## 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 cal garments.

of the trade.

Who Remember the Past ? BY MERVA.

Who remember the past—the day gone by, Long wept in song and story; When the hunted priest to a cave should fly, Or some mountain hollow hoary— When your sires' blood was the gibbet's dye— And their shame their tyrants' glory?

Who remember the past—the fearful past— Its deeds of blood and slaughter; When the rush of the midnight's moaning blast. blast, And sob of the surging water. But they echoed the dirge of your land down-

'Neath the wrongs the alien wrought her? Who remember the past—the foeman's hate— And the bigot lordling's scorn, The withering sneers of the proud magnate— And taunts of the "highly born"— The offeast scum of a foreign State, Of nature's best instincts shorn.

Who remember the past? Not the cringing rew—
The helot paltry faction—
The recreant, servile, dastard few,
Who stoop to a mean transaction,
Who promise so well and then swift pursue
Their course of base retraction.

But severed from those who will bravely Theep
Theep
Theep
Theep
Theep
Theep
Theep
Theep
Theep
The stern resolve they've taken,
Till the city built 'n foundations deep
Of "chartered wrong" be shaken
Never to rest—who have sworn from sleep,
The long drugged serfs to waken.

Who remember the past? Not the learned

Who seek with honied plasters,
To cover the sears of the trooper tribes,
The crimes of the "tyrant masters"—
Rather honour him who with truth describer
How they compassed our disasters. But the coward minions will bend the knee— With meanness pause and palter— Make footstools of necks for such as he— Whose sires gave their's the halter, And levelled the home, and it the roof-tree, And razed the shrine and altar.

The minions! The sleuth hounds lick the

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lash
In hand upraised to smite them;
The minions! Each lord can still abash—
Each puny youth affright them!
Like beaten hounds they shiver and gnash
While brave men work to right them!

Let them go with their 'blazoned scroll in hand.

(A record bill as lying.)
To each worthless scion who fled the land When a people brave were dying;
Let them go, and before the magnates—stand!
Nor heed the voices crying,

From the past, with its night of wrongs and

woes,
To the present's dawning morn'—
From the awe of the rich that the dread
past shows
To the boundless, fearless scorn,
The poorest serf of the present knows,
For the so-called nobby born.

From the mournful past—from the hero-dead, By the lovely hill-sides sleeping. When the sentinel stars keep watch o'er-head, And the midnight dews are weeping Their fate, who so nobly, so bravely bled For a Cause, true hearts were keeping.

In honored trust, 'till the clarion voice
Of the chosen chief resounding
Bade the heart of a suffering land rejoice
And the coward's blood go bounding;
'Till the millions went forth and made their

Whilst its thunder tones were sounding. Who remember the past—Dread 'Forty-eight, When helpless men were lying, By the roadside ditch or the rich man's gate,

when helpessates were the rich man's gate, Unpited, starving, dying, nheard and unheded their dismal fate?—On whom were these relying? Who allowed thee die? Who arose in face Of famine spectress staring— Drew the whole world's eye on our suffering

race
Through force of fearless daring;
und stayed the fell fiend's ravaging trace,
And kindled hopes Jespairing?

Now from many a wound doth our country bleed! Orush systems that inflict them—
Shape your present acts from the past, not heed

need Who'd needlessly restrict them— Who are quick to preach, and slower to feed, Events can contradict them.

## CATHOLIC PRESS.

WE have been informed that the Bishop and clergy of a western diocese have subscribed some \$20,-000 to promote the cause of Catholic literature in that region. We hope most sincerely that it is true. Better would it be, were the sum \$50,000, and it will come to that, some day or other. With fifty thousand dollars the Catholic press and the Catholic book, could become an enormous power for good in any diocese, but more particularly in America. Still, with \$20,000 a great deal can be done, if journalistic training, business skill, unremitting toil and patience are added to it and to Catholic zeal, knowledge and generosity. It will be very easy indeed to squander that sum, and as much again, recklessly and uselessly, without accomplishing very much, but in the right hands and with the right spirit, it can be made an Archimedean lever, to shake up and shape the Western World. . . . We do not know what are the plans of the western

