# 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 liave received goods suitable for cleri-who have not grown callous to the evils around them will agree. Al-

of the trade.

N. WILSON & CO.

### CATHOLIC PRESS.

THE Irish Orangemen did not " walk" on the 1st July to celebrate the Battle of the Boyne, 1690. Good. Let us hope that they will not walk on the 12th to celebrate the Battle of Aughrim, 1691. The Catholics have resolved not to have any of their processions on the 15th August. They are most dangerous to the public peace, and they tend to prolong discord amongst fellow-countrymen without honoring God or benefiting man.—London Universe.

If a band of rowdies claiming to be Catholics should attack the body of cess, though we can hardly call it a sacred, not indeed acquiring a divine Catholics should attack the body of old Victor Emmanuel whilst it was triumph, in the French Senate. The right to do wrong, but they were holy because in their power they being borne through the streets of Rome, what a howl the press would posed by M. Jules Ferry, has for its raise against the Catholic Church. Now, the body of the saintly Pius IX., the Great, whilst borne to its final resting place, in the quiet of night, is subject to gross insult and mob violence. All Christianity was offended by the rowdies that are the offspring of the robber-King's gov-ernment, and still not a word has been uttered by the secular press against the dastardly outrage. This is the Italy that is now so civilized.

On the octave of Corpus Christ there occurred in France the most remarkable event which has happened for many years—a wide-spread resistance on the part of the French army to the absurd restrictions sought to be imposed upon it by the knot of Protestants and Freemasons knot of Protestants and Freemasons who compose the French Government. They had issued stringent orders that the troops were nowhere to take part in the Fete Dieu processions. The reply to this command was this: All the generals of divisions, all the colonels, and all the officers in every part of the country marched their troops to church to ons to church to hear Mass, and then led them in procession at the head of the citizens. The demonstration was marked and pointed, and, we hope, will teach the "French Government" a salutary lesson. If it leaves them in a ridiculous position, that is no fault of the French army. Soldiers are willing to fight for their country, but they are bound neither to change their religion nor to insult it at the bidding of any faction who happens for the moment to be installed in power.-London Universe.

THE beam in England's eye is not so large as to prevent her perceiving with regret the mote in that of France, whose aggressive attitude towards Tunis awakens the righteous indignation of the robber of South Africa, and India, and Ireland. Nevertheless, the French don't seem to mind England's criticism, but calmly proceed in their work of conquest, practically saying to their dear British cousins: "What are you going to do about it?" And all that Jingoism can say in reply is the cheap brag of Mr. Trevelyan, that the six British war vessels in Tunis are a match for France's ten frigates. Whereat the British patriot applauds lustily, in his character of patriot, but shakes his head ruefully in that of tax-payer. Mean-while the occupation of Northern Africa goes on in defiance of Italian hostility and contempt of British inquiry. Times have changed since inquiry. Times have changed since Pitt and Palmerston used to dictate to Europe.—Pilot.

to bring forth very prominently the the subject of divorce. Dr. Woolfind some means by which these

Catholic countries, where divorces are infrequent, and thinks that the statistics of divorce in this country would not greatly differ from the give the greatest consists for each a large stock of est consideration. To this all men would not be likely to be much more cal garments.

We give in our tailoring department special attention to this branch of the trade. of the States would legalize such an indulgence. Let Dr. Woolsey consider that the countries he cites for infrequency of divorces are breaking loose from the guidance of the Church, on the verge of plunging themselves into an abyss of license, by permitting absolute divorce. Human law could not amend the ravages of license in Rome when Juvenal wrote. It can do little now, unless it be guided by the direction of that preeminent authority which the Suc-cessor of St. Peter holds. France and Italy, divorced from the Church in government, are about to hail license and corruption as "liberty." -Freeman's Journal.

> Last Saturday the cause of religious freedom gained a certain sucteaching in elementary schools altogether. Several amendments, proposed by Catholic senators, had been successively negatived, when M.
> Jules Simon, who was Prime Minister under Marshal MacMahon, rose and said:

and said:

The president of the council holds that the words "religious morals" are scarcely plain enough, and I am of the same opinion. But I suppose he is not afraid of the name of God. Why not, therefore, put the words this way, "The schoolmaster is to teach the children their duties to God and to the country?

