

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, APRIL 22, 1881.

NO. 132

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.

ECCLIASTICAL CALENDAR.

APRIL, 1881.
Sunday, 21—First Sunday after Easter. 1 Cl. Double.
Monday, 22—St. Mark, the Evangelist. 2 Cl. Double.
Tuesday, 23—St. Cletus and Marcellus, Pope and Martyr. Double.
Wednesday, 24—St. Anastasius, Pope and Confessor. Double.
Thursday, 25—St. Paul of the Cross, Confessor. Double.
Friday, 26—St. Peter, Martyr. Double.
Saturday, 27—St. Catharine of Senoia, Virgin. Double.

Two Fishers.

One morning when Spring was in her teens—
A north to a poet's wishing,
All tinted in delicate pinks and greens—
Miss Bessie and I went fishing.

In my rough and easy clothes,
With my face at the sun's shining mercy,
She with her hat tipped down to her nose,
And her nose tipped—*vice versa*.

I with my rod, my reel and my hooks,
And a hamper for lunching recesses;
She with the bait of her comely looks,
And the smile of her golden tresses.

So we sat down on the sunny dike,
Where the white pond lilies teetered,
And I went to fishing like a quiet old fish,
And she like Wilton Peter.

All the noon I lay in the light of her eyes,
And dreamily watched and waited,
But the fish were cunning and would not rise,
And the baiter alone was baited.

And when the time for departure came,
The bag was flat as a boarder;
But Bessie had nearly hooked a game—
A hundred-and-eighty-pounder.

JOHN BIRCH, M. P.

CATHOLIC PRESS.

Isn't that Canadian paper, Captain Kirwan, who "warns his countrymen in the United States belonging to the Fenian party, against their rumored invasion of Canada," a little too previous? We commend to Mr. Kirwan a piece of sage advice that is current in some parts of this country: "D-n't jump till you come to the fence."—*Phid.*

PROTESTANTS who are not bigots are often compelled to bear testimony to the worth of the Catholic faith. In the German letter of the *Christian Intelligencer* we find the following:—"In comparison with the unity and power of the Roman Catholic Church, the dissensions and doctrinal disputes of the Protestants make a very sad impression."—*Catholic Review.*

MISS PARNELL has been making quite a triumphant tour in the south of Ireland. Her speeches are very clever. No rabid "woman's-rightism," but downright sober common sense. She appeals to all who feel for the suffering of the wives and children of the evicted tenants and of the "coercion" prisoners to come at once to the rescue, and to aid in what is really and truly the cause of charity and humanity. Priests are beside her on every platform to show that her work has ecclesiastical sympathy.—*Univers.*

O'CONNELL appeared in 1834 to the friends of Ireland in England and Scotland, and made quite a triumphal progress through Great Britain to ask for British aid for his fellow-countrymen. His speeches in Lancashire, Yorkshire and in Scotland were most impressive, and produced good fruit. Mr. Parnell also now thinks that England ought to be appealed to for Ireland. We wish him all success in this crusade, and we think that it will do good for England to understand Ireland well.—*Univers.*

A WRITER in the *Congregationalist* describes the edifying death of an American in the south of France, who departed this life in the full confidence that a seat was already prepared for him in heaven. The departed saint was a fugitive from his own country's justice, but that made no difference in his spiritual conceit. Indeed, had the narrator taken the trouble to question him on the state of morals in Europe, he would no doubt have heard still more edifying remarks concerning the benighted condition of the poor Papists amongst whom he dwelt.—*Phid.*

SOME person once said that the sun never sets on the glorious British Constitution, and, however this may be, or whatever it may mean, it certainly is only plain, unfigurative prose to say that in latter chronology it is very seldom that the sun of peace shines down on England without one or more eclipses. It is peace now all round in Afghanistan, in the Transvaal, and at the Gold Coast, wars and rumors of wars having passed away from these three infested or threatened places, and no other small place requiring a thrashing having since turned up.—*Dub. In Freeman.*

SOME of the complaints made by Catholics who make claims to "culture," about the inferiority of Catholic literature generally and journalism in particular, but who, when driven into a corner, profess that they have never subscribed to a Catholic paper,

are amusing. They seem to expect bricks to be made without straw, or, to use a more American phrase,—to find "silk umbrellas in ten-cent plates of hash." This is a more unreasoning because, in most cases, they decline to pay even ten cents and prefer to borrow their hash.—*Freeman's Journal.*

