

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

VOL. 3.

LONDON, ONT., FRIDAY, JAN. 14, 1881.

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ECCLESIASTICAL CALENDAR. JANUARY, 1881.

 Sunday, 16 - Second after Epiphany. S. S. Name of Jesus. 2 Cl. Double.
Monday, 27-St. Anthony, Abbott. Double.
Tuesday, 18 - Chair of St. Peter at Rome. Double-Major.
Wednesday, 19-St. Canute, Martyr. Semi-Double.
Thursday, 20 - SS. Fabian and Schostian Double. Thursday, 20 – SS. Fabian and Sebastian, Martyrs. Double. Friday, 21 – St. Agnes, Virgin and Martyr. Double Double Saturday, 22–SS. Vincent and Austasius, Martyrs. Semi-Double.

Father Ryan.

HIS BEAUTIFUL POEM ON "THE OLD YEAR AND THE NEW."

- How swift they go, Life's many years, With their winds of woe And their storms of tears, And their darkest of nights, whose shadowy
- And their survey of highest whose shares y Are lit with the flashes of starriest hopes, And their sunshiny days, in whose calm heavens loom The clouds of the tempest—the shadows of the gloom!

And ah ! we pray With a grief so drear, That the years may stay When their graves are near; Tho' the brows of To-morrow be radiant and

With love and with beauty, with life and with light. The dead hearts of Yesterday, cold on the

bler, To the hearts that survive them are ever-more dear.

For the heart so true To each Old Year cleaves: Through the hand of the New Flowery garlands weave But the flowers of the future, tho' fragrant and fair, With the past's withered leaflets may never compare; For dear is each dead leaf—and dearer each thorn—

thorn-In the wreaths which the brows of our past years have worn.

Yea ! men will cling With a love to the last, And wildly fling Their arms round their past ! As the vine that clings to the oak that falls, As the ivy twines round the crumbled walls; For the dust of the past some hearts higher prize

prize the stars that flash out from the future's bright skies. Than

And why not)? The old, old ears, They knew an they know All our hope and fears; We walked by their ide, and we told them each grief, And they kissed off our tears while they whispered relief; And the stories of hearts that may not be revealed In the hearts of the dead years are buried and sealed.

the fruit of the sacrifice of past ages, to begin an active warfare for good reading and against evil books and papers. It is a campaign in which, not alone the clergy, but the laity also must take part. It is one that

is a part of the fight for Cotholic education. It is, indeed, well nigh useless to teach Catholic children how to read, if they are not taught also to abstain from reading such books and papers as every newsstands offer them. Mere theory will unfortunately not be enough. It will not be enough, in too many cases, to tell them what is forbidden by the Ninth Commandment, lascivious books and pictures, if they are permittel to acquire a taste for them. They cannot fail, we fear, to acquire a knowledge of them and a taste for them, if they have not been taught that Catholic literature is attractive, if their taste has not been so formed that they will find pure reading attractive. That is one point in the campaign. Another will be to aid the Catholic publishers who are already doing good work and to do still better, and to make the literature they are offering the public, more worthy than the Catholic name, and more attractive in every sense. This is a work for three classes: for the generous Catholic captalist, if there be any such, for the well disposed individual, be he priest or yman, who has the capital of perfor single Catholic readers throughout the land, who in their aggregate state trials on hand, the following numbers are ample to endow the most costly literature. It is a work dollars and cents, but still more in this latter sense will also repay priests and leaders. To the Catholic community at large it is a question to fulfil its normal governing duties of vital interest. We are making of affording protection to life and this appeal for no one in particular, certainly not for our own work, much as it is may need it, but for the general good. If there is not a movement, such as our reverend correspondent speaks of, Catholic be introduced immediately tending education in America will be left incomplete and open to what is Ireland and be prosecuted in a practically self destruction.-Catholic Review.

