

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, SEPT. 3, 1880.

NO. 99

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most durable
texture ever shown.
Our Cutting and Tailoring is
unequaled in the city.
N. WILSON & CO.

ECCLIASTICAL CALENDAR.

SEPTEMBER, 1880.
Sunday, 5—Sixteenth after Pentecost. Of the
Sunday.
Monday, 6—St. Mary de Pazzi, Virgin. *Double.*
Tuesday, 7—St. Francis Carac, Confessor.
Double.
Wednesday, 8—Nativity of the Blessed Virgin
Mary. *Double 2^o.*
Thursday, 9—St. Sergius, Pope and Confessor.
Double.
Friday, 10—St. Hilary, Pope and Confessor.
Double.
Saturday, 11—St. Nicholas of Tolentinn, Con-
fessor. *Double.*

Written for the Record.

"Benediction."

I stood, as the daylight faded,
By a convent chapel fair,
While the thunder tones of the organ
Came pealing on the air.
The roll of the "Tantum Ergo"
Through woodland shadows moaned,
And it spoke to a heart grown weary,
And a spirit that burden'd, groaned.
It told of days of sadness,
And hours of darkling gloom,
Of doubts that hid the sunshine,
And blackened even the tomb.
That drove all hope of heaven,
Of God, and life, and bliss,
With spirit, saint and saviour,
Adown the dark abyss.
It told of ancient ages,
Of those who loved and died,
Who fearless, fought the battle,
Against passions' surging tide.
Of those who, earth forsaking,
With all life's pomp and care,
Kneel now, at "Benediction,"
And breathe the holy prayer.
And a sweet, soft calm stole o'er me,
A gentle spirit sighed,
As my Angel guardian whispered,
"Have done with doubt and pride."
The Guest upon yon Altar,
Doth humbly deign to lie,
For Holy Church hath suffered,
That death might slay His might die.
I heard the voice, and fearful
Lest doubts intrude again,
My prayer rose toward the altar,
And the organ pealed—*Ang.*
J. E. JONES.

THE CATHOLIC PRESS.

MIRACULOUS cures effected at
Knock are daily reported. Why
do not the "advanced thinkers" and
theorists stop such nonsense and
prove to the world that the virtue is
really in imagination and the little
mortar taken from the chapel. Some
enterprising Yankee might do well
to look after this.—*Catholic Columbian.*

MANY men before going on a jour-
ney take precaution to insure their
lives against accident, but few insure
their Eternal life by reconciling
themselves with God. The loss, in
the first case, would be a temporal one,
and, in the last case an eternal one.
Which shall a man take care of, his
body or his soul?—*Catholic Columbian.*

It is refreshing to find even one
Irish lord speaking honestly on an
Irish question. In a recent debate
in the House of Lords, the Marquis
of Waterford said that emigration
was a very popular remedy in their
lordship's house. It might be useful,
but "as at present carried out, it was
the greatest injury to the country,
because it was the young, the sturdy,
the active, and the energetic who
were going, while the old, the feeble
and the useless, with the children,
were left behind." But, of course,
their lordships did not want to be
told anything of that sort.—*Boston Pilot.*

We hear that Father Scully is
making a raid on "bangs." This
mode of "banging" the hair by cut-
ting it and clipping it, and sticking
it down with soap or cosmetic, or
something else, is known as the
"lunatic" or "donkey fringe." Those
"many strange women," by whom
Solomon's heart was turned away
from God—the daughters of Pharaoh,
and women of Moab, and of Ammon
and of Edom and of Sidon and of the
Hittites—practiced "banging" to a
great extent. Whenever we see a
woman so bedizened, we think of
Jezebel, who "painted her face and
looked out of the window."—*Catholic Telegraph.*

On Monday last the men and
women at Asbury Grove Camp-meet-
ing staid up all night singing and
otherwise indulging in "religion."
They wrestled with Satan and sin.

"Sometimes," writes a correspon-
dent of a daily paper here, "Satan
temporarily got the upper hand by
tempting a few of the brethren and
sisters to wander from the tabernacle
through the cool, dark woods which
stretch away on every side." Do we
not say that camp-meetings were
good places to keep away from?—
Baltimore Mirror.