SOME years ago the papers of the world were full of the so-called Antonelli scandal. Few papers were without offensive and glaring headlines demonstrating the wickedness of the Cardinal and the corruption of Rome. Now when the disgraceful chameleon is finally hooted out of court, we can only find this three line item in an obscure corner and in invisible type: "The lawsuit brought by the self-styled daughter of the late Cardinal Antonelli to get possession of his property has been finally dismissed by the courts."—*Catholic Review.*

KNOW ALL men by these presents, that it is a dreadful thing for Presbyterian preachers—as it was for Cromwellian troopers—to take to themselves Catholic wives. Quite recently, a Rev. Mr. Ramsdell, of Washington, has had the audacity to commit this flagrant crime, but the spirits of Knox and of Calvin are abroad and the poor parson is getting well well-lapped for the *delictus* alliance. Meanwhile the congregation is going to smithereens. Eighty-seven members protest against the removal of the reverend gentleman, albeit he has a "Romanish" wife, while others rise up against him in wrathful rebellion. Parson Ramsdell manfully defended himself before the Presbytery of Washington, bravely admitting that his pretty wife "went to mass and to confession also"; whereupon Elder Drake reminded the parson that in his ordination vows he had denounced the pope as anti-christ, and declared that "no Presbyterian Minister has a moral right to marry a Catholic woman." At last accounts, however, Rev. Mr. Ramsdell with his fair "idolator" held the fort.—*Buffalo Union.*

MR. PARNELL has inaugurated the Land League in London in a speech not unworthy of an occasion from which may date, if not a social revolution, at least a considerable change. Mr. Parnell's strength is essentially moral. He does not hesitate to recant where he finds it necessary. He disdains not to copy when a good example is before him. One or two years ago, as he himself confesses before the commencement of the Land Movement, he had said that Irish politicians ought not to take into any account English public opinion because it was so difficult to reach. After explaining what he meant at that time, Mr. Parnell has now the courage to come forward and say that experience, the growth of the Irish Party case, and, amongst other things, the counsel of Mr. Michael Davitt, who also confessed that he had made a mistake in this matter, have taught him that one of his best roads to victory is through the English working classes, through the cultivation of opinion amongst them, by the aid of meetings and branches of the organization.—*Dublin Freeman.*

THERE is a publisher of a weekly story paper in this city, who occasionally does a little advertising of his publication. How much does he spend on it, excellent "patrons" of the Catholic press? Over sixty thousand dollars at one stroke. That is done more than once a year. One of his methods is to distribute the early chapters of an exciting story. To print these takes ten thousand words of paper and to distribute them costs about thirty thousand dollars. Judging from the titles of many of his stories his patrons are largely among the Irish. Now, all the Catholic papers in America combined could not spend sixty thousand dollars in advertising and it would do them little good if they could. Not that it might be profitably invested in Catholic literature, but because the ground is not as well tilled for the growth of good wheat and corn; weeds grow apace with tillage or culture and simply by seed sown hither and thither, after the manner of the story paper men. To any of our readers interested in the future generation, we suggest some attention to the question of the hour, Catholic and anti-Catholic reading, and we ask them to consider how it is that these publishers can profitably spend such sums.—*Catholic Review.*

Zion's Herald, a Methodist paper published in Boston, very truly says of the public school system that "it is a powerful disintegrating force in a Catholic population." And it adds, "An educated childhood, not prejudiced by dogma, is a very unmanageable element in the Roman Church." This Protestant testimony to the value of the public schools in making converts is corroborated by every-day occurrence. Methodists ought, however, to be observant. If they were, they would know that the public school system helps to disintegrate their sect, as well as to weaken the faith of a Catholic child. It is true that the whole influence of the present public school system is anti-Catholic. The text-books used are tinged with all the falsehoods that have floated down the stream of history since Wycliffe's time, and the most conscientious Catholic teacher can only illuminate the darkness in that semi-apologetic manner which hampers a man in a false position. It would be untrue to assert that the public school always changes a Catholic child into an open infidel. If the child be extraordinarily well-instructed and unusually strong-minded, he may develop a spirit of antagonism and combativeness,