PERHAPS the most unfortunate of the Catholic districts of Germany is the archdiocese of Posen and Gnesen. It contains a Catholic population of the motion of Mr. King will be over a million. There are 129 adopted by Congress, and the Amerparishes entirely "bereaved," as it is | ican ambassador in London will have

lie, to reject this protest.—*Catholic* their hand against heaven, God, as He confounded the tongues of those who of old conspired against His counsels, is per-

THIS is rather awkward. We have been for a long time the champions of liberty abroad. If not by open physical force, certainly by moral force, we assisted Victor Emmanuel to rob the Pope of his territories, and we are at the present moment very busy dictating to Turkey as to how she treats her Land Leaguers and the other agitators to be found so numerous in the empire of the Porte. Of course, it has never struck us that foreign nations might turn round upon ourselves and poke their noses into our own home business. Who would have supposed there could have been any necessity for our indulging in such a reflection ? All we did was in the name of liberty. And our doings in Ireland have been kept so nice and quiet, too, for all these centuries. But we overlooked the fact that the schoolmaster has been abroad very extensively, and then there is that busy telegraph which whips news to and from all quarters before you know where you are. So it comes that at last one of the great powers of the earth has found out all about how we have been governing that "sister isle" of ours, that "integral portion of the United kingdom" called Iresonal influence with his fellows, and land. It is deucedly awkward to fird, particularly just now, with our motion standing in the name of Mr. King, member for Louisiana, about which will pay the capitalist even in to be submitted to the consideration of the American Congress: "Whereas the satisfaction that he has done a the United States have observed great good. It is a work which in regretfully the unhappy condition of Ireland; and whereas her Britannic Majesty's Government scems unable church, property in Ireland; therefore it is resolved that the Secretary ef State should be instructed to inform her Britannic Majesty's Government that it is highly expedient reforms should to the permanent pacification of kindly, considerate, and pacificatory spirit." Worse still. Mr. King is a member of the Foreign Relations Committee of the United States, and the approval of that committee to the proposed resolution has been secured, so that it is highly probable

mitting anarchy and confusion to ruin the tyranny they are laboring to set up.'

THE BISHOP OF KINGSTON.

HIS RETURN TO IRELAND.

MAGNIFICENT RECEPTION AT DUNGAR-VAN.

On Monday the people of Dungarvan turned out to receive the Most Rev. Dr. Cleary, late pastor of that parish, who was lately raised to the episcopal see of Kings-ton, Canada, and who was returning after his consecration. Triumphal arches span-nul the principal streets. Laurel and evergreens were conspicuous everywhere, and national flags, banners, and bannerets lined the way from the rollway station to the parochial church. Thousands of persons, headed by the temperance band in un-form, awaited the arrival of the two p.m., train, by which his lordship was expected. The boys of the Christian Brothers' schools were drawn up in line at the entrance to the station, and the children of the convents were also there with their beautiful religious banners. On the platform were the priests of the adjacent missions and a number of other Catholic elergymen, with the shopkeepers and merchants of the town. On the arrival of the train one loud and long-continued cheer arose from the multitude, and before it had finally died out the band struck up "Come back t. Erin." His lordship, looking remark-ably well, alighted, and was accompanied to a handsome carriage in waiting by his numerous friends and the curates of the purish. Having taken his seat, the pro-ce sion moved along. From several houses on the route bouquets were showered upon the carriage, and at every street corner the enthusiastic cheers of the people pro-chained the joy of their hearts at the tempolary restoration of their former parish priest and patriotic fellow-townsman. When the procession arrived at the parish

His Lordship, in his sacerdotal robes, ascended the pulpit and delivered an ad-dress, of which the following is a sum-mary: My dear friends and loving parishioners of Dungarvan, allow me in the first place to discharge a paramount duty that the present moment demands, and it is to express to you the thanks of my heart a the warm reception you have given me to-day, and for the splendil demonstration a have organized to do me honor on my val from the Eternal City. It needed t your trumpets, your drums, your eers, and your warm-hearted welcome to convince me that love and esteem for me held a high place in your hearts. All this was not needed to assure me of your warm-hearted affection. Your demonstration to-day