PEACE to the ashes of Adelaide
Neilson! She has left with us beau-
tiful memories of her art-life. She
will live in our mind's eye as Imogen,
Viola, Isabella, Juliet, Rosalind,
Pauline. Her tender and exquisite
nature became transformed in these
marvellous representations, and her
reward is the highest that humanity
can receive—love while she lived,
true sorrow above her grave. No
one who saw her in the lovely char-
acters she chose as her own can ever
see them presented by another with-
out a heart-reach back for the grace
and tenderness of Adelaide Neilson.
May the birds sing sweetly over her
grave.—*Pilot.*

MR. SULLIVAN'S speech in the
House of Commons, protesting
against the admission of Mr. Brad-
laugh, has gained for him many
friends and admirers outside the
sacred precincts of Westminster. It
was a masterpiece of rhetoric and
invective combined, and it certainly
created an enthusiasm and atten-
tion which is rarely seen among the
members of the House. Even the
strangers in the gallery were affected
by it, and were guilty of a breach of
etiquette in cheering. It is said that
Canon Farrer who was "a stranger" in
the House at the time, lost his reverend
dignity and stood up and clapped
and cheered like the most boisterous
and easily pleased representative of
the people.—*Traveller's Journal.*

ONE of the effects of Godless educa-
tion is to develop a mean spirit of
envy instead of the salutary emula-
tion which relies for success on in-
dustry and honesty. The very mo-
ment a man achieves success there's
somebody at hand to tell how poor,
how obscure, how "no account" he
used to be, and to express wonder
and astonishment that he should ever
have "amounted to anything." The
fact that he has amounted something,
that he has proved himself a success,
seems to make some of his aquain-
tances feel that they have been
robbed in a manner, and that by so
much as he has risen above them in
position or influence, by so much
they are dwarfed.—*Catholic Herald.*

THE Poor Law Guardians of the
South Dublin Union have lately ap-
pointed a sub-committee to examine
and report on the subject of the ad-
mission of nuns to be nurses in the
poor law infirmaries in Ireland. These
gentlemen—some of them
Protestants—have visited many of
the workhouses in Ireland, in which
nuns have been admitted to do a
great and noble work of charity to
the poor, and, so far as they have as-
yet examined, they report that
wherever the nuns have been ad-
mitted the greatest blessings have re-
sulted. There can be no more
precious boon to the sick poor than
thus to give them at the same time
spiritual consolation and the mitiga-
tion of their bodily sufferings.—*Lon-
don Universe.*

SCARCELY a day passes that we do
not see from our windows a mourn-
ful procession wending its way to one
of the cemeteries, following the re-
mains of an individual, who filled, in
life, some responsible position, and
for whose decease a heartfelt sor-
row is experienced by those who
loved him. As the cortege moves
along through the busy scenes of the
streets, few there are who think that
they will one day go the same road.
Men pass by heedlessly, and re-
gard the consequences of death as
only something occurring in the
ordinary course of nature, with
nothing supernatural about it, with
nothing to hope for beyond. "Think
of thy last end and thou shalt never
sin." Think of the funeral pro-
cession accompanying a fellow to the
grave—the end of all—and you shall
see the folly of the world's maxims.
—*Catholic Columbian.*

It will be many a long day before
the spectre of the wandering Jesuit
will be exorcized by the rulers of

France. It was an easy enough
thing to turn the Jesuits out of their
houses, but it is not quite so easy to
get rid of them altogether. Even if
the packed Court which is to meet
next November should whitewash
the government, there will yet re-
main the popular feeling that a great
and wanton injustice has been com-
mitted which calls for redress. In
the meantime, however, the existing
courts of France go on delivering
judgments one by one in favor of the
persecuted. Last Saturday the Civil
Court of Bordeaux was asked to
order that the prefect of the Gironde
should be made to give up the Jesu-
its' house which he had occupied by
his emissaries. When the time
came the Jesuits withdrew their
petition, and their enemies already
exulted; but their joy did not last
long, for it appeared that the prefect
had given an undertaking to restore
the house to them, and more they
did not want.—*London Universe.*

WE all still hear, every now and
then, a good deal of rubbish about
this being an Anglo-Saxon country,
and Americans are Anglo-Saxon
people. If it were even partly true,
it might be let pass, though the
snobbishness of it is rather irritating.
But it is so flagrantly untrue, that it
challenges very prompt and positive
denial. This is not an Anglo-Saxon
country. Americans are not an
Anglo-Saxon people. Those who
talk about the one or the other being
Anglo-Saxons, talk what is little
better than balderdash. This is an
American country and Americans are
an American people, and neither
country nor people can be made
anything else by the flunkies.—
Pilot.

