

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, APRIL 1, 1881.

NO. 129

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.

ECCLESIASTICAL CALENDAR.

APRIL 1881.

Sunday, 3.—Passion Sunday. 2 Cl. Sermon. Double. Double.
Monday, 4.—St. Isidor, Bishop, Confessor and Martyr. Double.
Tuesday, 5.—St. Vincent, Confessor. Double.
Wednesday, 6.—St. Xystus 1, Pope and Martyr. Double.
Thursday, 7.—St. Celestine 1, Pope and Confessor. Double.
Friday, 8.—Feast of the Seven Doctors, B.V.M. Double Major.
Saturday, 9.—Of the same day, or as the 3rd.

CATHOLIC PRESS.

The Catholic Times states that Mr. Coventry Patmore, the poet, has given the sum of £5,000, in memory of his wife, towards the erection of a new Catholic church in the old part of Hastings.

ARCHBISHOP McCABE is shocked at Mr. Parnell's employing the services of Rochefort in the cause of Ireland. Well, Rochefort has done a great deal of evil in his day, and if Mr. Parnell succeeds in enlisting him in the cause of Ireland, he will have made him do one good act, for which the prayers of the Irish people will ascend to heaven, and perhaps obtain his conversion.—Western Despatch.

EARTH trembled and the sun was darkened; but under that Cross Mary stood alone, firm and recollected, while the great noonday sacrifice was offered, and her Son lung a willing victim between heaven and earth, till His life-blood ebbed away. Jesus was her very life, her Creator and her Child, the one object of her worship and love; but she would not hold back one drop of His Blood, which was the price of the salvation of men.

"Why do we suffer the enemies of religion always to speak," characteristically exclaims a French journal, "when it is so easy to close their mouths by answering them? Eh! They say that the French clergy are wanting in patriotism. Is it so? Not so fast, we may well say to them: do you know how many honors were bestowed upon the clergy of France by the Republic from Sept. 4th, 1870, to Dec. 31st, 1871? Seventy-two crosses of officer of the Legion of Honor, fifty-six of chevalier, and two military medals!"

REVIVALISTS are in vogue in Brooklyn just now. Mr. Beecher has his and the Rev. De Witt Talnage has his. The latter, having earnest and much practice in cynicism, has the most roaring revival. Revivalism has, for some reason or other, ceased to attract even the most emotional Protestants. Joseph Murphy, with the most terrible example of intemperance on record could not raise a good old howling revival, and even Moody and Sankey have lost their "drawing" power. Ingersollism is more fashionable than revivalism, hence the Brooklyn revivalists do not raise the crowd of former years.—Freeman's Journal.

The late Senator Carpenter of Wisconsin explained why he liked Irishmen. While trudging along a hot, dusty road in Vermont weary and footsore, he gave out and was compelled to sit down upon a boarder by the roadside. He was hot and dry, but with astute heart; yet his journey was a long one, and he was almost discouraged. Several times he was refused a "lift" by the drivers of passing vehicles. Finally a loud, cheery voice invited him from his meditation, and a friendly Irishman took him into his wagon and drove him to his destination. "Never since that day," said the speaker, "I have had a warmer corner in my heart for an Irishman."

CHARLES, the great English author, died on the 9th of February. His admirers would do well, in this grave crisis, to remember his judgment of England's dealing with Ireland: "We English pay even now the bitter smart of long centuries of injustice to our neighbor Ireland. Injustice, doubt it not, abundant, or Ireland would not be miserable. The earth is good, bountifully sends forth food and increase, if man's unwisdom did not intervene and forbid. . . . Violent men there have been, and merciful, unjust rulers and just, conflicting in a great extent of violence these five wild centuries; and the violent and unjust have carried it—and we have come to this. England is guilty towards Ireland, and reaps at last, in full measure, fruit of fifteen generations of wrong-doing."