We note the fact, chiefly to supply a text for another paragraph impressing on our readers the need that a large stock of Catholic literature. Nothing could goods suitable for cleri- be higher evidence of the growing sense, among priests and laymen, of the importance of Catholic litera-We give in our tailor-ing department special attention to this branch the importance of Catholic litera-ture. It is the great weapon of the age, either of offence or defense. Without it, Catholics will perish, and unless the priesthood make it almost the main work of their lives, N. WILSON & CO. Catholics will not leave it. The church and the school are necessary, it is evident and indisputable. But how much of one's life or one's work is given to the instruction received and thinking of the week comes to us from anti-Catholic sources, what must be the result? In no country in the world is a vigorous, healthful, well sustained Catholic press much needed as in America. Multiplied chimeras are not necessary, but there is much that is possible and necessary. It is not a matter for individual enterprise to undertake to supply so universal a need, and hence we rejoice at seeing a body of clergymen undertaking to do this Catholic work, in a way that ought to command success.

Freeman's Journal.

Societies of Catholic young men are needed. But the young men composing them must be Catholic in heart, not in name only, whether they are literary or not. Few Catholic young men enroll themselves in the ranks of the admirable society of St. Vincent de Paul. In fact, many young persons seem to look on an entrance to this society as one of the processes of "making their souls," to be undertaken when white hairs begin to appear. This should not be. There is much work in the world for young Catholics; and it is true here, in America, where good example is above all arguments the best, that many souls, well-disposed towards the Church, are not drawn into it because our young people do not show the working of Catholic principle within them. Societies which devote themselves to the corporal works of mercy are needed among the word Christian glorious in Pagan times. In France, young men are not ashamed to visit the sick and bury the dead. They do not leave these duties to an almoner already overburdened with responsi bilities. Activity at fairs and zeal in the selling of tickets for picnics should not be the young man's idea of Catholic work for the glory of God. A thorough-going society for the furnishing of Catholic boys with suitable prayerbooks would be an unnecessary undertaking. HERR WINDHORST and the other

Catholics in the Reichstag have preserved, during the rise and progress of the Kulturkampf, such an admirable attitude, that they have gained the respect of all Germany. Bismarck's threats of resignation, so far as they have been directed against the Reichstag, seem inexplicable when we call to mind the fact that it would be little affected by his withdrawal. Bismarck holds office not by the will of this body, t by the will of the Emperor. The wer of the Reichstag is not that of the present English Parliament. brethren upon this rush to the con It can hamper the Prince to a degree; but the Emperor would be seriously embarrassed by the withdrawal of a Minister whose policy of blood and iron" has, it is true, failed, but whose tactics have made him indispensible to their sovereign. The abolition of the Falk Laws would be a long step towar's the undoing of the heathenish work which Bismarck performed with such evident love. He might dissolve the Reichstag; but a new election would probably leave him where he was before. To obtain his ends, in spite of his increasing unpopularity, he needs to make an alliance. This alliance he is seeking. He has approached the centre; he has made some concessions. It is probable that the Emperor, with the approach of death not very far off, is not sorry for these concessions. With Bis marck the concessions are merely political moves: he will go towards 'Canossa" if he finds that he can

principle to Bismarck; they will not, Church. from the pulpit or in the Sunday Enthusiasm is wasted on Bismarck's School? If all the other reading diplomatic and businesslike attempts

Boston Pilot.

Commander Cheyne, the Englishdone, and pick up some money at the same time. In his first lecture in New York he said he would like to collect \$150,000. That would be quite a nice little sum, and we should not think of doubting, for a moment, Commander Cheyne's willingness to take charge of it. At the close of his lecture he gave the audience a little exhibition of the new craze. Portraits of Mrs. Garfield and Queen Victoria were shown on a screen, and then Britannia and Columbia appeared, holding a wreath over the head of the dead President. That was exceedingly kind on the part of Commander Cheyne, but will he get the \$150,000?

Buffalo Union Modern Free Thought, whatever that may be, is a queer phase of mental development. Free Thinkers want all the freedom for themselves. And the strangest thing in the world that they do not appear to see their own inconsistency at all. It would be quite amusing, if it were not also revolting, to read the story of a recent meeting of these fanatics trail of the serpent is visible in Western New York quite as well as on the heights of Montmartre. Inover the land; and parents and guardians dream not that the young are being surely poisoned at the deadly wells of impure and atheistic lore. Shall we sleep until the enemy has his hand upon our throats, his blade glittering before our eyes?

