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The Globe

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

VOL 4.

LONDON, ONT., FRIDAY, MARCH 10, 1882.

NO. 178

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.

CATHOLIC PRESS.

Cardinal Manning is delicate, and was long ago advised by his physician to take a little wine for his stomach's sake. But he is a teetotaler and at the head of the League of the Cross, and so he refused, for example's sake, to use intoxicating liquors even as medicine. He is reported to have said publicly on one occasion, "I know the evils that have been done by this overdrinking; it is the curse of our country, the root of all evil, and, however much it may be needed, how could I drink it?"

LENT is God's title of the year. While it lasts Christians should manifest in most emphatic ways their hatred of the world, the flesh and the devil; they should spend it in prayer, in self-denial, in alms-deeds, and in the practise of every other virtue. Lent is no time for revelry. Festivities there are a mockery of the Crucified! Bishop Wigger urges the clergy of Newark to impress upon the people "that frequentation of theatrical representations, attendance at balls, dances, parties of pleasure, or other similar entertainments, is a profanation of the Lenten observance, and that the conduct of Catholics who, in conformity with the fashion of the time and manners of worldly society, participate in these unseasonable amusements, is unsatisfactory and reprehensible." Now, if any Catholics should give the scandal of getting up a public ball at Lent, they should be let enjoy their horrible mirth alone. Think of them dancing and drinking when the Church beseeches them to meditate on the passion of Christ!

THE faith of many Catholics in the Real Presence of Christ on our altars, were measured by their exterior manifestations, how faint and frail—how all but dead—would it be deemed. We speak not now of merely nominal Catholics, but rather of those who count themselves, and are accounted, practical Catholics. How few of them, decently careful though they be to attend Mass on Sundays, ever think of sparing five minutes from the week-day business or rest or pleasure, to be present on the second morning of the shows at the theatre, in a costly robe of silver tissue, artfully wrought, and so bright that the sunbeams which darted upon it were reflected with such an uncommon brilliancy as to dazzle the eyes of the spectators. He addressed the Syrians and Sidonians, who had come to ask forgiveness of some offence, in a lengthy and pompous speech, and while he spoke, the ambassadors, and his own court-sycophants, gave vent to their admiration in exclamations, crying out that it was the voice of a god and not of a man. The king, a sensible and not of a man. The voice, a sensible of the people's praise, and all that, seemed to rebuke their flattery. But at that instant the anger of the Lord smote him with fearful disease, and he felt a violent pain in his bowels. After lingering five days in the most excruciating pain, being eaten up with worms, he expired in the greatest misery.

Mr. Herbert Gladstone was dining at the Railway Hotel, Killarney, and sat next a gentleman who was aware that he was "Mr. Herbert," but did not know that he was in any way connected with Her Majesty's Government. During dinner this gentleman entered into conversation with the country, whereupon young Mr. Gladstone remarked that he supposed his neighbor was of those people who thought Mr. Gladstone should be hanged. "Oh, indeed, sir," replied the gentleman, "I think nothing of the kind. I wouldn't harm the old gentleman. All I think is that he should be confined in one of Her Majesty's lunatic asylums pending Her Majesty's pleasure."

The Book of Mormon which Joseph Smith, the founder of the sect, claims to have been miraculously delivered to him engraved on golden plates, was really written by a Presbyterian minister of Washington county, Pa., whose intention was made to serve by the crafty individual into whose hands, by some mischance, it fell. McClelland was the author's name, and all the facts in the case are known to many persons living in the neighborhood where he resided. It was only intended as a mere literary exercise—a biblical parody—and no doubt can be raised as to the authorship.

BISHOP HARE—a Methodist missionary among the Indians—has written a report of his labors. In this he says: "Wish well to the Indians as we may, and do for them what we will, the efforts of civil agents, teachers and missionaries are like the struggles of drowning men weighed with lead, as long as, by the absence of law, Indian society is left without a base." In the long periods of Jesuit missionary work in the early years of America, there was a single instance given where these holy fathers of the Cross had to invoke the strong arm of the law to protect them! They were the Apostles of Christ, and in the same time teachers. They did not importure governments to go ahead and clear

the way for them. No; they were the very pioneers of civilization. The Catholic Church sends her missionaries to all parts of the world to win souls to Christ and educate mankind in the manner of living virtuous lives. She never asks a policeman to accompany her minister on his errand of mercy. The State is not a teacher of morality. Let Bishop Hare go with the same spirit and with the same consolations as the "Black Gown," and he, too, will find that, though he may lose his life in his missionary labors, he will again find it.

