

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, MAY 12, 1882.

NO. 187

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.

Written for The Republic.

May.

IN MEMORIAM DENIS FLORESCU MAC-CARTHY

Nevermore your heart will weary,
Waiting for the May;
Nevermore, sweet Celtic singer,
March and April, when they linger,
Will appear as dark and dreary,
As they did that day,
When your sighing heart was weary,
Waiting for the May.

Peace attend your soul that slumbers
While awakes the May;
In our eyes the teardrops glisten,
In the meadows as we listen,
For the sweetness of your numbers
That have passed away—
Say your gentle soul that slumbers
While awakes the May.

Nay! we wrong you who, when living,
Waited for the May;
When we saw your spirit slumber,
Since the echoes of his numbers,
Without shadow of absolving,
In this world decayed;
And we wrong you who, when living,
Waited for the May.

To the buttercups and daisies
In the meadows of May,
Every breeze that lightly passes,
Where the spring amid the grasses,
Of your virtues and your praises,
Sings a tuneful lay—
To the buttercups and daisies
In the meadows of May.

In the sobbing of the ocean,
All this month of May,
We shall hear your voice undying
Where the hardy seamen, flying
To its swift and graceful motion,
Seek the lower bay;
In the sobbing of the ocean,
All this month of May.

Could we only be translated
Where you are this May;
Could we view the fields of vision,
Which have opened to your vision,
We would know your heart that waited,
Was content to-day;
Could we only be translated
Where you are this May.

Nevermore there will you weary,
Waiting for the May;
Nevermore, sweet Celtic singer,
March and April, when they linger,
Will appear as dark and dreary,
As they were that day,
When your sighing heart grew weary,
Waiting for the May.

CATHOLIC PRESS.

Freeman's Journal.

MR. GLADSTONE, it is said, is a capital woodsman. At Hawarden, he spends his spare time in hewing down trees. This exercise ought to have taught him that half-hearted and left-handed strokes with the keenest axe merely abrade the bark. What has he gained by his weak and half-hearted support of measures which forced him into tyranny with the cry of liberty on his lips? The "suspects" are on his hands—a dead weight. His victims wear the strait-jacket, but coercion has not made them insane. The filling of the jails has not broken the spirit of the Irish people. They are nearer the attainment of all that they can reasonably ask than they ever were.

Cincinnati Telegraph.

HERE is another beautiful story to add to the thousands that are recorded in the golden Book of Life treasured on high, illustrative of the noble-hearted generosity of the Catholic Irish servant-girls of this country. Good Father Driscoll, S. J., was walking down the street the other day, when a poor girl met him and hurriedly thrust a big roll of bills into his hand for rebuilding his burned Church of St. Xavier. "Stop," said the prudent pastor, "I must not take this, it is too much, you can not afford it." But protest was in vain. It was ever so; the poor are the best friends of the poor; they are the real church-architects of our age; they are the principal patrons of Catholic papers; they will assuredly rest forever with Lazarus in Abraham's bosom.

Ave Maria.

TRANS-ATLANTIC Catholics have as scant respect for Harper's Magazine as we have. We like to believe that this periodical is little read among Catholics, and we could wish that much of what it contains were not read at all. It is a publication that should have disappeared with Know-Nothingism. An article recently appeared in its pages entitled "The New French Minister of Instruction," which is as coarse as it is ignorant and bigoted. If any Catholic reader can continue his support of the magazine after reading this philippic, we can only say that he has not much self-respect. "Protestant periodicals of this kind," says the London Tablet, "cannot be trusted in Catholic households, at whatever sacrifice of amusement, in-

formation, or old custom, the literature that is unsafe must be kept out; and certainly the magazine whose contents are sullied like this one should bear therein its own condemnation for the future."

THE mission of Calcutta has sustained a great loss by the death of the Rev. Father Van Impe, Superior of the Society of Jesus in Western Bengal and rector of St. Xavier's College. He is said to have been a man of great learning and piety. "We had thought," says the Indo-European Correspondence, "that his real worth was mostly, if not exclusively, appreciated by his own brethren; but the great concourse of persons at his funeral, including, as it did, notable representatives of different classes of society and denominations of religion, proved that even during the three or four years of his residence in Calcutta he had won general good will and esteem." R. I. P.

Detroit Home Journal.

THE venerable editor of the Ypsilanti Sentinel (who is a non-Catholic) proves to our satisfaction that in at least one particular the Catholic Church is "opposed to the progress of the age." This is what he says: "If any one don't believe the teachings of the Catholic church are 'opposed to the progress of the age,' they ought to hear the exhortation Catholic parents got last Sunday, to be careful and teach their children above all things to work, and gain an honorable living. And furthermore, to be saving, frugal and prudent, so as to lay up something in their youth and prime, for age and possible misfortune. Could any teaching be more contrary to the 'spirit of the age,' which is: 'To bring up children to live without work, and spend faster than they gain, whether they can pay for or not? What shall we do for defaulting cashiers, speculating public officers; or Jameses and Younger Brothers, if such teachings are tolerated and generally followed? Why, the pastor actually said it was a sin against God and society for parents to allow their children to grow up in idleness. And he was commenting on the 'Pastoral' too. It is too bad thus to oppose 'the progress of the age.'"