Catholic without knowing it; he belongs to what theologians call, the soul of the Church, and dying as he lives, iu a state of grace, will secure bis crown. He will be saved not because of his Presbyterian-Baltimore Mirror. WE recently commented on the tartling statement made by Zion's ism, but because of his unconscious Catholicism. Now was President Garfield saved? The Catholic Church does not Herald that Methodist ministers may be unorthodox in some of their views say. It does not know the state of according to the standards of their denomination, occasionally even preach their heretical opinions, and yet continue in the ministry undisturbed, provided they do not openly and often challenge official criticism death. It leaves the dead with God. of their course. The same paper now says: ". . We intimated, in an editorial note, that if Dr. Thomas had simply held his opinions, and occasionally only given expression to them, he would not have been subjected to trial. Some charitable clusion, and into print also, and affirm that the editor justifies the holding of such opinions and oceasionally uttering them. We simply stated, what we know to be the fact. that ministers hold to opinions not in entire harmony with our standards, and nobody thinks of bringing them to trial. They do not misrepresent the Church, or seek to make them as the substance of their ministry. They are not hypocrites: they do not feel called upon to spread abroad their sentiments in their ministry. Nobody thinks of arresting their character at conference. and no churches are divided by their preaching, as in the instance of Dr. ." We have em-Thomas. phasized a sentence in the above extract, for to us it seems to be a terrible accusation to bring against some of the shepherds of the Methodist fold-that they hold to unsound doctrine and are allowed to continue

his noble band drop the cheese that the Christianity of the Univerwhich the Chancellor wants, and they will go hungry unless they have more desirable cheese in reserve. "Canossa," after all, is a foolish catchword. Henry IV. pretended to be penitent; Bismarck makes no to be penitent; Bismarck makes no to penitent. such pretence. Henry's pilgrimage atheistic? If it is, then the best and hypocrisy resulted in new out rages against the Pope, who, loving justice, died in exile. The Catholics of Germany need much to make and evangelical faith of the imper-them free; they cannot concede ishable Holy Roman Catholic

principle to Bismarck; they will not, as the Liberal "reptile press" would have us believe, misunderstand the Chancellor's overtures. Their votes cannot be bought by Court favors. Enthusiasm is wasted on Bismarck's diplomatic and businesslike attempts at bargaining.

Li is astounding how little Protestant know of the Catholic Church. They take know of the Catholic Church. They take their ideas of it from unfriendly writers, who misrepresent its history and misstate its doctrines. They do not consult Catholic authors. They will not listen to us in our own behalf; having heard only one side, they condemn us forthwith and for all time. Yet they are positive that they time. Yet they are positive that they know all about the Church. With the Commander Cheyne, the Englishman who proposes to hunt up the North Pole with a balloon, has come to this country to tell how it can be done, and pick up some money at Methodist clergyman, who risks his trustworthiness as a teacher on the statement in the Baltimore Methodist that "the creed of the Roman Catholic Church consigns him [President Garfield] to perdi-tion." Now this is not true, and Brother Clemm ought to know that it is not true, for the teachings of the Church are not obscure, nor elusive, nor hidden, nor not obscure, nor elusive, nor hidden, nor variable. On the contrary, they are clear, open, fixed. They may be learned from the authorized ministers of the Church, who the world over say the same thing. Now who does the Catholic Church declare will be saved? All men and women who die free from the guilt of mortal sin will see God forever in heaven. As for infants who die me. heaven. As for infants who die un-baptized, they will not enjoy the Beatific Vision. It is true that outside of the Catholic Church there is no salvation, but it is equally true that every man who is in a state of grace belongs to the Catho-he Church, whether he knows it or not, whether he calls himself Mahommedan or Methodist, Buddhist or Baptist. It is not essential for salvation that a man should be visibly connected with the Catholic Church, for otherwise the innumerable multitudes of the heathen who have never so much as heard of the Gospel, would be one and all doomed to the bottomless pit. The Church teaches that those among them who obey the law of their in Paris. We call them fanatics advisedly. They are really as intolerant—the while they call themselves "Free"—as ever was Pilgrim Father on Plymouth Rock or eke Cromwell. works of mercy are needed among laymen. The d'sposition to make the priest do all the good work of the parish is prevalent. Laymen are not dispensed from those corporal works of mercy which made the word Christian glorious in but it is not for us to decide the extent of their delinquency in individual instances. But take the case of a on the heights of Montmartre. In-fidel literature is scattered broadcast tized, who has been brought up in that denomination, who conscientiously believes he is right and does his duty cording to his lights, who avoids mortal sin, or, having fallen, sincerely repents for the love of God, who is determined to follow the truth at all hazards, he is a

