Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, JAN. 6, 1881.

NO. 169

CLERICAL

WE liave received goods suitable for cleri- night, and kept two doctors up with cal garments.

We give in our tailoring department special attention to this branch the Protection of Prisoners" would of the trade.

N. WILSON & CO.

" Good-Bye."

BY MATTIE N. BROWN, "Good-bye," a lover whispers,
Standing beside the gate,
"Tis hard, so hard to leave you,
But we cannot alter fate;
Think of me, love, for aye,
Good-bye, sweetheart, good-bye."

"Good-bye," dear mother, hold me

The little wasted fingers
Rest calmly in our own,
And baby's bright, and young spirit
Without a sigh or moan,
Steers for its home on high
Followed by our "good-bye."

Bring hither spotiess lilles.
Roses, and milk-white phlox
With loving fingers strew then
Inside this rosewood box,
For maidens, tee, must die,
"Good-bye, alas, good-bye,"

Thus at each cross and turn,
All through the ceaseless rush
Of restive, busy life,
From morning's earliest blush.
The evening's latest sigh—
"Good-bye, good-bye, good-bye."

Mariner on life's ocean, Mourner beside the tomb Mourner beside the tomb.
Traveller along earth's highway,
These words thy past illume;
Beyond these changeful skies
Beyond these changeful skies
There'll be no more good-byes.
—Courier-Journal

CATHOLIC PRESS.

Catholic Columbian. Or course everybody admires the Catholic young man who denies his faith in order to gain a worldly advantage. As temporal advantages go up, spiritual advantages generally

A COUNTRY paper now before us, speaks of the 8th of December being celebrated by the Catholics as the feast of the "Consecration of the Blessed Virgin." The fellow who wrote that would probably join the band of all those who deride the Catholic religion, the very first op-

portunity. OUR Catholic papers lecture the Catholic young women too much. It would be very wholesome to give our young men severe attention frequently. They generally lie abed on Sunday morning, whilst their sisters are off to Mass.

It was pride that expelled the angels from Heaven; it was pride that expelled man from the Garden by the Senate, of Paradise; it was pride that put Martin Luther and his followers pride that keeps Protestants out of at the very moment when Prince the Catholic Church, and it is pride Bismarck declares himself ready that causes a Catholic to go out of

ONE reading the daily papers and observing the column after column of crimes most foul, perpetrated, cannot help but wonder why the temperance people and advocates of to better advantage. There are too many "industrious, sober and cultivated" young men and women going crooked every day.

As a mother of a family was dying in New York, the other day, desiring to have her children well cared for, she exacted a promise from her husband and sister that they would become man and wife. But in order to be sure that the promise would be fulfilled, she had the marriage ceremony performed, and of course, immediately began to grow better. The man now claims sacredness of marriage outside the

Irish American.

THE men who begged through America to get food for the Irish people, the men who have gone to ail cheerfully to keep money in the pockets and food on the tables of the Irish people, have now, in order to spare the funds for securing good food and comfortable shelter for the evicted of the Irish people, resolved to live, in their prison cells, on the same food as burglars and garotters. Even this is denied them by the rulers of the English jails in Ireland. as can be seen by any one who reads Mr. O'Donnell's description (which which the Irish "suspects" treated, the quality of their food, day over for breakfast for the next, it. Polemics only strengthen it; Catholic tendencies; that George

The "meat" for dinner is the refuse of the soup-pot. The "tea," some undrinkable concoction, is so bad a large stock of that it nauseated Dillon for a whole him! These are Gladstone's "resources of civilization." If they were applied to English pickpockets, the have intervened long ago; but as tice to the ignorance and meanness they are only applied to Irish gentle- of Catholics themselves. men, of course "it's of no consequence." What savages some of these English are! They can cry maudlin tears over a brutal murderer; but nothing is too bad for an Irishman "suspected" of that worst of political offences—in English eyes-the love of his motherland!