In his Cyclopaedia of Biblical Lit-
erature, Dr. McClintock has some
thing to say about the revival of
Catholicism in England. The hopes
awakened by the restoration of the
Catholic hierarchy in 1850, were, he
says, greatly strengthened by a
movement toward Catholicism in the
Established Church. Among those
who finally "went over to Rome,"
with Dr. Newman, were "many
men of great reputation, influence
and wealth." The number of Angli-
can clergymen, members of the no-
bility, and literary persons who, since
the beginning of the Oxford move-
ment, have joined the Catholic
Church, is estimated by Dr. McClin-
tock at over 1,000. He also speaks
of the growth of the Church in the
United States, saying that the Catho-
lic population has increased much
more rapidly than the total popula-
tion of the country. In 1776 the
Catholics were about one-hundredth
and twentieth of the whole, and in
1876 they were one-sixth. As Dr.
McClintock is decidedly anti-Catholic
in his feelings, no one is likely to
accuse him of giving Catholics more
than their due share of credit even
for an increase of numbers.—*Pilot.*

ONE of the most beautiful features
of the Catholic Church is the deep
love its members entertain for their
pastors and the devotion of the lat-
ter to their flock, even under the
severest trials and tribulations. It
is the purest example of the fulfill-
ment of the divine injunction, "Love
ye one another," to be found in this
selfish world. If the Irish are more
devoted to their clergy than persons
of other nationalities, it is not be-
cause the faith is warmer in their
hearts, but because they recollect
how the good, faithful Irish priest
has been their guide and friend in
the past, and has, in real times,
shared their persecutions and has
freely sacrificed his life for faith and
fatherland. The scene we witnessed
last Wednesday night at Father
O'Farrell's residence recalled all this
to our mind. There stood the good
priest, with joy in his heart and tears
of gratitude in his eyes, and the re-
presentative men of his parish, with
around him to pay homage to his
worth as a man, to his zeal as a
minister of God, and to his sterling
patriotism as an Irishman.—*New
York Tablet.*

VERY touching was that act of
Bishop Watterson, when he stopped
to give a special Benediction to the
good mother who gave his infant
mind its first direction toward heaven.
In the records made of that great
Cardinal whom the entire Church, in
all continents, still mourns, Cardinal

Pie, whose genius, and learning, and
devoted piety, made his writings, in
some strange way, precursors of Acts
afterwards accomplished by Pope
Pius IX., and by Pope Leo XIII.—it
is exceedingly beautiful to notice
how, all his life, he acted as a child
towards his mother—who must have
been a wonderfully good woman.
Oh, Mothers! Mothers of little boys!
Think of the great charges you have!
Of the great glory it may be yours
to win! It is not of your calling to
be heard in the street; or to talk in
the forum. Females who attempt this,
excite the contempt, and aversion, of
the wise. But it is your privilege, a
privilege unshared by others, to
mould the hearts and minds of those
that will govern the world. *Mattres
florum latantes.* Oh, Mothers!
Seek the strength of Our Lord, and
of His Blessed Mother; that ye may
make strong the sons that God has
given you! It will not be in vain.
—*N. Y. Freeman's Journal.*

THE intelligent foreigner on his
arrival in this country, is—if he be
of a bibulous disposition—generally
struck—"boulverse," as a startled
Frenchman calls it in the *Figaro*—
by the bold and amazing combina-
tions of our indigenous "mixed
drinks." He soon discovers, how-
ever, that these combinations are
only symbolical for other American
attempts to mix incompatible ele-
ments. The camp-meeting, for in-
stance, is a bolder combination than
any Congressman in the midst of a
protracted session, ever dreamed of
"creating" to cool his heated brain.
Picnics and revivals are different
things—very different things, be-
cause a revival is supposed to con-
tain the religious element, and it is
certain that nobody supposes there
is anything religious about a picnic.
It was reserved for the Methodists
to invent a villegiatura that should
unite Bibles and deeds for real estate,
piety and peanuts, hymn-books and
the new novels, spiritual quotations
and the latest scandal, love feasts
and love-making—in which emo-
tional "religion" and sensuous en-
joyment are skillfully mingled—
through which the sinner, like the
historical Tipperary pig, may be
driven to hell with the consciousness
that he is going to heaven.—*Catholic
Review.*

ROMAN law, which is the basis of
the jurisprudence of almost every
civilized country, might be studied
with advantage by those opposed to
the reform in the laws relating to
land, for from its careful provisions
in protection of the tenant against
accidental damage our legislators
might learn that protecting the ten-
ants does not necessarily mean
plundering the landlord. Mr. W. A.
Hunter, Professor of Jurisprudence
in University College, an excellent
authority on Roman law, writing on
Mr. Shaw-Lefevre's speech on the
Irish Disturbance Bill, says in re-
gard to Roman law: "The general
principle laid down was that when
serious damages were done to the
crops through unforeseen and unpre-
ventable causes, the loss fell on the
landlord, and he was bound to remit
the whole rent. Such causes were
inundations, tempests, wind or rain,
also unusual depredations of locusts,
jackdaws, starlings, and, in addition,
the blight. The same rule applied
if damage was done by an earth-
quake. The rule was subject to two
exceptions. The landlord was not
bound to remit the rent if in the
years of the tenancy preceding the
disastrous year there had been ex-
ceptionally favorable crops. Again,
if he did remit the rent, and excep-
tionally favorable seasons fol-
lowed, he was entitled to go back
upon the year of remission and de-
mand the rent for that year.—*Lon-
don Universe.*