LIGHTS UP MY HEART AS THE SUNBEAMS that you see through that window. I could at this moment press you to my heart, and I wish that God's blessing with pathetically termed in Germany; to present the resolution to the Eng-lish Government. Quite a nasty dear friends, I know you are rejoied to that is to say, they have no pastor sort of idea this is. The United see me raised to the episcopate, to raise my the land of the strange for the glory of God, who has made me His instrument. I feel I bring your blessing with me to the land where I am called. This day is a day of joy to me which I shall never forget. I shall pray for the people of Dungarvan with my latest breath (applause). Dungarvan, the home of my love, the scenes of my boyhood-Dungar-van and its people I have to thank for many things; may the Almighty God bring peace, happiness and prosperity to my townspeople (cheers). Now, my dear townspeople (cheers). Now, my dean friends, I shall tell you what occurred to me since I saw you last. As you already know I proceeded to Rome to lay my obedience at the feet of the successor of Peter. There I received the Bulls, and proceeded to the country house of the Cardinal Prefect of the Propaganda. He received me with courtesy and kindness. He asked me to dine with him, and I accepted that honor. After dinner we con-versed about you. He asked me about THE AGITATION NOW SPREADING In a recent pastoral letter the Bishop of through the length and breadth of Ire-Liverpool makes the following allusion to the persecution which the Church is endu-ring in various countries in Europe: "In him. You know that first I am a priest, and after that an Irishman. I explained to him the miseries which you suffered; how you were crushed, trampled upon and perecuted, and I told him you only sought laws by which you and your children would be rooted in the land which God had given for the maintenance of the people. Then 1 asked him for a favor-I asked him if he would lay his holy hands upon me on the day of consecration, and he consented. I made my preparations then, and, as you know, was consecrated by that Cardinal who rules over the whole Catholic world, from the rising to the setting of the The happiest day of my life arrived sun. when the Holy Spirit descended upon me; and a great honor was reserved for me, for the Bishops of Munster were in Rome at the time, who, although they had done their business a fortnight before, told the Sovereign Pontiff that they would not leave until they saw me consecrated. The Holy Father had given him permission to to take home to the good people of Dun-garvan his Apostolic benediction, which he would bestow on them on Christmas morning. He visited his Holiness, who appeared to be well acquainted with the Irish grievances, and it was his privilege to lay £1375 before his Holiness as the offerings of the faithful of these dioceses. His Holiness said: "I did not ask it." His Lordship concluded by asking the large congregation to pray for him and he would always pray for them. The bard then played the "Adeste,"

sufficient Conservative, if not Catho. and now that their children have raised after which the church was illuminated,

gone through by his lordship. The organ played the *Te Deum*, the procession re-formed, and his lordship was accompanied to the house of the Christian Brothers, where he will remain until he proceeds to the scene of his future missionary labors. In the large dining-room of the monastery a splendid address, with a pulse, was pre-sented to his lordship. The Most Rev. Dr. Cleary was enter-tained at a sumptuous banquet in the even-

ing, at which the committee and local Catholic clergy were present. At eight o'clock he visited the Presentation Convent, which was illuminated. The town was brilliantly illuminated, and thepeople vied with each other to honor the new bishop; the strains of the local bands were heard through the streets, and blazing tar barrels were carried amidst the cheers of the populace.

REMOVING THE CRUCIFIX FROM FRENCH SCHOOL ROOMS.

EXCITING SCENE IN THE SENATE.

VOTE OF CENSURE ON THR GOVERNMENT.