London Universe

ITALY, as described by her friends, consists at the present moment of a powerless monarch, a distracted cabinet, a population divided into furious factions. When to this we add the fact that the members of the Chamber of Deputies occupy themselves in one way only-that is, in voting fresh millions of lire for the wildest of projects-we seem to have recorded all that is necessary to convince the most ardent admirers of the Government of spoliation that its days are numbered.

THAT great apostle of infidelity, M. Alfred Naquet, a Jew by name but an atheist by profession, has just obtained a victory over the Catholic Church in the French Parliament. 'The victory, of course, is but a very poor affair, and with the present composition of the Chamber of Deputies was altogether a foregone conclusion. In France, as we explained to our readers on former occasions, the institution of divorces was introduced by Napoleon I. at the beginning of the present century, but directly a Catholic Government came into power it was done away with again in 1816. The law repealing divorces has remained in force for the last sixty-five years, and France feels none the worse for it-if anything, better. M. Naquet has an axe of his own to grind, as they would say in America; or, in other words, he is very anxious to get rid of his own wife, and, therefore, he has agitated for the last six years or so to have divorces restored. In all previous sessions his proposal to that effect was defeated. but last week he succeeded in having it taken into consideration by the Chamber of Deputies. This corresponds to a first reading in the British Parliament. Fortunately, there is not as yet the remotest chance of the motion being accepted

Spiritual tyranny of the grossest and willing to make peace with the Catholic Church. In those places in which there are "State priests"that is to say, renegade priests who have been put in by the Government without any authority from the Catholic bishops—the Catholic soleducation do not get in their work diers quartered in such places are compelled to attend the Church service performed by these men whose presence at the altar, as every Catholic knows, is a profanation of the sacred place. In the German Parliament last week Dr. Franz, a member of the Catholic party, called the Government to account for this violation of conscience inflicted on a von Kameke, the war secretary, replied that no such violation was intended, and that the soldiers had only been asked to take the oath of two wives. Another instance of the priests complained of. This, however, is merely begging the ques-tion, for in places in which there are none but State priests, the soldiers have only the alternative of attending the sacrilegious rites of these or staying away altogether. When peace is restored, it will, no doubt, be found expedient by the Prussian Government to appoint army chaplains for the Catholic as well as for the Protestant soldiers.

IF America does not at some future day proclaim itself as the youngest daughter of the Church, it will be the fault of Catholics. The spirit of bigotry is intense here, it is true; but this bigotry comes of igwe publish this week) of the way in norance and misconception. It is are | not that devilish hatred of the Church which is known among apostates. and how it is cooked. Mr. Parnell Good example softens it. Enlight-

as the prison "skilly" is uneatable! and the man who apologizes for the Herbert and Longfellow, and Helieving himself right. It is a hor-"Howard Association for ants owe much of their misconcept'on of Catholic doctrine and prac-

Boston Pilot.

IF English prejudice were not too stolid for any influence to move it, spectacle of the step-daughter the and literary executor of John Stuart Mill working earnestly for the Land League would certainly have some effect upon it. This Englishwoman has entitled herself to the warmest gratitude of the Irish people. They will not forget the name of Helen Taylor.

Moody and Sankey are going to Paris as soon as they have converted all England and Scotland. The Parisians may remain obdurate to the exhortations of the revivalists, but they are bound to suffer in listening to the grammar of Moody and the melody of Sankey.

Such a New Year opens for Ireland as she has not known since O'Neill of Ulster defied the troops of Elizabeth. And the future of today is incomparably brighter than the out-look of that time. Steadiness, firmness, boldness, and national integrity will carry the Ireland of to-day out of the storm.