MUCH sympathy has been wasted on the dead Czar and on the Nihilists. The Czar's life was one of open scandal. In fact, in one theory—that the marriage tie is as well abrogated—as he was Nihilistic as the most extreme Nihilist; his people, if they have not gained much, have lost nothing by his death. As for the Nihilists—the effluvia arising from a

rotting civilization or semi-civilization—they deserve no better fate than the Things of India. To satisfy their demands would be to reduce the world to chaos. They are the creatures of Russian despotism and of modern negation of God. Without hope, without fear, they can only see the logic of force and apply it, in order to grasp those material things which seem to them alone worth living for.—New York Freeman's Journal.

The Aurora, referring to the visit of Mr. Parnell to Paris and to his interviews with the French Communist chiefs, remarks that, "according to what Mr. Parnell has himself said, the scope of the agitator, made manifest to the French Communists, is solely that of using constitutional and legal means, and should be a pessimist to believe that Parnell wishes to separate himself from his cause now after laboring so much for it. We say separate himself from it, because the slightest sign of illegality and of violence in the movement would be prevented by the clergy and Catholics of all Ireland, which has always been faithful to its pastors with an affection and constancy consecrated by centuries of common suffering and of common slavery."

Good news for Protestant souls. The authorities of the Oxford and Cambridge University Presses announce that the publication of the Revised Version of the New Testament will take place about the middle of May, and the Archbishop of Canterbury has moved, or is to move, for a commission of inquiry into the constitution and working of the ecclesiastical courts. This is consoling. It is, however, to be hoped that the Bible has been revised sufficiently this time to be agreeable to all forms of Protestant belief, and that no further alterations will become necessary, for, at all events, this generation. If the commission of inquiry were honestly carried out much good might result, but as it will probably be conducted by those interested in the preservation of Protestantism, very little genuine information on the subject can be expected. We, nevertheless, have to congratulate our Protestant fellow-countrymen on the fact that they will soon have a brand new Bible that ought to give them all-round satisfaction for, at least, some time to come.—London Univers.

"Get hold of a boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that, at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and yon, upon the sea, in spite of adverse winds or current. That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on that heart, you can pilot him whither you will. Never doubt that he has a heart. Bad and willful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at that heart, get hold of that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindnesses to his mother or sister, or even his pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him to some little service of trust for you; love him; love him practically. Any way and every way rule him through his heart."

The troubles of Ireland are numerous, and the remedies suggested more numerous still. Among the endless variety of suggestions offered on all sides, the one volunteered by Dr. Snyder on Sunday last, strikes us as thorough and convincing. He says, Ireland must think less of her religion, and more of her temporal prosperity. So long as she prizes a good article of faith more than a good article of potatoes, she will suffer and be oppressed. For three hundred years the theologians of the Catholic Church have labored to bring science and faith into harmony; and for the same period of time Protestant preachers have toiled to reconcile the temporal with the eternal. The former have written books; the latter have been making money. The Protestant mind has never yet reconciled itself to that view of religion which requires a man to suffer anything for it. It has never shown any of the martyr spirit of the early Christians. Articles of faith never stood a moment between a Protestant and his prosperity. He accepts in its fullest the principle that he serves his God best who serves himself best. To him suffering for the faith sounds like suffering for the rotundity of the earth or the transit of Venus. To the average Protestant intellect an article of faith is an assertion about which it is healthy to differ and silly to quarrel. Herein lies the essential difference between Catholicism and Protestantism. The one is supernatural in its ends and nature; the other is of the earth, earthy.—St. Louis Watchman.

A ZEALOUS priest sends us a report of an atrocious murder of a child by a young French ruffian, who, in his confession, states that having stolen 200 francs from his employer he squandered it in dissipation. Then, being without resources, "I saw everything red," and he forthwith proceeded to murder the child in a fear-

fully brutal way, which we shall not describe. What led him to this crime? His confession explains: "I have read many novels, and in one of them I have found the description of a crime such as I have now performed." It is a curious craze which possesses and punishes people who expose themselves to the danger of familiarity with crime. No wonder that our reverend correspondent adds to this report the suggestive comment, "Parents beware!"—Catholic Review.