In the Senate on Tuesday M. Buffet brought forward his long-pending ques-tion. He asked: Was it true that agents tion. of the Administration had removed from the boys' and girls' lay and public schools in Paris all the crucifixes, statues of the Blessed Virgir, and other religious em-blems? Was it true that this removal had occurred, not in the night as some journals stated, though night was the fittest time for such an outrage, but in the daytime and in the presence of the children? Was it true that in many cases the crucifixes had been knocked down with long sticks or poles with hocks, and fell with a crash, breaking before the very eyes of the children, and been afterwards thrown thus multilated into a corner pele mele? Was it true that families had protested with indignation against acts which constituted a violation of the law, and brought its authors within the penal code? Was it true that after their removal from the schoolrooms the fragments of the crucifixes had been hurled into a corner of the courtyards, and then ignominiously carried away in furniture vans? This is a question, added M. Buffet, which I now put to the government, and it is one more easy to put than to answer. Who gave the order for such acts? If not the minister, as I hope, what will he now do ? I might mention other things, but confine myself to my question, and await an answer, reserving the right of reply.

M. Jules Ferry replied that the removal had been ordered without his knowledge by the Prefect, M. Herold, who acknowledged that some of the police had carried it out in an indecorous manner, and had been punished by him. The Supreme Council of Education, in a new regulation framed last year, left the question of religious emblems to the option of the authorities. Council and the Frefect being the authorities for Paris, the latter had thought the religious neutrality of the school should be completed by the removal of emblems of a particular creed, but the offenders had been punished.

elected the authorities whom he had con-

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sulted. M. Paris maintained that the crucifix was an emblem of faith, hope and charity. It was in the schools, and it had been re-moved contrary to the law of 1850 and the regulation of 1865. How, he asked, could it be affirmed that the people of Paris wished the cross to disappear, when one had only to see them at the cometer-ies on All Souls' Day to be persuaded that the reverse was the case. No, continued M. Paris, amid the applause of the "ight, this is a case of war against clericalism, against Christ and His doctrines. The feelings of many of the parents have been grievously hurt, and these include Protestants as well as Catholics (cries of "No" from the Left, and "Yes" from the Right). We, therefore, ask that the crucifix shall be restored to the schools, in order that it may be known that the reign of Christ has not yet finished in France, and that we still entertain religious principles. M. Paris resumed his place amid loud ap-plause from the Right.

Much excitement was manifested, which lasted until M. de Rozieres, a Republican Senator, asked for priority for an order of the day, running thus: "The Senate, re-gretting the act that has given rise to the discussion, passes to the order of the day" —which has carried by 150 to 124, the result being announced amid a scene of great excitement, which was by no means diminished when the vote on the order of the day itself terminated in its adoption by

"SIXTEENTH CENTURY BIGOTRY."

The Bishop of Montreal has done a good Christian deed, which we cannot too highly praise. He has warned his flock, not this time against the player, but against the play. He has written the following letter to a French newspaper in Montreal in reference to the play in which Sara Bernhardt was to open her performance last Thursday evening in Montreal: "Bishop's Palace, "Montreal, Dec. 21st. }

"Mr. Editor,-I desire you to publish in the columns of your journal the enclosed criticism on a representation announced to take place in one of our theaters this week. This criticism, made by an authorized and competent person, will suffice to make all good Catholics of Montreal understand that it is their duty rigorously to abstain from these representations. Be-sides the fact that it is unbefitting that these plays should be given during the Christmas festivals, all sensible, sincere Catholics will see in these plays-the morals of which are more than suspicious—a grave danger for the good of society. "I have the honor to be, sir, your very