This little speech created quite a sensation. Of course, to introduce the word God in any law is quite out of character, as far as the present rulers of France are concerned. But, fortunately, rather more than one half of the Senate are not afraid of the name of God, and voted in

THERE is no sign or probability of open revolt in Ireland, all rumors in that direction that have been printed being wholly false and largely maliremains unchanged. A correspondent writing from Cork about the state of the country, says:-" The power of the League has increased steadily up to the present time, and the arrest of the leaders has only fired the determination to resist every legal act contrary to the prinof the National League. Boycotting' has only lately arrived at perfection, and it continues to be the chief weapon in the hands of the organization. Evictions are only possible with the aid of great bodies of military and police; process serving has to be done at the point of the bayonet; sales for rent are only rendered possible with the aid of the Landlords' Protective Association, backed by a small army." -Pilot.

The psalm singing branches of the Presbyterian church want a council all to themselves, where they can talk over the best way of making a revised and thoroughly acceptable version of their metrical psalms The suggestions for the proposed council have not as yet taken definite shape, nor is it at all certain that anything practical can be done. There are several minor denominations who refuse either to sing anything but psalms, or to use instru-mental music in their churches. The consequence of this rigidity is A REPORTER, interviewing Dr. that their services are not attractive, Woolsey, of New Haven, managed and that most of the young people are wandering away, instead cleaving to the religious practices of fact that thoughtful non-Catholics their fathers and torefathers. The are becoming alarmed not only by old people see that something must the license of the divorce-laws, but be done to stop this emigration and by the laxity of public sentiment on save what is left of their gradually diminishing households sey's mind is exercised in trying to They are not prepared to introduce either instrumental music or hymns, Lax divorce-laws, he admits, lead to free love. He cites the example of to them is a new version of the mage, and Ingersoll, not to speak of worthless. The existence of the winner are without lattit, and with their prayers consequently are dilemma the only thing that occurs mage, and Ingersoll, not to speak of worthless. The existence of the years ago, and for two hundred laws may be made more stringent and alike for the whole country. both of which they strangely enough regard as unscriptural. In their

acceptable .- Catholic Review. Among the addresses of the many prelates, who have in the name of Catholics deplored the crime against God and society, which was committed by Guiteau, that of Bishop Ryan, though brief, was notable. It insisted on the dutie so fall subjects to their rulers and pointing out that in this country, particularly, reverence for rulers was easy, owing to our freedom. He said: "Before speak-ingto you,my brethren, this morning, on the gospel which I have just read, I think it well to advise you as Catholic citizens to pray for the Chief Magistrate of the country, who now lies dangerously ill. It is our duty to pray for those in power. All power comes from God, and this is true not only of kings, but of rulers. Therefore, as far as rulers possess power, they are representatives of Almighty God Himself. Formerly, under the Jewish dispensation, and in Christian times also, their persons were anointed and they became

were the representatives of God. Especially here, it seems to me, we should have reverance for our rulers -here where the church is so freefor there is no country in the world where larger freedom is allowed the church, no country where she has greater hope than America. This freedom which our country guaran-tees us should make us love its institutions and desire the permanence of the church. Therefore, whilst we detest the crime-and our detestation should be deep and strong-let us pray to God for our Chief Magistrate, let us ask the Almighty to spare the man who, after all, has not proved unworthy of his high trust; let us pray as Catholic citizens to God that he may be spared and left to fulfil the responsible duties which have been imposed upon him as President of the United States."—Catholic Review.

the protest, Mgr. Dupanloup resigned his fauteuil in the assembly of the "immortals." Since M. Littre's death, there has been published cious, but the spirit of the people the following handsome letter to him from Bishop Dupanloup, which shows that the charity of the priest zealous for souls, was not extin-guished in the brilliant severity with which he conducted all his controversies. "If you would do me jus-tice," said Agr. Dupanloup, "you will believe in the sincerity of the impulse which makes me write to I did not wish that this day should close without having expressed to you some of the sadness which it leaves upon me, and some of the thoughts with which my mind is occupied. Do not think that this sadness is on account of the complaints which rise up against me. I have foreseen them, and I shall do nothing to avoid them. It contents me, not to deserve them. But I am sorry, sir, in thinking about you, in saying to myself that it had become necessary to fight against a man whose personal qualities merit my respect, to wound a man whom I would heal, to increase the sorrow of those who love you. Permit me to offer you my hand. Let me pray you not to be turned away by the memory of to-day from the search after religious truth, in the cardinal principles of which consists the highest interest of every human life. This noble work is far and away above all other. Allow me, then, sir, to invoke with ardor, that God, in whom I adore, our Father, that He may in the end, make clear to you what is the truth, and the fragile nature of your own doubts, and that, may I add, He will also manifest to you the rurity of my motives, and the sincerity of the esteem which I retain for your character."—Catholic