It is truly said that a liar should have a good memory. Mr. Froude has found out the wisdom of this saying, for he is a bundle of inconsistencies. Some years ago he published an article in Fraser's Magazine in which the following passage occurs: "I have been accused of having nothing practical to propose for Ireland. I want something extremely practical: I want to see the peasants taken from under the power of their landlords and made amenable to no authority but the law. It would not be difficult to define for what offence a tenant might legally be deprived of his holding. He ought not to be dependent on the caprice of any individual man. If Father Burke and his friends will help in that way, instead of agitating for a separation from England, I would sooner find myself working with him than against him." If Mr. Froude were earnest in his suggestions he would become an out-and-out Land Leaguer and join Mr. Parnell. He is no such thing, though. He is what Father Burke designated him, a fraud and a compound of lying eccentricities.—N. Y. Tablet.

"In the long ago," says the Lake Shore Visitor, of Erie, Pa., "it was thought that ambition should be made of stern stuff—that the man who was ambitious should be a man possessing distinguishing qualities and exceptional among his fellow men. The people of the olden time rated a man only by the means used to attain an end. Now the man is looked upon as right and bright when the object aimed at is attained, no matter at what moral cost. The ambitious man of to-day need not have any qualification to distinguish himself. Let him be the son of a poor man, and let him lead to success will be marked out by himself. The wire-puller and underhand worker of modern times is a man ambitious to obtain an end, but by no means particular as to the means used to attain it. We find many both young and old, the former just entering into life, making a sacrifice for position and name, that in early days would be looked upon as disgraceful—the latter having sold, as it were, for a worldly gain that which in better and more honest days was regarded as beyond price. It is nothing new now for a man to sell his position, and to offer others; not is it any longer to be done at nationally and disown the father and mother to whom under God they owe existence. It is nothing strange to see friends ignored and the days of poverty and scenes of hard and honest toil entirely obliterated from the memory of the office holder. The man of position and name, change came when the wealth was secured, or rather when the important position made the hoped for changes in circumstances. Catholics have been known to marry into Protestant families to secure situations or a means of high-toned livelihood, and to see the sacrifice made for nothing short of denial of Faith and a renunciation of their religion. Any one who has any idea of what may be looked for hereafter, can easily see how dearly has been purchased the few short years of cheer and pleasure. To enjoy anything purchased at such a price may be a kind of way to be possible, but a change of scene and a life at an end, and of continued excitement must be lived, in order to stifle the voice of conscience. An inordinate desire to be a high-toned social ornament often costs considerable, and the sacrifice so frequently made is a foolish one, but ambition is dangerous, and the man of position and name is not very often a man of the mind."

"The only force," says the Dublin Freeman, "that can defeat the Irish people is itself. The country says to its sons, 'This, above all, to your own selves be true.' It would be impossible to point out the true path with more force than it is indicated by the Bishops, and it is confident that our people will obey their counsels, clinging to all that is true and wise, avoiding all that is wrong and dangerous."

"The only force that can defeat the Irish people is itself." These are words that should be remembered by every Irishman at this hour pregnant with victory or defeat for the Irish people will it. Mr. Parnell has partially undone the great work which owes so much to him by exciting a spirit of antagonism in the breasts of Catholic Irishmen that leads to opposition. It is difficult to see how he can regain the hold he has lost, but it is quite as difficult to see who, among all the laymen that were so prompt to point out Mr. Parnell's mistakes, could assume the leadership of the agitation and secure the unshaken allegiance of the Irish people as he has done. Men are ready to leap into Mr. Parnell's saddle the moment that he shall leave it; but what guarantee has Ireland that they will not ride to the devil? A Catholic at the head of the Land League would not have made the grave mistakes that Mr. Parnell has made, but when the opportunity came, there was no Catholic on whom the mantle of O'Connell had fallen. The Irish people should remember that, in spite of what Mr. Parnell has done for the Irish cause, he is not to be followed right or wrong. His impetuous allusion to anti-Irish influence in Rome has been resented promptly by Irishmen who were with him heart and soul until he gave color to the suspicions to