Western Watchman.

A CORRESPONDENT writes to us to know if Gury in his treatise on theft does not lay down the principle that a man in extreme necessity may steal. Gury uses these words; but they have not the meaning that the words seem to bear. The expressions are technical. Gury's meaning is that if a man is being pursued by Indians on the war-path he may appropriate a stray mustang to get out of the way. Is there anything in that. By extreme necessity Gury means such necessity as brings life into supreme jeopardy. He lays down the three degrees of necessity; extreme, grave and common. Extreme necessity is what brings life into supreme jeopardy.

THE morning papers sent their reporters to the different churches last Sunday to ascertain by actual count, the number that attended church. The day was beautiful and one calculated to bring to the Protestant churches all having new bonnets, new suits, and those dressed up in the latest agony. The following is the result:

| Churches. | Members. |
|---------------------------------|----------|
| Baptist..... | 4,512 |
| Christian..... | 671 |
| Congregational..... | 2,015 |
| Episcopal..... | 2,482 |
| German Evangelical..... | 3,868 |
| German Eyan, Luth..... | 3,651 |
| Methodist Episcopal, South..... | 5,823 |
| Methodist Episcopal, North..... | 1,569 |
| Presbyterian..... | 6,926 |
| Cumberland Presbyterian..... | 353 |
| Roman Catholic..... | 85,171 |
| Unitarian..... | 651 |
| Miscellaneous..... | 1,792 |

Total.....119,498

It will be seen from the above that the attendance at the Catholic churches was twice as large as all the other churches put together, and it also shows the influence of the respective churches over their members; while 90 per cent. of the Catholic population attend church, only 10 per cent. of non-Catholics, according to the above figures, attended a place of worship. The Protestant church is for the rich, the poor are not wanted.

Boston Republic.

Now we know why the Catholic churches are so well attended every Sunday by crowds of devout worshippers. Rev. Mr. Horton of the Second church declares the reason to be be-

cause attendance at mass is compulsory and that continued absence therefrom is punished. How? Certainly not in the way some Protestant churches discipline absentees, by dropping their names from the rolls of membership. The fact that any religion compels a person to be attentive to its requirements is, to our thinking, a pretty good proof of the vitality and truth of its creed, just the same as the inability of another one to obtain the observance of its commandments from those who profess its doctrines, is a sign of its weakness and uncertainty.

Cleveland Universe.

God created the people: He did not create the kings: Man made them and God ratified them. But a kingdom is better than a mobocracy, and one unwise ruler than a multitude of demagogues.

HAD the Protestant pulpit taught that God is the source of all power would the Cincinnati Pastoral have startled the non-Catholic press of the United States?

WHY WE HONOR HER.

SAYS Cardinal Newman, of the consecration of May to Mary: "We honor her May, not because it is best, but because it comes first. And is pledge of the rest. No need to trace the origin of this consecration, nor of the devotions peculiar to the month and familiar to us from childhood. We Catholics are children of Mary from the baptismal font, even, and love and devotion to that best Mother are among the strongest of our spiritual instincts. To honor her is simply reasonable. To question her high prerogatives, belittle her glorious office, or deny the potency of her intercession, were the height of unreason. She is God's Mother. That explains everything. Home-gate paid to her, God takes to Himself with peculiar pleasure. Indifference, or wanton disrespect to her, He punishes with the wrath of a Creator displeased in His masterpiece, of a Son whose honor is one with hers who bore him.

God loved us as to give Himself on the cross for our redemption, and in the Blessed Sacrament for our soul's sustenance. With Himself, He gave us what He held most dear—His Mother—to be to us what she had been to Him—Mother and tenderest friend. He gave her for our intercessor. He left her for the world's teacher, as well as that then model of all womanhood. And the Church, in obedience to God's will, set devotion to Mary in the high place it has ever since held, and with it purified the Pagan civilization she found, humanized the bestly barbarian hordes, taught to all the dignity and the rights of wifehood and motherhood, as well as that then strange lesson of the value and sacredness of virginity, and founded the Christian home on the model of the home at Nazareth, of which Mary was the queen. Women of to-day, the civilized world over, can trace back all that makes their lives worth living to the world's first and most enthusiastic devotion to the Blessed among women, Mary the Virgin, of whom was born the Saviour.

It is impossible to overestimate what this devotion has done for mankind merely in the natural order. Take away the influence of this highest type of womanly beauty and goodness from social life, art, poetry, music—and what will fill the void? And of Mary's work in the spiritual order, what hosts among the redeemed owe their place in Heaven to an eleventh hour repentance, won for them through Mary's intercession, in consideration of their love for her—love surviving in form of prayer or pious practice the wreck of all else in the spiritual life. What multitudes of who felt God Himself say fitly tell: "What hosts among the redeemed owe their place in Heaven to an eleventh hour repentance, won for them through Mary's intercession, in consideration of their love for her—love surviving in form of prayer or pious practice the wreck of all else in the spiritual life. 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