away from parental direction and guidance, and that he would always have a happy remembrance of his association with them. Alderman D. Hawkins then stepped forward and read the following address, which was signed by about twenty gentlemen, on behalf of the congregation:

REV. P. M. BARDOU, M. A.
REV. AND DEAR FATHER.—Having learned that the sacred ties of friendship and love which have mutually bound us together in the links of affection are ere long to be sundered, we now gather together this night on the eve of your departure from our midst to express to you our deep seated sorrow and sincere regret at the mournful intelligence.

The space of fourteen years has but elapsed since first you came amongst us, and during all those years by your fervent zeal and devoted love for "Religion's sacred course," your untiring energy for the promotion of the welfare and happiness of the whole flock entrusted to your care; you have endeavored yourself to your congregation and sunk your affections so deep within their hearts that your image shall long remain impressed there, which neither time nor change shall ever efface.

The year that hailed your advent to Brantford saw the beginning of the good work and onward march of improvement to the church of God, which you have since that time so well and nobly advanced. In those days we could boast of but half a church and a school house that had seen many generations pass away. On your arrival, however, the exterior part of the edifice, begun by our former beloved pastor, Rev. Father Caravan, was entirely completed, and it shall ever stand to remind us of him who caused its erection.

It is in the cause of education, however, that we have been compelled to admire your sterling qualities in teaching us that the school room is the feeder of the church and that secular and religious training should always go hand in hand to illuminate the gloomy and untrodden pathway of life.

The fine school house which you caused to be erected shall also remain a landmark of your fidelity to Catholic education in our city and shall stay to testify how dearly you loved that cause, as your last words showed, "guard well and long the school I love so tenderly." The Presbytery and Sister's Convent have also been added to the church under your guidance and direction. In fine, the estate of the church in Brantford is a credit to you, and shall ever shed not only lustre on your name, but shall stand as a monument of your zeal.

But all those deeds and good works will remain when you are gone from our midst, and to night

"Here are the people and priest,
When bidding adieu
To his children, the you,
Their fondest emotions were stirred."
Still, since it is the will of God that you be removed from us, we will always earnestly pray that you may receive every blessing that God has in store for those who have done his will. "Thy will be done on earth as it is in Heaven." Long and late, however, will be cherished the mingled feelings of sadness and regret accompanying this farewell. Night after night, when we shall assemble within the lonely walls of St. Basil, and shall miss you from your accustomed place, we shall feel as if one source of consolation is lost to us.

All we can now advance to testify how justly and highly we have appreciated your noble services among us is to ask your acceptance of this purse as a mark of our affection for you.

everything in this respect to the fact that the people always responded nobly and generously to every call he had made in the cause of religion and Catholic education. For himself he had done no more than his duty. He was grieved at leaving the people he had labored amongst so long, but it was the will of God, and he accepted with obedience and resignation. He entrusted all to keep always God's grace sacred in their hearts; to love the Lord and his blessed Mother; he resigned in trials; patient in afflictions; obedient to ecclesiastical superiors; and show great charity one towards another. Above all he said, watch over the children, who were the hope of the congregation, and endeavor to give them a sound Catholic education. In conclusion, he said he was leaving them with sorrow, for they were all like children to him, that he would always remember them and his spirit should ever be with them; and he prayed that God would give them all his richest blessings.

During the delivery of Father Bardou's reply many were moved to tears, and at its conclusion all knelt and received his blessing. The purse, which contained nearly \$300, was presented by Mr. James Nixon, and Mr. A. Savage performed the duties of chairman.

The ladies of the Sodality met in the school house after the meeting of the congregation, when Miss Maggie Ryan read an address on behalf of that society and Miss Jane McDermott, the Prefect, presented Father Bardou with a silver shell purse containing \$65. It was considerably affected at this new token of kindness and in thanking the members took occasion to exhort them to continue their devotion to the Mother of God.

A few of the leading Protestant citizens, among them the Mayor, Hon. A. S. Hardy, Wm. Patterson, M. P., Henry Yates, John H. Stratford, Robert Henry, Dr. Henwood, Dr. Digby, Walter C. Hailey, H. McK. Wilson, A. Robertson, S. Read, W. L. Creighton, Geo. H. Wilkes, Lord T. Whitehead, Jas. Pollock, J. S. Hamilton, C. S. Jones, Fred. T. Wilkes, C. H. Walker, on hearing of Father Bardou's intended removal, waited upon him and presented him with a flattering address and a purse of \$125—a mark of esteem which the reverend gentleman must highly appreciate. He was also the recipient of presents from the school children and one or two other sources, and on Friday last a large number of people assembled at the station, when he was leaving, to say goodbye.

VISIT FROM THE BISHOP.

On Sunday His Lordship, Bishop Crippin paid us a visit and spoke at High Mass and vespers. His sermon in the evening on the Real presence of Christ in the Blessed Eucharist was clear and forcible, and was listened to attentively by a very large congregation. His Lordship remained a few days in the city. Rev. Father Doherty is acting as parish priest.

DEATH.

Mr. Michael Shanahan buried his youngest child last week, a little girl of five years.

St. Patrick's Church and Grave.

The shrine of St. Patrick, enriched by many precious offerings, was destroyed in the general profanation under Henry VIII. "I had a very pleasant ride to Downpatrick," says Rev. Dr. Vetroville, "where I went to see the church built by St. Patrick, who kept the key. The church is Gothic, and has been nearly rebuilt by the Episcopalians. I asked the woman—a Protestant—if St. Patrick was a Protestant. She answered, 'No—a Catholic.' 'How then is it?' said I, 'that the church is in the hands of Protestants?' 'They took it from the Catholics,' she replied. 'Then, I said, it could be given back to the Catholics,' 'If they fight for it they will get it,' she answered. 'The inside of the church is plain. I saw the place where the altar must have stood, the pulpit, etc. Then I went to see St. Patrick's grave, which is close to the church in the cemetery now used by Protestants. There is nothing to distinguish the grave of Ireland's Apostle. It is only a mound without headstone or inscription, not so much as a cross; yet everybody knows it, and the path leading to it from the road is kept smooth by the frequent visits of the Irish, who go there to pray; and there is a cavity over the grave made by the Irish taking away, in their devotion, the earth for a memento. I could not but think what a magnificent monument they would build up on the grave of their Apostle, were they but allowed to do so. Still, though St. Patrick's grave has no sign to mark it after the lapse of nearly fifteen centuries, many of them passed in latter persecution, in a part of Ireland inhabited by Orangemen, every one in Downpatrick, and thousands elsewhere, can point out the spot. It is shown from generation to generations by tradition, and herein Protestants have before their eyes a certain proof of the truth and reliability of tradition.'—*Travels in Europe.*

For Catholics Who do not Fast.

God forbid, says Bishop Toebbe, that the law of fasting, which is holy, should be made to any of you the occasion of sin, as it is to those who, being under the law do not obey it. For them the most holy season of the year is becoming the most sinful; by resisting the ordinance of God they purchase to themselves damnation, and the days of salvation are made for them days of destruction. It is but a sorry sort of Catholic that loves a bit of Maker, and whose God is his belly, is not a Christian. But we hope better things of you and nearer to salvation.