THE thrice illustrious Grand Master presided at the banquet. Sir Knights, bearing such honorable titles as Most Wise, Eminent Grand High Prelate, and such modest designations, met in grand council. Gentle reader, we are not chronic-ling a feast of the Knights of the Round Table. The honest men to life by the prosaic names of Nicker-son, Smith, Parker, Higgins, etc. It Christianity. is only when they put on their paste-board armor and play at being Knights Templars that they become objects of public admiration and subjects for the reporter's chronicle. But is it not a little funny to read about such silly masquerading in a Boston daily paper of this year of grace? Where is the Cervants to do justice to the sham chivalry of this

absurd age? It is the law in Ireland that newly-elected Mayor shall take the oath of office within five days after his election, and that the oath be taken in the presence of a borough magistrate, an alderman, and two councillors of the borough. At the his followers Church; it is on the soldiers of the Prussian army, spected merchant, Alderman John Mangan, who was and is in prison as a "suspect," was elected Mayor of the ancient borough. The Drogheda Argus describes the difficulties thrown in the way of the town officials in seeing their Mayor in iail and taking his oath within the prescribed time. But they persisted, and succeeded; and now old Drogheda feels doubly proud in having a Mayor who represents the will of the people in the place where to day patriotic Irishmen are best represented—an English prison.

A sad funeral took place in this city last week. It was the burial of a Spiritist. Around his coffin his large number of people. General friends gathered and listened to a eulogy of the deceased pronounced by a woman. "This very morning," she is reported to have said. "I received a communication from his allegiance in presence of the State spirit, in which he said that he was happily disappointed in his dreams the other world, and is content until he shall soon again rejoin his loved ones. Nonsense, and than nonsense! She either suffered from an illusion or was deceived by a demon-from the soul of the dead man she got no word. Spiritism is diabolism—the work of the Father of Lies; and it is deplorable to behold the number of its dupes. Of its "mediums" this is true—where they are not juggling frauds, they are under the influence of the devil.

THE English are restive at the steady and startling growth of the Catholic Church. They are growling at the slightest favor shown Catholics by the court. They complain that the illustrative decoration of the Princess Beatrice's "Birthday Book" has been executed at Leipsic with injustice to English art. It is also complained that the whole of has to keep his bit of bread from one enment weakens it. Zeal disarms the poetry quoted displays decidedly

claims of the Church, who minim- mans, and Adelaide Proctor, all of izes and smooths down the differ- them more Catholic than Protestant ence between the Church and her in their tone of thought contribute enemies, is a fool for his pains. He their warmest religious strains, deprives himself, in the eyes of his Then, again, another grievance is opposers, of the slight credit of be- that Messrs. Macon & Co., a Catholic firm, have been intrusted with the rible truth that American Protest- binding, which is rich almost beyond precedent. John Bull inquires in alarm what all this means. Well, John, it means that the Catholic world is moving right on, and ere long you will be so far behind that catching up, in your present gouty condition, will be out of the question.

Some Protestant writers display an unchristian spirit whenever they happen to mention the Catholic Church. For instance, Mr. T. W. Coit, commenting in the Churchman on Mr. O. B. Frothingham's resolution to cease denying, says that the latter, in his disgust with the everlasting Nay, may turn for a solution of his doubts to the Catholic Church, which claims to teach the truth, the whole truth, and nothing but the truth, and this with absolute certitude. Then he adds: "If we hated Dr. Frothingham, we should say— Let him listen and fly to her pre tended shelter." In other words, Mr. Coit declares that he would prefer that a man should reject all revealed religion, as Mr. Frothingham does, than that he should know God and serve Christ in the Catholic Church. Is not that a just deduction from Mr. Coit's premises, and is it not horrible? Yet Mr. Coit claims that he is a Christian, and looks down upon Catholics as not up to his standard of godliness. St. Paul was a different sort of a Christian from Mr. Coit, for that great Apostle told the Philippians that while some of his brethren in the Lord preached Commander, Guard of the Tower, Christ out of envy and contention, still be would rejcice that Christ was preached. So we would rather see Mr. Frothingham a sincere Episcopalian, or Methodist, or Presbyterian, adoring our Father, and believwhom we refer are known in private ing in our Blessed Saviour, than