humble servant,

"EDWARD+ Bishop of Montreal. "Monseigneur, the Bishop of Montreal: "My Lord:—In accordance with the request of your Highness, I have examined the piece which is to be rendered here on the 23d inst., 'Adrienne Le Couvreur.' and the following is the result of this ex-amination. The drama is sustained almost throughout by two adulterous liaisons. The dialogues, the expression of affection, to the option of the the transparent allusion--everything in The Departmental the piece tends to justify Marshal Saze and Adrienne, the hereoes of the plot, and to show their conduct as perfectly excusable in this high society. This play is immoral by its intrigue; immoral by the maxims uttered by the compromising situations in which the principal personages find themselves at different stages of the piece. Those are certainly sad lessons to put before the eyes of Christian families. The talent of the persons who draw out these lessons only serve to augment the danger, and to render more excusable the bad passions which gnaw at the bottom of the human heart." If that is the character of the play, and we have no reason to doubt it, then the Bishop of Montreal, regarding himself as the spiritual father of his family, has done not a whit more than his duty in thus warning them that the play itself, quite apart from the scandalous character of the player who is its chief attraction, is one that is not fit for Christian people to attend. It is one to which no modest man, if such there be, should take a modest woman. It is one that is not fit for a maid or for a mother to see; not fit for a son or a husband. Leaving out of view the fact that the woman who plays the part of Adrienne is what she is, and that every one who hears her will ask himself or herself: Is there ro public opinion against such a life ? May one be what social de-cency does not name, and find no stigma in it?-it yet remains that the play itself. leaving out the player, is one that is not fit for a Christian public to attend. It is fit only for the filthy, decadent old age of the Roman Empire, or for the first French Republic, which had abolished God. We hardly know what was the result of this honest act of the Catholic Bishop of Montreal. We are informed that the actress had a grand triumph on her opening night. The mayor was there, the attorney general, Frechette, the Canadian poet, all the Allan family and a host of the best society of Montreal. So went the mayors and governors and senators to see her in New York and Boston. The receipts were upward of \$3,300, and the Montreal correspondent of the New York Times says:

Let the New Year sing At the Old Year's grave: Will the New Year bring What the Old Year gave? Oh ! the Stranger-Year trips over the snows, And his brow is wreathed with many a rose; But how many thorns do the roses conceal Which the roses, when withered, shall so soon reveal?

Let the New Year smile When the Old Year dies; In how short a while Shall the smiles be sighs ? Yea! Stranger-Year, thou hast many a charm, And thy face is fair and thy greeting warm, But dearer than thou—in his shroud of Is the furrowed face of the Year that goes. Yea ! bright New Year, O'er all the earth, With song and cheer, They will hail thy birth; They will frust thy words in a single hour, They will love thy face, they will laud thy

power, For the New has charms which the Old has And the Stranger's face makes the Friend's

CATHOLIC PRESS.

A ZEALOUS and observant priest. on the mission in New York city, sends us with the renewal of his subscription for the coming year, a letter that is suggestive of a great need of the Church in America at the present day, that is, a campaign. active, skilful and regardless of cost or personal sacrifice, against the evil literature of the day and against its patronage by Catholic familes. He says : "I have been more than pleased with your paper and wish it were in every Catholic family in the land. Often and often I regret that it is not in the hands of our young people, instead of the flash newspaper literature with which they poison their minds. The day must come, I think, when there will be a general movement all along the line, or among the whole clergy decrying bad papers and books and urging Catholic papers and works. There is not enough of this at presant. I wish you every success in your noble aud glorious work of Catholic journalism, and on the building in course of erection. besides a Happy New Year and all The Prefect of the Seine concurred compliments of the Season." Un- in the proposal, although with a doubtedly our correspondent is reservation as to the question of right, and it will be necessary if we compensation. There is some ground

sent a Catholic population of 220,000 souls, or nearly one-fourth of all the Catholics of Posen; and out of these about 150,000 are left altogether without the means of procuring spiritual comforts any sort. The Germania relates that a of 90 years of age was dying recently in one of the bereaved parishes, and his own and his friends' anguish was fearful, for no priest could be found to administer the Sacraments to him. At last, however, a young priest came, only just in time, for no sooner had the act been performed than the old man died. The police tried to trace that priest to have him punished, but he escaped all their searches. The case mentioned is one out of hundreds and thousands that con-

stantly happen in Prussia.-London

Universe.

WHAT IS the matter with France? Surley it is paying bitterly now for its former Gallicanism, which attenuated the vitalizing stream that flows from Rome to all the churches, and for its dead Jansenism which sapped the sacramental life of the nation. Driving the crucifix from the schoolroom, its communards now seek to reverse the national decision of 1873 which vowed a national church to the Sacred Heart on the polluted heights of Montmartre. The Paris Municipality has demanded the repeal of the law authorizing the Church of the Sacred Heart on Montmartre and the appropriation of the site to a work of national utility. The mover of this resolution described the church as an incitement to civil war, it being situated in the most anti-Clerical quarter of Paris, and he even denied that any compensation would be due for the considerable sum already expended are to hold our own and not to lose | for believing that the Senate is still |

States of America dictating to England, and about Ireland, too. Awful! But what shall we do?-what can we do? What will Europe think of us after this ?- we who have been so long looked upon as the champions of suffering nationalities.-London Universe.