and try to defend his religion against open assaults and burn with silent indignation against a thousand indirect insults. But this fire does not burn long. No child can long resist the influence of the intense materialism which pervades the schools. He becomes accustomed to conceal his religion—to regard it as a matter of no importance—an inherited prejudice—and this ends in that indifference which is becoming very common among Catholics "educated" in the public schools. Associates, literature—everything is against their faith, and they soon fall into the ranks of nominal Catholics, and finally into infidelity. *Zion's Herald* is right in saying that "the public school system is a powerful disintegrating force in a Catholic population." The other sentence, "an educated childhood not prejudiced by dogma, is a very unmanageable element in the Roman Church," is to be interpreted by its spirit rather than its letter. It seems to mean that children that can read and write and perhaps spell who are so free from "prejudice" as not to believe in anything, "are an unmanageable element in the Roman (Catholic) Church." But it seems plain that such children are little better than heathens and also plain that *Zion's Herald*, in advocating the public schools against Catholics, is only cutting off its nose to spite its face. Surely, the average Methodist—and the brilliant and humorous editor of *Zion's Herald* is more than the average Methodist—does not believe that the weekly singing of "I want to be an angel and sing the little sainted hymns" will counteract the dogmatic public school influence, in which that "prejudice of dogma," the Miraculous Birth of Our Lord, is never alluded to. *Zion's Herald* pretends to advocate Christianity, and it shows its faith by imploring the public to send their children to the "prejudiced" Mexican who will persist in venerating the "other God." At the same time, this "Christian" journal does its best to make little heathens at home by applauding a system which, at its best, tends to the destruction of the Catholic faith. The Catholic parent who imagines that "the public school is good enough for his children" think over the effect that an allusion to the Real Presence would have, if made in a public school. This belief, which is a vital part of the daily life of every Catholic, and dearer to him than his own life, would sound monstrous to "educated children," and the Catholic parent need not be surprised if his child blushed to give his adherence to such an "unreasonable" dogma. Are God, the Church, the Most Adorable Sacrament to be kept out of the daily life of our children? Are they to believe in them and think of them only on Sundays?—*Catholic Review.*

THE RELIGION OF GUSH.

"There came to me," said Mr. Beecher recently, "a member of my own church, the mother of a young woman, who said that her daughter had become fascinated with the Roman Catholic worship, and I wanted to unite with that Church." I said to her, "Tell your child to wait one year until her own mind and judgment are settled, and if at the end of that time she shall find that she is drawn nearer to God and to heaven through that Church, let her come to me and I will take her by the hand and carry her to the door." At the end of the year she was still anxious to enter that Church, and I set down and wrote a letter to an honored Catholic pastor of this city and said, "This lady has found greener pastures in your fields than in mine, and she has joined the Catholic Church, and is to-day a happy Christian girl in that communion."

This is all very liberal, and full of sweetness and light, and calculated to let people understand that one religion is as good as another—that does not make any difference what they believe, so that they are respectable and "feel happy." But, if the young person had expressed a desire to adopt the opinions of Joe Smith or had wanted to worship Joss or had yearned to enter the Mohammedan fold, could Mr. Beecher have so readily and so pleasantly been so complaisant? Having fraternized with the persecuted Hyacinthe and shaken hands with Ingersoll, Mr. Beecher now turns around and beams on the Catholic Church. It was amiable and quite pastoral for Mr. Beecher to lead the young woman into greener pastures, indeed the episode is touching and picturesque, and a little weeping by somebody is all that is needed to give the picture the true Plymouth tone. The honored Catholic pastor must have been rather astonished by Mr. Beecher's gushing letter, and no doubt Mr. Beecher, all around him a select circle and wept over this foreboding gleam of the millennium. If religion be a matter of opinion and "feeling happy," Christianity has no reason to exist, and many persons of Mr. Beecher's "rational" school are gradually coming to that belief. Mr. Beecher evidently believes that the young convert was "fascinated" by the worship of the Catholic Church as many of his congregation are fascinated by him—that with her it was a matter of feeling rather than faith—a sentiment rather than grace—hence all coming to that belief. Mr. Beecher evidently believes that the young convert was "fascinated" by the worship of the Catholic Church as many of his congregation are fascinated by him—that with her it was a matter of feeling rather than faith—a sentiment rather than grace—hence all coming to that belief. 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