Philadelphia Standard. One of the New York dailies, which by its large circulation and its constant

by its large circulation and its constant inculcation of indifferentism as regards religion, is doing more than any other newspaper to disseminate infidelity, recently discussed the question, "Where shall a Poor Man go to Church?" After giving a number of secondary reasons why Protestant houses of worship are scantily attended, the paper referred to says? "Aside from all these incentives to remain at home on Sundays, there is the greater. at home on Sundays, there is the greater one that hundreds of thousands of people, particularly in large cities, cannot afford to go to church. In this country almost every church is supported by contributions from its members, and every one who is not a name is expected to consult to the contribution of who is not a pauper is expected to conchanic, whose religious nature is just as chairc, whose rengious nature is just as strongly and intelligently developed as that of his employer, must remain at home or forfeit his self-respect, which is one of the last qualities that a truly reli-gious man will part with. The same sentiment forbids his attending the so-called mission changes that are established called mission chapels that are established expressly for the poor, for even were the pastor of these churches as able in the pulpit as any others, as they seldom are, no man who is a man will acknowledge even to himself that religion should distinguish against him on account of hi poverty." Various expedients are then suggested by which the poor may be attracted to Protestant churches without having their pride humbled, or being asked to contribute to the payment of the expenses. The subject is one that is constantly discussed by Protestant ministers, and if any effectual means could have been devised, they would have been put in motion long ago. The trouble is in the essential nature of sectism itself and is ineradicable. There is one and only one religion which possesses the characteristic mark stated by our Saviour to the dis ciples of St. John the Baptist-"the poor have the Gospel preached to them." It is, as every one knows, the Catholic reli-In its churches only and before its altars the poor and the rich meet together, as they do before God; because there they actually meet God, really present and also because the Catholic religion alone possesses the essential divine alone possesses universality and charity which this union of rich and poor le. Human benevolence, however wide and warm, cannot achieve this; human efforts, to sink for the time being social distinctions and differences of circumstances and condition, can furnish no sufficient substitutes for the absence of true Catholicity. Hence, however much the subject of bringing the poor Hence, however into Protestant churches is discussed, and whatever means are devised, it will be of no avail. They cannot attract and hold the poor. But the Catholic Church will continue as it is now and ever has been, the only organization that possesses this mark of true religion, the religion of this mark of true rengion, the rengion of Christ; that into its sacred temples the poor flock, as their spiritual home, where they meet our Lord who has promised they meet our Lord who has promised

poverty in the right spirit, and has made

it a sign visible to the whole world in all ages that in His Church "The poor have the Gospel preached to them."

September number of 1881.—McGee's Weekly.

ONE of the last ecclesiastical acts of the late Archbishop MacHale was to write a letter to Mother Mary Clare, frequently styled the "Nun of Kenmare," granting conditional permission to build a convent at Knock. The condition connected with this permission is that "Before the founthis permission is that "Before the foundation stone of the projected convent is laid, ample funds will be provided for bringing the building to a successful conclusion, and security given for ample pre-existing funds for the permanent support of the Sisters who may be located there to do the work of God." With reference to the alleged apparations and private of the alleged apparitions and miracles at Knock, Archbishop MacHale in the same letter says: "We would, moreover, have letter says: "We would, moreover, have it distinctly understood that in thus ac ceeding to your pious request, it is by no means to be inferred that we sanction or approve nor disapprove of such. We reserve our judgment till the time comes, if serve our judgment till the time comes, if ever, for canonically and judiciously investigating the whole matter. But at present we neither admit nor reject the alleged occurrence. So that we are in a position to approach the consideration of the subject with a perfectly settled subject with a perfectly settled

Christmas was practially ignored in Plymouth Church, Brooklyn; unless, indeed, we find a thought of the day in that part of Mr. Beecher's introductory prayer, in which he petitions "that the little ones which he petitions "that the little ones who with this day are just beginning to learn the alphabet of joy, may read its full literature in this life, and enjoy its genius in Heaven."! The rude manger genius in Heaven."! The rude manger and shivering Babe, and poor Virgin and lowly Joseph are not quite to the asthetic taste of those refined Plymouth pagans.

THE PAPACY: 1871-1881.