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Detroit Home Journal. O TEMPERA, O MORES! In the highly moral and Christian city of Hartford, Ct., there are one hundred divorce cases on the docket for the present term. "The fool hath said," Last Sunday "Rev." George C. Miln, pastor of the Unity church, Chicago, announced to his people that he had abandoned his belief in the resurrection and in immortality for man. The rejection of God is, according to the Scripture, the legitimate outcome of the rejection of his Son.—Michigan Christian Herald.

This professed infidel is as much a "Rev." as is any other sectary. The rejection of God is the logical result of the rebellion against the authority of the Catholic Church, which gave the world so much light—from Hell—and so much force Satanic. Deny the Church, and one is left a prey to every wind of doctrine. Miln can prove his position as well as can the editor of the Baptist paper.

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In answer to Mr. Cartwright it was the intention of the Government to cause a clerk to be placed in the Central Tower Postoffice in answer to Mr. Amyot. Mr. A. P. Caron said that he had not the attention of the Government, and the present law would not permit them to place on half-pay or gratuity the clerks of the military or militia offices discharged by reason of age or infirmity.

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Mr. Macdonald. The best mode of utilizing the steam corvette *Charybdis* is now under consideration by the Government. (Laughter.) If the hon. gentleman will move for returns he will get a copy of the report of the committee, which can be brought down in answer to his question.

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London University. FAELLA has asked for a priest in order to make his confession. This act, on the part of the wretched man, has caused the greatest scandal amongst "the friends and brothers" of Faella, who was always a noisiest of professing atheists. "They give us no credit on 'their death-bed,'" said Saintialis, speaking of the "sans-Dien," many years ago. Thank God, it often happens that a criminal vanity, or a moral cowardice, is the sole motive of a man's unbelieving words, and not real absence of all faith. Bradlaugh himself says, when no one is listening, and we all remember how the club of atheists at Genoa sent congratulations to Jerome Bonaparte for his safety, in which they informed him that they had already thanked heaven for his preservation.

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SEPARATE SCHOOLS.

In the Ontario Legislature on Friday, Mr. Bell brought forward his proposed resolution in regard to separate school elections. The manner in which his important resolution was indignantly rejected from the House must surely be abundant proof that there is little room either among the people or their representatives for such contemptible intolerance and blind fanaticism. The following is a synopsis of the debate.

Mr. Bell moved the second reading of his Bill to amend the Public Schools Act. He explained his object was principally to extend the ballot school trustee elections. He considered that voters at these elections should be free from influence or intimidation. There were many complaints from the Catholic side that the present system was unfair. The Bill proposed that the separate schools be managed by the trustees, and that the trustees should be elected by the voters of the school district. The Bill also proposed that the trustees should be elected by the voters of the school district, and that the trustees should be elected by the voters of the school district.

Mr. Fraser was not surprised at the rejection of the Bill. He explained his object was principally to extend the ballot school trustee elections. He considered that voters at these elections should be free from influence or intimidation. There were many complaints from the Catholic side that the present system was unfair. The Bill proposed that the separate schools be managed by the trustees, and that the trustees should be elected by the voters of the school district. The Bill also proposed that the trustees should be elected by the voters of the school district, and that the trustees should be elected by the voters of the school district.

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Commissioner of Public Works say that the hon. member for West Toronto had no right to seek for any special provision for Catholics, without entering his protest. What right had the hon. Commissioner of Public Works to consider the Catholic Church? He had no credentials to show as their champion, he should show them. The hon. member had a right to bring up the grievances of any portion of his constituents, no matter to what church they belonged.

Mr. Lauder reminded the House that the Bill had been petitioned for by Catholic laymen. He reminded Mr. Baskerville that it was to have the ballot at all schools elections. The statement of the Commissioner of Public Works that no man could speak for the Catholics except those authorized by their church, was an extraordinary one to make in these days. Who appointed the Commissioner to represent the Church, and where were his credentials? The Premier could scarcely endorse such a view, seeing he was a member of the Protestant Evangelical Alliance, which had been established to resist the encroachments of the Catholic Hierarchy. He severely rebuked the Commissioner for the violent language in which he had indulged.