> claim to know the eternal lot of Catho is the judge. It tells the living the truth which if they accept they will be saved but which if they reject they will be lost. A careless Catholic is careless of God's warnings. These warnings are frequently the whisperings of grace. "Behold I stand at the door and knock," says our Lord. How many open the door of the heart to EVERY day brings to light the onsequences of drunkenness. The drunkard kills his body and soul and is the cause of untold misery to his family. The moderate drinker has his passions aroused, and he, it is, that invariably commits murder

soul in his last moments does not know and does no

able to harm others and protect him-WE must not judge, we cannot judge, but does it not look sorrowful to see how many people attend Mass or think they attend it? Everywhere the same coldness towards the Holy Sacrifice is manifested. A few minutes is irksome, but what love is not manifested by the Divine Victim that permits Himself to be called from Heaven into the hands of the priests? Ah! did we Catho-

and all manner of crime. He is

of England and Episcopal Church of America, but it is in its origin and growth native and original. It is as independent in its way as the English and American church. It is in communion with both and receives aid from them—it is a branch of the Church Catholic."—Churchman. A branch is a part of the tree. It is alive if connected with the tree and deriving its sustenance from it. It is a dead branch if broken off. The Reformed Church of Mexico is either dead or alive, if said to be a branch. communion with both and receives dead or alive, if said to be a branch. It cannot be alive, because it has no communion with the trunk of the It must, therefore, be a dead branch; one that has been opped off. Perhaps the Churchman better not call it a branch at all.

everywhere prevalent. In the streets, steamboats, everywhere you go, even in the school yard, nay, even in the family circle and at the very church door. Cursing has certainly of late increased to a fearful extent. And such cursing, such oaths, such imprecations, such blasphemy and obscene word painting, such deep down low, vulgar, wretched language. Should not Catholic parents and guardians take every precaution to procure a surety that this vile, dangerous, perilous habit of cursing and swearing may never take root in their children or proteges. Should they not accustom them early to pronounce the sweet names of Jesus, Mary and Joseph, and to offer up some little aspiration, by way both of a reparation and safeguard, every time a curse or an oath falls upon their ear, or an obscene word picture is represented to their mental vision. I would like to see a society formed for the express purpose of suppressing and preventing cursing and swearing. I would like to see every Catholic boy belong to such a membership, distinguished by a badge, self-bound, not only to observe immunity from all objectionable words, but to cultivate Christian politeness in word as well as in Jeed. It could not fail, in conjunction with the spiritual duties imposed and benefits bestowed by connection with the church, to work wonderful effects.

Ghost infused His seven-fold spirit in the hearts of her faithful, she has been the Pentecostal Church. She has taught Christ triumphant and sitting at the right hand of God the Father. She has been a missionary in her offices, prayers and fasts in a more particular manner during that But next Sunday she begins again the Holy Year and exhorts her children to enter into the gloom, and become imbued with the spirit of the holy men and women that watched so long and anxiously, and prayed so earnestly for the coming of the Messiah, through four thousand years. The season of Advent, composed of four weeks immediately preceding Christmas, typifies those years, and through the purple veil of perance we gaze expectantly into the heavens for the coming of the Star that shall lead us to the humble crib of Bethlehem. The voice of Holy John, the Precursor, issues forth from the wilderness, calling upon all to "prepare the way of the Lord, make straight His paths." There is the reason of Advent. are to prepare our hearts for the coming of the Lord, that He might find therein a peace almost infinitely greater than that in which the napermit grace to enter, without which | tions of the earth rested when He first came upon earth. To remind us the more of the great necessity to do penance during Advent the Church reads for us on the opening Sunday the account of our Lord's last and most terrible coming, when He is to judge the living and the dead. The day of wrath for the sinner as well as joy for the repentent is pictured vividly before us to urge a preparation. Let us heed the solemn warning and in contrite hearts enter into the spirit of the period that commemorates the joy-'ul coming of our Lord, so that when Christmas morning shall break upon us we may approach the Infant in the manger, singing the gladsome hymn in company with angelic hosts: "Glory be to God in the highest and on earth Peace to Men of Good Will."

tence. We are sure however that it will be prudently thought out, with a view to produce the best results for the honor of the Catholic party and for the honor of the Catholic party.