Ten years ago Protestants and infidels were certain that the end of the Catholic Church was near at hand. The Old Cathwould rend it in Germany and Bismarck would grind the fragments into dust. In Russia it was expected that the horrible persecution that was waged against Cathelies, particularly those of the Greek rite, would have the effect of drivers. ing them into the State Church. In Italy "the Bible and Garibaldi" would soon complete the work of enlightening Italy and subjugating the Pope by compelling him to acknowledge himself a subject of the Italian usurpation, and to submit to its dictation as regards the government of the Church.

To have transformed the Pope into the head of a National Italian Church would have destroyed his character and office as the Sovereign Pontiff, the Visible head of the universal Church of Christ. Th Church then would have become a head-less trunk, and nothing would have re-mained but to bury it. In anticipation of this Protestants and infidels were already

exchanging congratulations. How is it now? Bismarck, the man of blood and iron, "who would not go to Canossa," has had to acknowledge his Kulturkampf war against the Church failure and to court the support of Catholics. The Government of Russia has been compelled to relax its opposition to the Catholic religion, and to regard that religion as the firmest support of the peace of society and the most powerful defence against the progress of revolution-ary socialism. In Italy the very Government that despoiled the Church; that robbed the Pope of his secular anthority that drove him out of his own palaces and compelled him to become a prisoner in the Vatican, is now alarmed lest he abandon Rome, and is really though not confessedly dependent on the Pope's presence there to hold back the destructive forces of revolution. In France the Church is persecuted through the attacks made apon her Religious Orders and schools. Yet even in the very hour of the seeming triumph of the infidel element in France, its most powerful leader shows signs of being conscious that, for his continuance in power and preventing the destruction of the present French Government by its own disintegrating forces, it is necessary to hold back the very elements of irreligion to which he owes his elevation to office. The English Government, ever plotting and conspiring against the Papacy, nds it necessary to manifest a mor ciliatory disposition and would be glad to establish closer relations.

Thus, though compelled to pass through the fire of persecution, open or covert, in one form or another, in almost every country in Europe during the last 'en years, the Church has come forth all the tronger; and though Leo XIII. is still constrained to remain a prisoner in the Vatican, and though outside its walls there is a mob of atheists, Liberalists, and there is a mob of atheists, laberalists, and plotters and schemers of every type who thirst for his blood, yet in Italy and in Europe generally the Papacy is felt and acknowledged to be more powerful than the most powerful of secular Governments.—Philadelphia Standard.

The Order of St. Francis was largely represented in the grand ceremonies of can-onization which took place in Rome on the sthinst. In fact, of the four canonized, three belong to it by various titles, Blessed Laurence of Brindisi was a Capuchin Franciscan; Blessed Benedict Joseph Labre belonged to the Arch-Confraternity of the Cord of St. Francis; Blessed Clare of Montefalco was a Franciscan Tertiary, beeoming an Augustinian Nun; and Ble sed John Baptist de Rossi, who was a Canon of Santa Maria in Cosmedin at Rome, has been declared a Franciscan Tertiary by the Echo of St. Francis, in the

WHAT DID HE MEAN?

Baltimore Mirror We published last week a verbatim re-port of the instruction delivered by Bishop McQuaid to the faithful of Rochester on Sunday, December 18, which has caused a sensation in Irish Cathelic circles and is

sensation in Irish Cathelic circles and is still a subject of comment there.

The daily papers have construed it into a condemnation of the Land League. We think they make it cover too much ground, for the Bishop himself approves the general principles and policy of the League, if we interpret aright these his words:

Persistent agritation on the part of the

Persistent agitation on the part of the whole people, avoiding bloodshed and secret societies, upheld by the generous co-operation of American citizens of whom pathiages in which we have the control of co-operation of American citizens of whom nothing is asked inconsistent with the loyalty and fealty they owe their own government, will effect radical changes by which the administration of local Irish affairs and interests will be placed where it belongs—in the hands of the people.—The trouble is that the Bishop was not sufficiently explicit. There is no room to doubt that he denounced secret oath-bound societies, for his language was clear and

societies, for his language was clear and societies, for his language was clear and direct, but what he meant when he referred to "false doctrines at variance with the plain teachings of the Sovereign Pontiff," and "methods and practices not acceptable to * * [a] sense of justice and sound policy," he did not explain, nor can we surmise.

te surmise.