PEOPLE no longer look on divorce
with the abhorrence of Christians who
admit the institution of the Sacrament
of Matrimony by Jesus Christ.
The people of the United States,
alone of all people in the world,
seem to have committed themselves
to the experiment of a government
without religion. In this they have
gone even further than the ancient
pagan peoples. For they did recog-
nize religion as the basis of morals
and civil order, though their re-
ligions were those of superstition
and falsehood. The results of this
experiment are showing themselves
on every side. Yet, instead of
awaking the people of the United

States to a sense of the terrible mis-
take they have made, they appear
only to confirm them in their error.
As regards the immediate subject
with which we started, the facility
of divorce, surely if legislators and
statesmen and those who shape and
direct the public mind in the United
States would examine the matter
closely, they could not fail to find
the cause of the increase of crime
growing out of conjugal infidelity,
the suicides, murders, *crim. con.* cases,
&c., &c., which constantly fill the re-
portorial columns of our newspapers,
in the general denial by the non-
Catholic population of the United
States, and by legislatures and courts,
of the divine sanctions and perpetual
obligation of the marriage relation.
—*N. Y. Catholic Herald.*

OCEAN GROVE camp-meeting claims
to have reaped a great harvest of
souls this year. Holiness, sanctifica-
tion, and experience meetings have
been in full blast; love feasts and
twilight services have filled the
"harvest of souls," in bathing dresses,
with spiritual unction. The camp-
meeting authorities have been forced
to placard the beach with warnings
against the wearing of immodest
dresses or the assumption of attitudes
that might be considered improper
elsewhere. Some of the sisters, too,
have been troubled in mind regard-
ing the presence of certain demijohns
on the grounds, and one female up-
holder of the camp-meeting cause is
reported to have made the amazing
assertion that a recent gospel temper-
ance meeting that every cottage on
the grounds contained a hidden re-
ceptacle for whiskey. Secular tunes
have been heard coming from the
hotel, and the whole police force was
recently called forth to subdue a
ruffian who persisted in whistling an
impious melody set to the words of
"a ribald publication known as
Mother Goose." And, worse than
all, the leading ministers disclaim the
unorthodox freedom of their humbler
brethren and seek the more aristo-
cratic resorts that they may fish for
rich "calls." The publication of all
these things has grieved the hearts
of all the Methodist brethren. Camp-
meetings were formerly hidden from
the full blaze of the public electric
light. The elders might then enjoy
themselves as the spirit led them and
the sisters walk about in short and
trim bathing-dresses all day long,
sandwiching prayer with flirtation;
but times have changed, and the
sweet Arcadian freedom of camp-
meeting life has been made the sub-
ject of comment by people to whom
all things are not pure. It is becom-
ing a settled conviction in the minds
of observant persons that camp-
meetings are not exactly refuges of
sanctity. Singing and shouting may
constitute the most important prin-
ciples of Methodism, but they are not
the essentials of Christianity.—
Brooklyn Review.

THE other day, the Rev. W. C.
Steele preached in Danbury on the
question, "Is Methodism a Failure?"

This question would not, many years
ago, be regarded as heretical; but
to-day, when asked by a Methodist,
it is answered from a Methodist pul-
pit as if there was something in it.
Few Methodist ministers have the
courage to answer "yes" publicly,
and few honestly believe that Metho-
dism is a success. Emotional religion
never lasts or accomplishes anything.
Methodism to-day is revivalism, and
revivals have lost their charm.
Protestantism has nothing in com-
mon with the poor and lowly. It
objects to always having the poor
with it. And, when Methodism, the
very essence of which is unreason-
able and impulsive emotion, was
taken up by the poorer and more
illiterate classes, it began to lose
caste. Methodists approached nearer
to the Episcopal creed, in order to
avoid contact with the poor and un-
fashionable. And Methodism to-day,
with all its late improvements, can-
not induce the "best" families to
stick to it. Among the poor it is
only another name for emotional
excitement. The colored people in
the South are no better for it. It has
no effect on their lives. It has given
them a stock of "Scriptural quota-
tions" mutilated and misinterpreted.
It has succeeded in making religion
so ridiculous that the names of the
most sacred subjects and persons
excite a smile. Methodism has sub-
stituted cant for piety; and the
humorous points which Bob Ingersoll
makes tell against Methodism, not