the needle. The Bible is the inheritance of every Protestant; he has a right to do as he pleases with it; ously, without opportunities of study and why should not Guiteau make it and consultation. Such would not be a means of livelihood? There seemed the case with the Catholic priests. to be no dogma contrad cting this Ask what they believe, and they will in the "theology" which produced Guiteau. The Bible must pay his board-bills, and it did—if they were have a uniform answer.—Catholic paid at all. But copious texts and dissertations soon pall on the mind of the most evangelical landlady, and Guiteau became an infidel-not, however, until he had "sat under" Mr. Beecher and drunk the gushing sweetness that flows from Plymouth. But he soon discovered that the Beecherites knew the Bible dodge too well. They were not to be deceived; and then Guiteau sought the Widow Van Cott, great at revivals and camp-meetings, a giantess in unction, a rock for the converted, but, in some respects, almost as weak as the Widow who succumbed to Mr. Pickwick's culinary blandishments. Guiteau allowed himself to be con-Guiteau allowed himself to be converted by the Widow. He became her shining example. She bore his letters—presumably strictly "theological"—around with her to revivals. She read touching passages amid cries of "Glory!" "Hallelujah!" and "Kingdom Come!" What the terrible examples of the but inasmuch as it puts the advovivals. She read touching passages amid cries of "Glory!" "Hallelujah!" and "Kingdom Come!" What the terrible examples of the temperance orator are to him, Guiteau was to her,—in a different way. "Behold," she said, "a young man who was reprobate, but has been received into the Fold. He is now the smartest young man in Chicago." This was the logic of the Widow—this is the logic of Sectarianism. "Don't swear, or lie openly, or drink, because if you do these things you can not be smart or respectable." This is the golden rule of the loudest and most canting of the sects. To this Protestantism has dwindled. And Guiteau is only one representative of thousands who have learned this lesson. Self first, hypocrisy, murder—any crime afterward that may satisfy the eravings of self. Emotional religion is a mask or a luxury. Its Gospel is the Gospel of Gush. It knows no laws, and has

wonder at the strange notions the sects entertain concerning prayer. An enterprising reporter in Chicago interviewed the principal clergymen of the different denominations on the efficacy of prayer as suggested by the apparent recovery of President Garfield. The expressions, if true, attri-buted to these so called ministers of the Gospel, are sufficient to brand them all as hypocrites, as downright infidels. Not one dare say that he believes is the efficacy of prayer as addressed to Almighty God. In almost every case they reduce its operation to a mere expression of sympathy and that its action on the individual praying is a reflex one, without reference to a divine agency Which idea carried further is rank idolatry, inasmuch as it would matter little to what we prayed. A prayer to an image of wood, iron or stone or other object, animate or inanimate, would have the same effect. This shows a deplorable state of religion outside of that Church whose very soul is prayer—a union with her Founder. How can Protestantism of the present day lay any claims to Christianity, if we are to take the expressions of Chicago ministers as the drift of all Protestant sentiment on prayer and its efficiency? Because they see not signs and wonders they will not believe, so it is with the wicked and adultrous generation. The true doctrine of prayer is the only sensible one, for as soul is more important than the body, we are to beg for the necessaries for it before we ask for those of the lat-We must seek first the kingdom and His justice and then all things else will be added. Our blessing should be first the "dew of Heaven and afterwards the fatness of the earth," In the "Our Father," not "theological." The world was his oyster, and he determined to our manifestations of the efficacy of the mission schools. "If (said he most emphatically) these missions had been established our manifestations of the efficacy of the mission schools." open it with the Bible. Messrs. of prayer are without faith, and not now be in the state it is in.

the fascinating and evangelical Widow Van Cott, the eminent boyrevivalists, the philanthropic Van Meter, the patriotic Newman, had all lived by using the Bible as less intelligent folk wield the spade or the needle. The Bible is the inher-

ALTHOUGH we admire the sentiment that prompts the observance of a thanksgiving day, declared such by a civil magistrate, still we fail to see by what authority American magistrates can proclaim a religious observance. It is not at all in their province to act as spiritual rulers. We can imagine such an individual as Bob Ingersoll Governor of a State, but we cannot imagine any sincerity on his part if he should announce a day of thanksgiving to Almighty God, in Whom he does not believe. Bob, however, is free to believe what The death of M. Littre and his happy conversion to the faith recall the memorable controversy which Bishop Dupanloup raised on the election of the famous lexicographer to the academy. Our readers remember that the Bishop opposed M. Littre's admission to that illustrious body on the ground of his infidelity, and when he was elected in spite of the protest, Mgr. Dupanloup received the protest, Mgr. Dupanloup received the satisfy and when he was elected in spite of the protest, Mgr. Dupanloup received the satisfy and when he was elected in spite of the protest, Mgr. Dupanloup received the satisfy at the strange notions the satisfy at mask or a Emotional religion is a mask or a Emo tention and prays God to remember also all temporal rulers.—Catholic