Mr. Sinclair supported the Bill and thought it would be an advantage to the Separate Schools if the latter had more power. After reading the views of the leader of the Opposition, Mr. Baskerville said there was no desire among his co-religionists for this measure. Mr. Meredith said he thought the Commissioner of Public Works had attempted to make political capital out of this matter, and had almost insinuated that the conservative party were opposed to Separate Schools. He considered that the hon. member who had supported and assisted the Catholics in getting Separate Schools established, was the leader of the Government, who had voted against and opposed this right being given to the Catholics. He did not believe the hon. member had failed to do his duty. He knew little of the Separate Schools in Toronto, but so far as that in London was concerned, he found it to be well conducted. He could not favor forcing the ballot on the Separate Schools, but he would support their desire, but opposed the proposal to extend the ballot to the Public Schools elections.

Hon. Mr. Mowat said there was no public desire for the Bill, and it was therefore objectionable. Hon. Mr. Morris regretted the Bill had not been discussed on its merits. He considered the views of the leader of the Opposition, Messrs. Long and Murray opposed the Bill. Mr. McMaster said that if there were any of the Catholic laymen who felt that they had grievances they must come to this House, and ask for relief. The great objection to the remarks of the hon. member was that he seemed to insinuate that the Catholic voters were subjected to priestly influence. He was that the Catholic clergy did everything in their power to extend the education in the Separate Schools. He was opposed to the introduction of the ballot in Separate Schools, and did not believe the public wanted it in the Public Schools.

After further discussion, the six months' bill was carried on a division, by 27 yeas and 13 nays. St. Joseph's Month. The month of March is dedicated to St. Joseph, whom the Church honors as the Spouse of the Blessed Virgin, and the foster-father of our Lord. St. Joseph was peculiarly a hidden saint, and though traditions cluster thick about his memory, the Scriptural sketch of his life is scant. He was a "just man," the Evangelist tells us. His high sanctity was implied in the trust confided in him. He was the earthly providence of Jesus and Mary, "the shadow of the Eternal Father," as Faber beautifully expressed it.

St. Joseph is in a special way the patron of those "who are bound to bear the burden of a heavy labor, the letters of lovely care, and is believed to have a special tenderness for the petitions of all who ask his favor under pressure of temporal distress. Though a descendant of the royal house of David, he was poor, and earned his family maintenance at the humble trade of a carpenter, and his divine Father-Son worked with him at the bench. Yet there are practical and educated Catholics who speak slightly of the poor and of those who have to work for their living."

As the patron of a happy death, we should all fervently seek St. Joseph's intercession; since however widely we differ as to talent or station, we are all alike in our uncertainty of the day or the hour when we may be called to our account, and in need of supernatural strength for the dread ordeal. Let us therefore earn a strong claim on St. Joseph's remembrance by our devotion to him at all times, but particularly during this own month. The devout clients of him whose dying hours were cheered by the tender ministrations of Jesus and Mary, can confidently count on special help in the journey through the Valley of the Shadow.—Buffalo Union.

A Governor, an ex-Governor, two Generals, an editor, a clergyman, a banker and a merchant were the pall-bearers at the funeral of Margaret Haughery, in New Orleans, La. Numerous societies were officially represented in the procession, which was honored in various ways on its route from the church to the grave, even the brokers quitting the Stock Exchange to stand uncovered on the sidewalk as it passed by. Mrs. Haughery was of humble origin, uneducated, and had boasted of never wearing a silk dress or a kid glove; but she was famous and beloved as a friend of the poor children of Louisiana. Many years ago she nursed a dying man. He had a little property, which he left to her for charity. She bought with this money a cheap eating-house and bakery on the river-front, and sold wholesome food to steamboat laborers at a little more than cost. "She gave them a roll and a cup of coffee for five cents, to keep them from spending a quarter for whiskey," says the account, "and they took the roll and the coffee, and then spent twenty cents for whiskey, all the same." The business prospered, and she might have accumulated wealth; but she established and partially maintained three orphan asylums with the profits, and died rich in reputation.—New York Sun.