MOST PURE HEART OF

This is the title of a special festival yearly consecrated by the Church to Mary, in the same month wherein her of his Divine Son.

In the sublime canticle of the "Magnificat" Mary certainly appears to us incompassable by her humility, which that canticle expresses in all its grandeur and power; and yet it is chiefly through her spotless purity that she is raised above all saints, whose Queen she is proclaimed: What a pity to hear so much cursing and swearing as is now everywhere prevalent. In the street. in places of amusement, in hotels has added to the Litany of the Blessed restaurants, on the cars, on without original stain, pray for us." This invocation is the equivalent, or rather, it is a commentary upon the words by which the angel saluted Mary: "Hail, full of grace!" This prerogative, to which no other is comparable, is the purity of Mary, comprised as well in the declaration of the grand dogma of the Immaculate Conception as in the Assumption. What creature besides Mary was ever proclaimed most pure, and, in consequence of this exceptional privilege, was worthy to be carried up to heaven body and soul?

One of the best ways in which we can honor our Mother, and recall at the same time her most glorious privilege and most splendid triumph, is by the daily recital of the beads, which, in its five decades, so often recalls the beautiful eulogy that pronounces Mary full of grace, and there-fore most pure. Apart from the language of mysticism, simply taking the ordin-ary mode of expression, what is most fre-quently spoken of, what is oftenest praised however little it may be practised? For things even of the natural order, how often do we hear the exclamation: "How pure this water is, how clear the sky!" And figuratively: "What a spotless character!" Purity is something which, in the physical as well as the moral order, charms everyone; it is sought for in everything. And when we come to reflect on it, we find that purity, in the language of an ancient author, is the splendor of the true. Purity, therefore, may be defined as the radiance of God in a soul; it is like the passage of the sun's ray through a crystal.

For this reason Mary is called the "Mirror of Justice," because justice is the most exact reproduction of the Divinity. Last Sunday the Church finished Amongst the Catholics of Spain, one of the most usual greetings on the meeting the cycle of ecclesiastical Sundays, of friends is, Ave Maria purissima. When Since Whit-Sunday, when the Holy we would say, "In a moment," the Span iard will say, En un ave Maria. Amongst this people the prayer book is hardly ever used at Mass. During the entire Holy Sacrifice old and young, nobles and ple-beians, may be seen telling their Rosary, thus offering to Mary one hundred and fifty times that sweet salutation, "Hail, full of grace!" The Rosary, indeed, is so dear to Spanish Catholics that they dislike to see any other form of prayer used at Mass. A former French ambassador in Spain, a devout Catholic, was once reading his prayer-book during the Holy Sacrifice, when a matronly old lady, seated near him, whispered in his ear: "Put away your book and take your Rosary like a Catholic!" There was a time when many Catholics seemed to have the idea that the Rosary was the breviary of good old women, but, hardly suited to those able to read. But, thanks to the greater piety, and also the better instruction of the people, this idea is fast passing away; so that we now find men and women, of all ages and conditions, who make frequent, and some who make daily use of this form of devotion.

The Cure of Ars was one of the most devoted servants of Mary. We recall one of his forcible as well as simple expressions regarding the Rosary: "I have so often drawn from this source that it would have run dry long since, were it not inexhaust-ible. The heart of Mary is so tender that those of all mothers, if united in one, would be only as a mass of ice in compar-

The most blessed heart of Mary was on earth the model of hearts, the most per-fect image of the heart of Jesus, the most faithful mirror of the sentiments of our Divine Master. But what the heart of Mary was, it still is, only in a higher de-gree. Let us contemplate the heart of Mary in heaven, with what flames it is consumed for the love of God; with what tenderness it regards us, exiles in this world of affliction; with what compassion it is filled for us; with what mission of mercy it exercises in our regard; what claims it has to the glorious appellations of "Fountain of Divine grace," "Refuge of sinners," "Comfortress of the afflicted," of ail who suffer and struggle in this vale of tears.

Let the purity of Mary, therefore, be to us here below as a foretaste of those waters that spring up "into life everlasting," as our Divine Lord said to the sinful Samaritan woman at the well, whose faith, which cured her soul, God grant that we may imitate, and which will render us just, and thus worthy of a place in the Most Pure Heart.—Ave Maria.