

# The Catholic Record.

"CHRISTIANUS NON NOMEN EST, CATHOLICUS VERO CONSONUM."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAMING."—St. Patrick, 4th Century.

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## 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.

The signature of President Garfield, written at the request of Dr. Bliss, and given by him to Mr. Coffey, can be seen at the Tribune office. It is framed and is a valuable memento of the assassination episode which will be of almost priceless value should the President die.—South Bend, (Ind.) Tribune.

Does this not smack too much of the "Bonish idolatry" in the veneration of Saint's relics?—Catholic Columbian.

WERE the Holy Father a politician, what a glorious time he would have going around the world to receive the laudations of the people. No human being on earth could attract the attention or command the respect that would be accorded the Roman Pontiff. His presence could not but prepossess even the bitterest enemies of the Papacy, in favor of the meek and humble and saintly successor of St. Peter. We out here in the far Western country, feel united to that Pontiff by ties that earth cannot dissolve and hence do not need to see him in order to strengthen our faith in him or increase our love for him. Every true Catholic is a lover of the Pope.—Catholic Columbian.

"Down with the dictator!" was the cry that greeted Gambetta at an electoral meeting of some 10,000 persons. He tried to speak, but they would not hear him, and losing his temper, he abused them savagely. "You call me a dictator," he shouted, "but what are you? I know you. You are drunken slaves. You are towards, paid to act in this manner." Rochefort is delighted with Gambetta's treatment. "Yesterday the dictator—today the pillory" is his comment on it. It was Gambetta himself, more than any other Frenchman, who unchained the tiger that now turns to rend him. Ten years ago he was the idol of the anarchists. Today, they denounce him as the enemy of liberty—as traitor and dictator in one. It is not altogether by the raffish element in French politics.—Pilot.

A strange departure from a time-honored and strictly religious custom has been announced by a wealthy Jewish congregation of New York, whose rabbi is the able and well-known Rev. Dr. Kohler. They have formally adopted the Sunday as their day of rest and public worship. The reason of the change—long in contemplation but stoutly resisted by many an earnest Israelite—is that for the most part only the women and children can observe the old Hebrew Sabbath; the men being unable to suspend their labors even long enough to attend religious service. Dr. Kohler, the fervent promoter of this change, calls Sunday "the Jordan of our Lord's Promise." And for some it may be so, though in a different sense from that which Dr. Kohler would convey.—N. W. Chronicle.

The man who thinks prejudice or bigotry is dead in this country is simply mistaken. Many people are at this late day to be met with, who have as great a dislike to a Catholic as ever a Know-Nothing had. They perhaps keep their dislike to themselves, on the principle that it will not pay to make it public. To express hatred towards Catholics in a town or city, where Catholics are numerous, would be a foolish thing for a man in business, or for a professional man. But when an opportunity offers by which a backlash can be given to any Catholic undertaking, that opportunity is generally embraced. Catholicity in many places is not popular, and what is not popular is not worth standing up for. It is a question whether just now any form of religion is very agreeable to the growing generation. Having been allowed to look out for themselves so far as religion is concerned, they have in a great measure adopted

the idea built on the largest platform—viz., the idea of the real infidel, but no matter what may be the religious tenets of the non-Catholic, the Catholic faith is more or less distasteful to him, and the prejudice that he holds has not been wiped out by the broad and liberal and godless education he has received at the schools in which he was brought up.—Lake Shore Visitor.

The Bantabalapita correspondent of the Ceylon Catholic Messenger, writing on the 19th of February, says: "A young girl here was, for a long time, suffering from the attack of an evil spirit, and on the 16th instant, Father Balangero was called, and while sprinkling holy water, the evil spirit cried out with a loud voice 'I am going,' and left her. The whole household and some of the neighbors will bear witness to this fact." In reprinting the item, the Indo-European Correspondent adds: "Cases of possession by evil spirits occur frequently in India, and we have heard so from several missionaries of experience. Our impression is that the devil has the world so much under his sway just now, that he is quite at home; and he comes in and goes out with so much undisputed right of way, that his doings are not so much observed as they would be were the door either slammed in his face to keep him out, or a process of exorcism begun to get him out."