which his courting of that great literary genius, but racy political weather-cock, Victor Hugo, and his hob-nobbing with Rochefort, had given rise. Mr. O'Kelly claims, as Mr. Parnell claimed, that the visit of the Irish leaders to Paris was only to secure sympathy for the cause of Ireland, but, while we have been waiting to give them the benefit of every doubt, we cannot help seeing that the sympathy they sought was not the most to be desired, even from the point of view of expediency. Representing as these leaders did a party largely composed of Catholics, it is a remarkable fact that they did not call on Cardinal Guibart until they had made a bid for the disgusting "cash" of Rochefort and others of his ilk. If the Irish people are so heartless and ungrateful as to permit the repetition of success and insult to their venerable Archbishop and a sharp and stinging rebuke, the world may indeed conclude that the blessing of St. Patrick has passed from them.—N. Y. Freeman's Journal.

His Eminence Cardinal Newman, completed his eightieth year on Monday, February 21, and the Catholic world at large will rejoice to know that so distinguished a priest and scholar is still in the enjoyment of good health, and all those wonderful mental faculties which have made him the greatest, intellectually, of contemporary Englishmen. It is nearly thirty-six years since he seeded from the bosom of the venerable mother of Christianity, in whose cause his profoundest knowledge and richest genius have been freely drawn upon. His countrymen, without distinction, will rejoice that Providence has spared a life so useful and exemplary, and Catholics will pray that the end may yet be far off. Nowhere, we are sure, was gladness more sincere and single-hearted than in England, and amongst the children of Ireland all the world over. No one loves Ireland more than the illustrious Oratorian, as his own words bear witness; Green Erin is a land ancient and yet young; ancient in her Christianity, young in her hopes for the future; a nation which received grace before yet the Saxon had set his foot upon the soil of England, and which has never suffered the flame to be extinguished in her heart, a church which comprises within her historic period the birth and fall of Canterbury and York, which Augustine and Paulinus found at their coming, and which Pole and Fisher left behind them. There are sentiments which well up from a heart as large and generous as the great brain that fashioned the graceful expression of them. It is one of the glories of the church, rich as she is in glories, to number the venerable and scholarly Cardinal Newman amongst her sons.

The London correspondent of the N. Y. World, telling the story of the gunpowder found beneath the Mansion House, London, hints that it was "a job" of the London Police. He says: "The story as told by the police authorities is doubtless true as far as it goes, but the impression among those who know something of the inner workings of the force is that the police themselves 'put up the job.' The public is nervous, and these frequent discoveries of mysterious powder packages lead to a demand for extra detectives, who are drafted out of the regular force. It is much pleasanter to walk about in plain clothes with extra pay than to trudge in uniform on a monotonous beat. Moreover, the leaders of these 'infernal machines' are always handsomely rewarded out of the gratuity fund, and put down for early promotion. This is not saying much for the honesty of the police; but the city force is no better than the metropolitan force which produced Inspectors Dresouche, Palmer and Moskaleff [convinced three years ago of being in league with a gang of swindlers]. The discovery has had the desired effect upon the authorities.—Pict.