> SomeBody has said that Wisdom sometimes slumbers, but that Humburg is always awake. The latest instance of this is the continuation of the working of the "Irish Church Missions to Roman Catholics." A greater delusion never existed, and yet there are people in London (and London presumes to call itself wiser than Ireland) who actually seem to believe that it is a reality. We impute no deliberate deceit to any one; but we consider that conduct to be simply incomprehensible. At a late meeting at Mildmay Hall of this society, which is to "evangelize poor, benighted Ireland," the Rev. Webb Peploe (chairman) said that the present is a most favorable time for increasing the efforts of the society (that is to say, paying more money to the funds), for "the people were getting tired of the Land League and of the prospect of revolution, and were gladly hearing Gos-pel truths." After this queer out-burst up rose the Rev. J. D. Smylie, who is said to be "Superintendent of This gentle the Dublin Missions." man assured his hearers that "he never had an unfriendly word with a Roman Catholic, though he had long controversies with priests, some of whom are now Protestant clergymen." He assured all who heard him that they had a large attendance at the "free teas," and we suppose that this is true. But he did not add how many went away from the tea-table before the preach. ing began. The same orator added that the house for "Roman Catholic L.rd's prayer, we ask that hallowed be His name; His will be done on now well supported, and that 20 now well supported, and that 2000 earth as it is in Heaven, previous to children attend the mission schools. are Well, it so happens that a hundred

and yet we see the result, namely, that even in 1881 the census shows that Catholic Ireland is still Catholic, the Protestants of all sects being only about a quarter of the whole population. Subsequent speakers expressed their belief that if the "missions to Roman q Catholics" were welt encouraged Ireland would again become the "Islands of S nints." The orators forgot to add that Ireland was called, and truly called, the "Island of Saints" many hundreds of years before Martin Luther and Protestantism were ever heard of. The report adds that "the meeting closed with prayer." May we be allowed to add our prayer, which is that these people will not be striving any longer to destroy—for that is what it really comes to—the relies to the relies to gion of the Irish people, but will leave them unmolested to practice the grand old faith which won for them the glorious title of "Island of Saints."-London Universe.

CHARLES PERHYN STANLEY died in London last Monday. No other man in the English-speaking world has died in this century about whom so much will be written as about this famous Dean of Westminster. The Dean could talk a little about everything, and now everybody can say a little about the Dean. He enjoyed the company of lands and ladden.

was just the kind of man the world loves to flatter, and he basked in the smiles of contemporary approval. For his liberal views, or rather, for his liberal lack of positive views on religion he was and is a great favorite with the cultured, who cultivate reverence as a noble human faculty, and tolerate religion for the present as th only trellis upon which it may be trrined.
Stanley was the Beecher of the Established Church. He was not as great or as important a man as the Plymouth divine, but he had all the latter's stolid insensibut he had been bold to dogmatic teaching. There was no element of the supernatural in the composition of the English Dean. He fancied him. Dean Stanley was a man who can well be spared by the world of serious thought.—Western Watchman.

### HOW TO TEACH BIGOTS.

The Pittsburg Catholic, in commenting on the recent veto of the Liberty of Con-science Bill by Gov. Cornell, of New York,

By calling attention in the columns of By calling attention in the columns of the Catholic press of the country to the doings of fanatics, especially of official fanatics, and more particularly still, to persons holding exalted station in the State or nation, a concert of action and criticism could be obtained that would redound to the best interests of the cause which Governor Cornell, and those who redound to the best interests of the cause which Governor Cornell, and those who think as he does, assail. The Catholic press of the country ought to be a unit in published sentiments on this head. If it were or would adopt the policy we suggest, the force of the opinion generated by the Catholics of the United States, as represented by their press, would produce a Catholics of the United States, a represented by their press, would produce a counter feeling that would bring bigots and bigotry to terms. Our press is surely powerful enough to pull the nose, metaphorically speaking, of titled fanaticism if it so choose. Fanaticism and intolerance are generally cowardly and nothing would please us more than to administer a dose of bitter medicine to the invalids weakened by so bad a disease. It would surely do by so bad a disease. It would surely do them good, and there is no doubt that it would give more comfort and many rights yet denied to Catholics and Jews.

How many times have we seen the destruction of religiou ready to be consummated!—grander, stronger, more majestic than before. I am not sure that there are not as many proofs of her divinity in her combats as in her victories.—Madame

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