The marvellous cases which America can supply to illustrate our Asiatic contemporary's theory of the sway of the devil in the modern world, would fill an encyclopedia. Perhaps some American Gorges may compile them some day for the edification, instruction and terror of the world. Thank God, as the Catholic Church progresses, the devil fly before it as they did when the Incarnate Word entered Egypt. Hindostan will have a similar experience.—Catholic Review.

It is hard to decide between fools, and it would take a very nice judgment indeed to decide which are the greater fools, the men in England or the men on this side of the water who profess to discover something really dark and dangerous in the alleged conspiracy to bring England to her knees by the use of dynamite in Irish hands. Irish dynamite of the kind recently exploited in the public press in this country, more in this country than even in the country that was threatened with destruction by it, is plainly enough far more explosive than it is deadly. In fact so far it is actually an unknown quantity. The solemn inquiries in the British Parliament as to alleged stores of dynamite on board vessels plying between this country and Europe, internal machines and so forth, have been beneath ridicule and the "scare" regarding them has quite died out. Not a machine has exploded, not a single fatality has occurred.—Catholic Review.

ONE of our city dailies, in a leading article last week, argued that Leo XIII. would show himself in the streets of Rome and trust himself to the people of that city and the Italian Government, he would only not be insulted, but his presence would be hailed with hearty applause. Very probably it would as long as it was supposed that Leo, in thus trusting himself to the people and their rulers, had consented to become their subject and an approver of their revolutionary, irreligious, radicalism and secularism. But when it was found that Leo would do no such thing as this, that as Sovereign Pontiff he would receive the law from the lips neither of a Roman mob nor from an Italian usurper; that he would not, and as the Vicar of Christ and Visible Head of the Church he could not be or become, the subject of any earthly prince, potentate or government whatever, then their "vivats" of welcome would be changed to curses and imprecations, and he would be as little safe from insult and violence in the streets of Rome as our Divine Lord in Jerusalem. As long as Rome remains the seat of government of the Italian usurpation and that usurpation persists in the claims it has made, so long the Pope must remain a prisoner in his own city, or become an exile.—Phila. Standard.

LIBERTY of conscience! A free Bible! These are the most valuable of the boasted privileges and advantages of the Church of the Reformation. Put into practice, of what goodness—of what value are those privileges? The Protestant rector of Miles Platting has been exercising a liberty of conscience as a natural consequence of an indulgence in his free Bible. The result to him has been most lamentable. He has been

well nigh hounded to death by lawsuits, and at last a distress has been levied on his private goods, and his family have been deprived of their home. So much for the boasted liberty of freedom of conscience and religious liberty in the Protestant Church. Yet there are many good souls who really believe that they enjoy the privilege of reading the Bible and judging for themselves so long as they are members of the Law Established Church of England.—London Universe.

"The Boys died Game." In these words a reporter for New York's "great" Satanic newspaper winds up an account of the manner in which two young desperadoes were recently hung for the murder of their father. "They both were very pale," says the reporter, "but smoking cigars and firmly walking up the steps of the gallows, they quietly waited till the final preparations were completed, then threw away their cigars, smilingly said, 'Good Bye,' and were swung off." Thus the bravado of these two young brutes or devils is held up as something to be admired, and other youthful aspirants in crime are stimulated to imitate their "coolness" and close their disgraceful careers by dying "game." Thus, too, our "great" newspapers are co-operating with dime novel literature in educating the rising generation of the United States in godlessness, in irreligion and in crime. It will no longer do to talk about ignorance as the mother of crime, for ignorance no longer exists. However they acquire it, every boy now, idle, lazy and truant from school though he be, quickly picks up the ability to read along with the other branches of an education in vice. Among the ancient Medes a boy was taught to ride, to shoot and to tell the truth. Now the education many of our boys most value is to read newspapers and novels, to swear and bluster, to despise authority, and lie unblushingly, to steal audaciously and to stab and shoot without hesitation, and if caught, to take it coolly; in short, to live in defiance of law, and to die like brutes. It won't do to talk about education as a panacea against crime, or a remedy for the corruption which cancer-like is striking its foul and poisonous roots into every institution of society. It is the education—the mis-education, the perverted, irreligious education of the age that it not directly producing crime, is effectively preparing the soil for crime to generate in and quickly reach maturity. And, by the way, what kind of officers must they be, and what sense have they of their duties as officers of the law or of the law itself, who, previous to carrying out the sentence which consigns prisoners to the gallows, supply them with cigars and aid and abet them in showing their contempt not only for the law but for the issues of eternity. The very object of punishment seems to be disregarded by those who are officially entrusted with its infliction, and our courts and judges wink at it. There are laws regulating the manner in which executions should be conducted and providing that they should be private. Yet the law is defiantly violated by the admission of a crowd of newspaper reporters—every one of whom ought to be carefully excluded—and "friends" of the prisoner, of the jailors and sheriff and attorneys, and of everybody else, and thus the whole intention of making executions "private" is frustrated.—Phila. Standard.