The violent deaths of rulers during the last thirty years form a startling list. They begin with the Duke of Parma, Ferdinand Charles III, who was mortally stabbed by an unknown man in March, 1844, dying a day later. In April, 1845, President Lincoln was murdered by John W. Booth. In June, 1848, Prince Michael of Serbia was assassinated. In 1870, Gen. Prim, who occupied so controlling an influence in Spain that he may well be included in the list, was killed in Madrid. In 1872, the Governor-General of India, Lord Mayo, was assassinated. In 1871, Gen. Melgarrido, Dictator of Bolivia, and in 1872, President Balta of Peru were murdered, while the same fate, in August, 1875, befell President Moreno of Ecuador, at Quito. Shortly after, in 1877, President Gill of Paraguay perished. Prince Krupotkin, Governor of Kharkoff, was assassinated in 1879, and now the Czar of Russia is added to the catalogue. Many more names, including those of

rulers of England, France, Prussia, Austria, Spain, Germany, Italy, Greece, Egypt and Japan, would have to be added, were the unsuccessful attempts at assassination in the last thirty years to be also enumerated.—Catholic American.

SINCE the inception of the Land League movement in Ireland, not an American of prominence has raised his voice in favor of the suffering Irish people. The work of sympathy and aid on this side of the Atlantic has been done alone by Irishmen and Irishmen's sons. It is now time for some of these prominent Americans to come forward and assert themselves. Thirty-six years ago Frederick Douglass, now Marshal of the District of Columbia, writing from Dublin, as a fugitive slave, to William Lloyd Garrison, used the following words: "I can truly say I have spent some of the happiest moments of my life since landing in this country. I live a new life. My shackles have fallen from me. The warm and generous co-operation by the friends of my despised race, the prompt and liberal aid of the press, the glorious enthusiasm with which thousands have flocked to bear the cruel wrongs of my downtrodden and long enslaved fellow-countrymen portrayed; the deep sympathy for the slave and the strong abhorrence of the slaveholder everywhere evinced; the spirit of freedom that seems to animate all with whom I come in contact, and the entire absence of everything that looked like prejudice against me on account of the color of my skin, contrasted so strongly with my long and bitter experience that I look with wonder and amazement on the transition. I am covered with the soft gray fog of the Emerald Isle. I breathe, and lo, the chattel becomes a man. I gaze around in vain for one who will question my equal humanity, claim me as his slave or offer me an insult. Thank Heaven for the respite I now enjoy." No man in this broad land to-day knows better what the whip and scourge of slavery and oppression are than Frederick Douglass. It is now high time for him to say a kind word for the people who thirty-six years ago took him, a fugitive slave, to their bosom, and warmed him in his adversity. Step forward, Mr. Douglass, and let us hear from you.—Catholic Herald.

THE LIES of the cable are so notorious that it is hardly worth while to put a mark on any of them. A couple of weeks ago the man at the English end of the cable reported Mr. Dillon as having said, in reply to Sir Vernon Harcourt, that Irish farmers should keep arms to shoot landlords. The hot words, the cable man said, were generally deprecated, but he made his report in such a way as to suggest that Mr. Dillon approved the wildest kind of violence. It seems, however, that Mr. Dillon did not use the words at all. What he said was an entirely different thing. Harcourt had declared that Dillon advocated assassination, a statement that was in itself a downright falsehood. The latter retorted warmly, but not in the way the cable reported. According to a London letter, what he said was that "if he were an Irish farmer, and a party of men came to evict him and his family, he would decidedly shoot as many of those men as he could." He did not say or imply that men should have arms to shoot landlords. The report by cable was simply a malicious falsehood, as most reports about Ireland or Irishmen are pretty sure to be. If Mr. Dillon spoke with a little more warmth than wisdom might commend, his provocation should not be overlooked. The insolent sneers of the Home Secretary would have excited even a cooler man than he. But the difference between what he actually said and what the lying cable reported him as saying is so great that the two can hardly be connected. I give a fair idea of how far England always stands from the line of truth when dealing with an Irish matter.—Pict.

It is a fact that Lord Melbourne declared on March 18, 1831, that all the witnesses, Catholic and Protestant, magistrates and others, who were examined before various select committees with reference to Ireland, had, with one voice, ascribed the disturbed state of the country to the manifest injury of both. Yet the government, instead of striking at the root of the disease, persisted in the application of local remedies, which created a great deal of irritation and did no good.