THE New York Nation is not so superfinely cultured that it cannot see iniquity in England's dealings towards Ireland. On the contrary it speaks its mind plainly, and sets an example, which will doubtless be followed, by the imitation Independents among the American press, which have been thinking that sympathy with Ireland's wrongs was bad form, you know."

Germany the desolation is all but complete; in Belgium they are shutting out the light of His Revelation from the minds of His little ones; from France-can we say Catholic France?-His ministers, they at whose bidding He comes down from heaven and is immolated on the altar, are expelled. From two hundred and sixty-one houses of piety and of learning have God's priests and servants been driven. Monks of St. Benedict and Ignatius, of St. Alphonsus, religious of every order have been driven out of their churches and their peaceful homes have been closed against them, and their country has become to them a strange land, where they may not even lay their bones to But they are not alone driven forth; rest. their Master, whom they served so faithfully, their God, whom they loved so tenderly, is treated as are his servants. He; too, is taken from the tabernacle, and shut out from His church; and the rulers of France, as they have employed armed soldiery to expel the peaceful religious, so also have they impiously set their seals to the doors of the churches, lest God should return to His temples. Do they imagine that because His love and patience suffer them to banish Him from their midst, that they will be able to escape His justice or withstand His judgment? Even now will the judgment come upon them, as it fell upon their forefathers who plundered the churches, and set up the Goddess of Reason on the altar of God. Revolution and dis-aster are the fruits of the seed they sowed;

M. Buffet insisted that the law of I850 had been violated. The law placed at the head of its programme the necessity of moral and religious education in the public schools. Now, to remove the crucifix from the class was to deprive the pupils of the very foundation of religious teach-It was an act of State irreligion which had profoundly wounded the sentiments of the children and their parents. It was a frightful scandal (loud applause on the right). Even the Commune had not dared to commit such a deed. It might be in conformity with projects in course of conception, but which had not been voted by either House, and which he hoped never would be

M. Jules Ferry (interupting); I have al-ready told you that religious instruction is still given in the schools.

M. Buffet replied that the school teachers confined themselves to reciting the Cathechism. Formerly they conducted the children to Mass.

M. Jules Ferry: They can still do so.

M. Buffet: That is not the case. They are prohibited from doing so. An odious outrage on the religion of the vast majority of the nation has been perpetrated (cheers from the Right).

M. de Lareinty denounced these actions as acts of vandalism, unparalleled, he said, since the horrors of 1793.

M. Herold vindicated the steps he had taken, not to abolish religious teaching, but to sever the school from the Church. Religious teaching was given in all the schools, as required by the law of 1850; but there was a question of school furni-

At this word a storm arose on the right, one member exclaiming that the French Tribuue was disgraced and another that M. Herold was no Frenchman.

M. Herold justified his use of the term by citing the regulation of 1865, which inserted the crucifix and statue of the Blessed Virgin among school fittings-like tables, clocks, &c. He himself, he said, should have placed them in a distinct list. The removal of the crucifixes had been ordered by him at the wish of the population, as gathered from all classes of office-holders, such as magistrates, cantonal delegates and school committees.

Here M. Buffett asked what the parents M. Herold replied that the parents had (Protestant).

"It is considered that a more decided and unanimous disapproval of sixteenth-century bigotry could not have been wished for than that indicated by the character

and magnitude of the assemblage." If to warn Christian people against adulterous amusements and to forbid our households to attend them is to be sixteenth century bigots, then count us as bigots. as well as the brave and good Edward + Bishop of Montreal.-N. Y. Independent