He laid down a number of principles,
which no one dare gainsay, but their which no one dare gainsay, but their applicability at all points to existing cirstances is not evident to members of

the Land League.

Until more definite language comes from the Bishop, we shall conclude that he censured only wild talk of war, communicate destrings dynamite plots, and such censured only wild talk of war, communistic doctrines, dynamite plots, and such other evils, which all men who go no further than the League goes must abhor.

After the above article was in type, this letter from Bishop McQuaid was re-ceived by the managing editor of The ceived by the n Catholic Mirror:

ROCHESTER, N. Y., Dec. 24, 1881.

Dear Sir:—I returned home last evenng, having been absent since Sunday.

Father O'Hare tells me that he sent you

copy of the Rochester Democrat and Chronicle, containing a correct report of my remarks on Sunday last.

I approve of the Land League if the organization can be kept clear of secret societies and within the bounds of the Ten Cormandments of God. Or, in other words, I will follow where the Irish Bishops lead.
Why I do not uphold the Chicago Con-

why I do not upnoid the Chicago Con-vention and its resolutions, you may find out by submitting said resolutions to the Professors of Theology at Woodstock, Ilchester, Overbrook or Troy, and obtain-ing therefrom an answer such as they are willing to have submitted to the Holy Yours respectfully, +B., BISHCP OF ROCHESTER.

AFFECTING LETTER FROM THE LATE BISHOP COMBONI,

The following touching letter from Bishop Comboni, the great missioner of Central Africa, was written scarcely a month before his death

KHARTOUM, 30th Sept., 1881. I want to write many things about this mission in Central Africa, but now I have not time, and I am in great trouble The other day we celebrated Mass and said the office for one of my missioners, whom I had myself ordained priest, Matthew Morar, a Pole. Before remov-ing the catafalque the news of the death ing the catalangue the news of the dead of another of my missioners reached me, Antonio Dabale, a student of Propaganda and brought by me in the East i the died in the capital of Kardofan of typhus fever. Yesterday morning, as we were celebrating the office of the dead and the Mass de Requiem, a despatch was brought to me announcing the death of Sister Maria Colpo, of my institute at Malbes, a little beyond Kardofan. She Malbes, a little beyond Kardovan. She died like a saint and a heroine, content and joyful to go to the espousals with the Lamb. What is one to do? Well, this morning, having celebrated the sacred rites for the repose of the soul of this holy religious, I gave orders to leave the cata-religious, I gave orders to leave the cata-falque where it stands, for I am expecting other little kisses from the loving hands of Jesus, who shows greater wisdom in making the Cross for us than in making the heavens.

At Kardofan for ten months I have had to spend between 40 and 50 francs a day for dirty water to prevent people dying of thirst. This year for the first time since thirst. This year for the first time since the creation of the world, after three months of rain there is not a drop of water in the wells. Ah! my Jesus. What a Cross for a missionary Bishop! My dear Jesus! we have no head to understand them thirst. Could we called than Jesus! we have no head to understand these things. Could we only see why God does those things! but we must bless and praise Him, because in every sense what he does is good.

Among the savage tribes of Nubia, I read and meditated and deeply enjoyed "The Life of St. Angela," printed in 1871 and I made my Sisters read it over and over and over and over and over the save that the save and over the save and th over and over again in that wild savage mission. Never in my life so enjoy a saint's life as I did hers. What generous, what sublime charity! And how the author brings out her charity! St. Angela Merici is a sublime model of charity for missionary bishops, for missioners, and for Sisters of Charity. I wish that all Vicars-Apostolic and all missioners had to read it, in order to learn how to fill their hear missioners and the read it. their hearts with the holy fire which burnt in the breast of St. Angela Merici. .

Bishop and Vic.-Ap. of Central Africa.