COMING TO TERMS.

London, March 27.—It is said the Government has come to an understanding with the Parnell party, who have given up the further intention of assisting the Conservatives in contested elections. It is stated that overtures of peace were made from the Treasury benches. During Easter recess Parnell and other Irish members will address a series of meetings in English towns and in Ireland, on the necessity of modifying existing Parliamentary relations between England and Ireland.

It is rumored on good authority that the Government Land Bill will not offer Irish tenants fixity of tenure, though it will afford increased stability of tenure, and contain clauses increasing the fine payable by landlords adjudged guilty of arbitrary eviction. Courts of arbitration will be established, with power to decide a fair rent when disputes arise. The right of free sale will be given to tenants, subject to reasonable objection of the landlord to the incoming tenant. Landlords, however, will be obliged to prove to the satisfaction of the Court that their objections to the incoming tenant are reasonable. Facilities will be given to tenants to become purchasers of their holdings. Provision will be made for compulsory sale of large tracts of waste land, which will be divided into small farms and sold on favorable terms to tenants.

The World's London correspondent says that the English Land Reformers are not inclined to work with Parnell, as his English Land League will not take root in the country. Parnell goes further than the English agricultural classes. He demands the purchase of land by the Government and its distribution among the peasant proprietors, thus completely wiping out landlords. Such a proposal would not receive a single English Radical vote in the Commons.

SOUTH AFRICA.

General Roberts and General Newdegate are both to be recalled from South Africa at once. The government has despatched to General Wood a message conveying their high sense of the services he has rendered in bringing about peace.

The British consulates at Pretoria, to and March, are so killed and wounded. The Garrison has been beleaguered 75 days.

Trustworthy information just received here from Swaziland describes the intensely hostile attitude of the Boers there to the British. The natives were kept in a state of terror and severely punished if they ventured to doubt the doctrine of the Boers of disaster to the English. The Swazies and Zulus are both loyal, but are eagerly expecting the restoration of British authority in the Transvaal, and their disfavor at the English submission will be profound.

A fight of six hours duration took place at Boleka, in Basutoland. The result was not decisive. Col. Carrington and several others of the British were severely wounded.

The World's London special says that the feeling of humiliation over the inglorious result of the struggle with the Boers has been aggravated by the news of the Boers' demand for an indemnity for the loss and injury inflicted on them. The Boer leaders claim, and the British Government, by its course practically admit, that the war was forced on them. It is difficult to see how the Boers can refuse to entertain their demands. Experienced impartial judges believe that the Boer business will involve the compulsory retirement of England from the whole of South Africa before very long. Many anticipate the early renewal of war.

WHAT IS SAID OF THE RECORD.

Hamilton, March 18th, 1881.
SIR.—Enclosed you will find subscription for last year for the CATHOLIC RECORD. I am well pleased with your paper and I wish you every success.
Yours truly,
JAMES TRINING.

Bonville, March 20th, 1881.
To Thomas Coffey, Esq., DEAR SIR.—You will find enclosed in this note my subscription for RECORD. I am much pleased with your valuable paper.
Yours sincerely,
JAMES LEVETT.

Braintree, Ont., March 20th, 1881.
THOMAS COFFEY, Esq., DEAR SIR.—The enclosed amount is my subscription to your most interesting and Catholic paper. I wish you every success.
Yours sincerely,
JOHN W. HANCOCK, BISHOP OF SUDBURY.

DRESDEN.—As will be seen by advertisement in another column, Messrs. Woolverton and Davis have entered into partnership in this profession. Mr. Woolverton has had a practice of thirteen years and Mr. Davis is a young man who has also had considerable experience. We feel sure those who require their services will be treated in a most gentlemanly and skillful manner.

It is not the number of facts he knows but how much of a fact he himself that proves the man.