against Christianity. Men like him
are numerous among us. They are
infidels not because they have read
Voltaire, or Rousseau, or Tom Paine,
but because Protestantism, particu-
larly as Methodism and Presbyterian-
ism presents it, has been presented
to them as Christianity. Had they
broader minds or had they read and
observed widely, they would see that
none of the sects represent Christi-
anity, and, though perhaps unbelieve-
ing, would have been at least
respectful. As regards the revival
and camp-meeting, Methodism has
certainly had a fair degree of suc-
cess, but in more important mat-
ters it has entirely failed.—*Brooklyn
Review.*

Our esteemed contemporary, the
Congregationalist, says:

"(1) We wish to inquire whether it is
not true at any rate that there has been a
time, and not far in the past, when Boston
was a Protestant city; and when Protes-
tants could have hindered Catholic liberty
of worship if they had been disposed to;
(2) and whether, in fact, this great Catho-
lic strength, now boasted of, has not grown
up with some Protestant allowance; (3)
and whether it is kind, or in good taste,
under such circumstances, to boast thus so
soon of this growth and strength."

(1) Yes, there was a time when
Protestants could have hindered
Catholic liberty of worship in Bos-
ton, and they did it. There came
another time when they allowed it,
because the public opinion of the
world would have compelled them
had they refused. (2) The Catho-
lics had as much right, the same
right exactly, to come and settle in
Massachusetts as the Protestants.
They owe no thanks for an "allow-
ance" which was compulsory on pain
of infamy and loss, for the sake and
sinecure of the Catholic immigrants
were sorely needed. (3) The Catho-
lics do not boast either of their
growth or strength. They simply
state facts out of self-respect, correct-
ing the mistaken claim of Protestant
superiority. The *Congregationalist*
also asks—

"As whether, in the opinion of the *Pilot*
if the Catholics should come to possess in
this country a degree of control equal to
what Protestants possessed in the last gen-
eration, or equal even to what they still
retain, there should be, or would be, 'al-
lowed' to Protestants a degree of liberty
in religion equal to what Catholics have
thus far enjoyed?"

It is not a mere opinion of the *Pilot*,
but an absolute certainty, that should
Catholics come in this country to a
control equal to what Protestants
possessed in the "last generation,"
there would be "allowed" not only
equal liberty to that exercised by
Catholics up to this time, but a far
fuller liberty, in fact complete re-
ligious freedom instead of the flag-
rant illiberality even still existing.
For instance, no Protestant child
should then be compelled to read
anti-Protestant books in public
schools; no unfortunate Protestant
prisoner should be compelled to at-
tend Catholic services; no Protes-
tant, because of his creed, should be
debarred from public office, as Catho-
lics have hitherto been in New
Hampshire, etc., etc.—*Pilot.*

The rogues who make money out of
English bigotry and English ignorance of
Ireland have got a new trick now to work
with. The *Liverpool Daily Courier*, a
leading organ of Protestantism, in its
issue of June 15th, 1880, announces that a
suggestion made a few weeks ago for Pro-
testant colonization in Ireland has so far
borne fruit as to have occasioned a consid-
erable amount of "sympathetic agitation."
The plan, the *Courier* adds, has been con-
ceived in view of the wide and increasing
emigration from Ireland in this and recent
years, which has a tendency to depopulate
the Roman Catholic population of the
country. The Roman Catholic emigra-
tion, therefore, we are told by the *Courier*,
"seems to offer the opportunity for a
Protestant immigration, the colonies of
which should be the centre of beneficial
influence, social, industrial and religious."
The *Courier* winds up with an appeal to
form a "great colonization society," which
should purchase tracts of country upon
which to settle "Protestant agriculturists
of the humbler order." Now, if this was
a serious scheme, if there was the slightest
chance of its being carried out, all Ireland
would rise up in arms against it. This
poor country has suffered enough already
without the additional horror of having
bands of English agricultural laborers in-
troduced into Ireland to have our people
infected with their peculiar ideas on
chastity and general morality. Let us
say, however, that we entertain the strong-
est opinion that colonization will never
come to anything, for money collected for
such purposes is, as the history of Western
Souspirism conclusively proves, for the
most part gobbled up by the people who
saw it together.—*Dublin Freeman.*

Our readers who suffer from *Dofness*
should read the advertisement of "HOPE
FOR THE DEAF," which appears in another
column.