THAT an inquiry such as that suggested by Cardinal Manning is needed has been demonstrated beyond all doubt by the debates in both Houses of Parliament on the Land Bill. Next to an ignorance of the belief and the practices of the Catholic Church there is nothing under heaven of which even otherwise well-educated Englishmen know less about than the real condition of the poorer portion of their fellow-subjects on the other side of the Irish Channel. In vain the Irish representatives have been endeavouring to instruct their English and Scotch co-peers on the subject during the session coming to an end. Instead of being convinced, Irish members have been getting themselves into bad odour and their assertions have been pronounced to be exaggerations. On the suggestion of Cardinal Manning the executive of the Irish Land League have determined to obtain signatures to a memorial to the Premier requesting the appointment by the Government of a commission to

inquire into the condition of the Irish agricultural labourer as a preliminary to fuller legislation than that contained in the Land Bill. We are curious to see whether any objection can be raised to the proposed inquiry.—London Universe.

The meeting held on Sunday in Rome to compel the Government to forswear itself as regards the "Papal Guarantees," was (what it could not help being) a tumultuous mob of pickpockets and cut-throats clamouring for permission to pillage and slay. It is necessary to record that the two sons of the red-shirted "Hermit" held prominent positions in the midst of this horde of unconvicted brigands? Petroni was chairman, and in his opening speech informed his hearers that he had once occupied a cell for a considerable time in the Roman Newgate. He took good care, however, to keep to himself the reason why he had been imprisoned.

The next read some telegrams from Garibaldi, Victor Hugo and Louis Blanc, in which the usual revolutionary desire that everybody and everything (except, of course, revolutionists and license) might be abolished, was very freely expressed. After the telegrams came Signor Bacci, who said that "Democracy did not want Papacy." He forgot to add that his sort of Democracy did not want God Almighty either. The answer to all civilized Christian men will surely be that these rascals will have to put up with both. The reason given by Bacci for wishing an end to the Papacy was that "it bars the march of humanity in the path of eternal progress." Poor Bacci, the reader will perceive, is very far gone, indeed, inasmuch as it must be evident at first sight that the filthy bone-pickers of the ghetto are dying to be allowed to march along "the path of eternal progress." When we state that Signor Mario was not tripped in the mud when he called Leo XIII. Mr. Pecci, we shall have said enough, and more than enough, in connection with the meeting on Sunday in favour of oath-breaking.—London Universe.

HENRY ROCHFORD'S is the name which represents all that is villainous in France. He and his kidney hate property, they hate public order, and they hate the moral law. But what they hate more than anything else is the name of God. They abhor religion, and if there is one form of religion they abominate more than another, it is the Catholic faith. In Paris that gang form a small contingent of their own, called the Free-thought group, which has M. Rochefort for its pontiff—a pompous, not of God, but of the opposite agent. Last week this group held a general meeting in the course of which he spoke as follows of the necessity of bringing up children without religion.

"From their very first years priests seize hold of the children to defile them and instil poison into them. Now, why should not we have the power of instructing our children, of teaching them atheism and free thought at the very age when priests snatch them away from their families to make fools of them by teaching them the absurdities of Catholicity?"

All the greatest men that France ever had were "made fools of" in this way from earliest childhood, and thus the teaching of the Church may be judged by its fruits. Atheism, on the contrary, is only to be judged by such productions as M. Rochefort in France and Mr. Bradlaugh in England. The fact speaks for itself and requires no argument.—London Universe.

way that Birmingham reformers insist that it shall go, and it would be no easy matter to suggest what should take its place, in what Archbishop Crooke once declared was "the best balanced Constitution" of existing governments, but if ever there was a reasonable excuse for radical reformers throwing off a restraining influence, which has ceased to be just, it was when Lord Salisbury threw out the Land Bill.—Catholic Review.

BENNETT intends to cockneyize his Herald still more. The veteran Connerly is to be shelved and an impoverished English nobleman is to direct the destinies of the wondrous journal. Now for those blasted Irish fugitives!—Buffalo Union.

## THE ENGLISH WORKMEN.

### Delegates in Ireland.

#### NAKEDNESS OF THE PEOPLE—EXTRACTS FROM THEIR REPORTS—OPPRESSION AND SUFFERING ON ALL SIDES.

Messrs. Bryson, Birkett, and Patterson, the English miners' representatives who have recently been enquiring into the condition of Ireland, have been publishing a series of reports in the Newcastle Chronicle. From these reports we take the following passages, travelling from Tralee to Limerick the deputation had the following experience:

IRISH HOSPITALITY. Not having yet breakfasted, we determined to put Irish hospitality to the test, and going a short distance from the station along the road, we went to the first respectable-looking dwelling we came to. It was a well built two story house, white-washed and comfortable looking. Both the dwelling-house and the out-offices were slated; and in front of the former was a fine little garden of plants and flowers in full bloom. We asked the good lady who opened the door if her husband was within, and, answering in the affirmative, she at the same time invited us to enter. We did so, and, on seeing the master of the house, explained our form and fasting condition. Instantly Mrs. Latchford—for that turned out to be the name of the tenant—set a table, and very soon we had an enjoyable breakfast spread on the table before us.

BACK-BENT GERMAN PROTESTANTS. Subsequent conversation with Mr. Latchford disclosed to us the fact that we were upon the estate of Lady Southwell, which God gave human creatures. Yet in this age of unparalleled progress, in an empire which carries over the world the beacon light of civilization, this man was an aborigine. In the gloom in the corner opposite was something of a whitish color. I saw it move. When I looked closer I saw that this was an old woman—the young man's mother. She sat on the floor, her legs doubled up, and her chin between her knees. Her face was almost scaly with dirt, and her head was wrapped in what may have been a white handkerchief. The only covering on her body was a dirty calico chemise. This was all the clothes she possessed. I gave her something to eat, and when she reached out her hand I saw her arm; it was bare to the shoulder. Except for the covering of shrivelled skin it was the arm of a skeleton. I turned away shuddering, and left the house. I could not have borne the sight a minute longer. I learnt afterwards that this old man was an agent of ten acres of the rocks on the hillside, and he had to pay a rent, an acre. He had two grown up sons, but one was in Galway when I called. They had a cow, but they never tasted her milk. That was a luxury they could not afford.

It was taken into the city—four miles off—every day and sold. The family when they eat got only coarse Indian meal. Sometimes they had no fire to cook it on and they ate it raw. If my memory does not deceive me, I believe the tenant is under restraint.

#### CONCLUSIONS.

In concluding the series of articles in which the English workmen embody the result of their investigations, the writers say:

After having travelled over the greater part of Ireland, and mixed freely and indiscriminately with the people, we are convinced that their desires as regards the land are reasonable and constitutional, and that their mode of action would be orderly and strictly lawful if they were not irritated by the procedure of the Irish executive. We did not ourselves find a single instance of a tenant wishing to evade the payment of any rent at all. Only in one district where American relatives contributed nearly the whole of the rents, and protested against any of their hard-earned money going to fill the pockets of a harsh landlord, did we hear of such a thing. Even here the tenants themselves did not believe in the doctrine which temporary necessity compelled them to espouse. In every other case we either saw or heard of in which rent had not been paid the cause either was that a reasonable rent had been refused or the farmer was unable to pay. The farmers of Ireland would consider it a boon to have their land at such a rate as they could pay without depriving themselves and their families of sufficient food and clothing. They believe that were this attained the land difficulty would be settled. Of course they would like to be proprietors of their holdings. They all believe that that would hold the land agitation for ever, but to the minds of most of them, it is a prospect too bright to be realized.

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