

The Catholic Record.

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

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CLERICAL.

WE have received a large stock of goods suitable for clerical garbments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

CATHOLIC PRESS.

The London *Times* has turned savage on Archbishop Croke, for his out spoken views on the Land question; and the "Thunderer" would like to have him arrested and sent to keep company with Father Sheehy and John Dillon. Only a few days ago, when they thought he was going to differ with Parnell,—no praise was too strong for Dr. Croke. What a change one's sticking to Ireland makes, in the tone of the English press.—*Irish American*.

The priest of Claremorris, Ireland, writes to the English Lord Lieutenant, telling him that a local landlord attended the Catholic church in his parish recently, armed with a double-barrelled gun and a revolver. When the people saw his accoutrement they hooted and chased him, and the coward was afraid to use his murderous weapons. The priest asks the Lord Lieutenant to restrain this landlord in future, and adds that if he doesn't, he (the priest) will have him ejected, "and let the Government see to the consequences." They will probably restrain him, but we hope not.—*Pilot*.

"A BOTTLE has been cracked in Kilmalmain prison." Such was the awful—the too-awfully dreadful (as the aesthetes would say)—announcing the other morning in the Dublin newspapers. Well, it so happens that many a bottle has been cracked for convivial purposes (when corkscrews were scarce) even in a prison. But the bottle in question was supposed to contain dynamite or some other explosive dangerous to British rule in Ireland, and so the fragments were approached with great caution. It turned out, however, to have been an empty bottle of which some one wished to get rid, and (as Poe would have added) "nothing more."—*London Universe*.

All the world over atheists are disinclined to call themselves by their true name. In France they have adopted that of the "Anti-Clericals." Recently they held a Congress in that country. Its character and purpose may be inferred from the following programme of subjects for discussion:

1. Separation of Church and State.
2. Free religious association ought not to be allowed to Religious Congregations.
3. Divorce ought to be legalized.
4. Practical methods of working out the plans of the Society.
5. The organization of secular festivals and rites.
6. Moral and political instruction in schools should be of a scientific and experimental kind.
7. How to withdraw woman from priestly influence.
8. The best method to be adopted for the propagation of Anti-Clerical ideas.
9. The organization of hospital nursing.

SOMEHOW the Irish Church Mission is always discovering priests in Ireland who are forsaking Catholicism and enrolling themselves under the banner of the mission. According to the report presented last week, there were three Dublin priests "receiving instruction." Let us have their names. It is as easy to say three dozen as three, if the matter is to end there; but we may be excused if we ask particulars. So much incredible matter is imported into the annual directories of the society's agents that one knows not how to sift the wheat from the chaff. Taking credit for the peacefulness of their proselytes in the west is another piece of humbug. The society is very proud that the land agitation has not induced a single neophyte to participate in it. What have they to agitate for? They are neither farmers nor persons depending on farmers for their subsistence. The few of them there are are not likely to meddle in that which

has no direct concern for them. Supposing they were, like their Catholic fellows, interested directly in the welfare of the country, it would be their duty to join in the demand for redress. When there are monstrous grievances to be remedied, every man who feels them ought to rise and act, and it is sheer stupidity, or worse, to make believe that a contrary course is a virtue.—*Freeman*.

The lawless condition of Ireland is twenty times worse than it was before the Coercion act was passed. This is not our assertion. This is not an opinion expressed by a Home Ruler or a Land Leaguer, the result of whose personal observation of the real state of affairs in Ireland is not usually received with much favour in this country. No; the gentleman who has given utterance to this wonderfully straight forward acknowledgment is no less a person than the son of a duke who was, up to a short time ago, the Lord-Lieutenant of Ireland. We allude to the Duke of Marlborough and to his son, Lord Randolph Churchill, both Conservatives of an undoubted type. Lord Randolph Churchill is sufficiently free from bigotry and sufficiently courageous to admit even in the House of Commons that the arrest of an Irish priest is a very shocking affair, that the arrests under the Coercion Act have been capricious, and that the suspension of the constitutional liberties of the people of Ireland is a matter that the Parliament of England cannot afford to be proud of.—*London Universe*.

SOME weeks ago, a Mr. Ingersoll, from one of the Western States, delivered a number of lectures in various cities, repeating the old objections of infidels against Christianity. There was nothing very novel in what he said, nevertheless he succeeded in attracting large numbers to hear him. It greatly puzzled the ministers of the sects why their churches should be empty and his theatres crowded. Now they are beginning to ask who are the people who form his audience. One writer says: "They are people who, like himself, are familiar with the Scriptures and with allusions to sacred themes." But are they Catholics? A writer in the *Chicago Times* says: "It was nearly possible to ascertain the Church character and religious complexion of the audience, by the applause with which the strong points of the lecturer against the various denominations were received. When the attacks were made on the Roman Catholic faith, the applause was general and even vociferous, but when directed against Presbyterianism, which the lecturer designated as the meanest of all religions, the applause was comparatively light."—*Catholic Review*.

WHEN the so-called Reformation occurred in England the rightful owners of the churches were dispossessed, and the Episcopalians became the legal holders and occupiers of the sacred edifices. How some of them are treated may be learned from the following account of the condition of the ancient Church of St. Alphege at Canterbury. Unfortunately, it is not, by any means, an exceptional instance: "The sacred edifice is in the very centre of Canterbury. Its windows are grimed with dirt, through which only dim rays of the sun-light can penetrate to light up the loathsomeness within. The eustachians on the walls are defaced and torn; old pieces of old matting but scantily cover the disrepair of the floor, and most of the pews are thickly covered with dust and cobwebs, here and there being only a few that are fit for use. The floor in many places has rotted and fallen into holes; and where it has not already gone, is in a dangerous state. In one pew a worshipper, whose devotions must have been about equal to the sanctity of the scene, had amused himself in pasting up labels advertising the superior spirits and wines to be obtained at a neighboring tavern. The condition of things within the communion rails was even more disreputable than that without. The floor was in a deplorable state; and in one place there is a hole a foot wide, probably one of the many entrances for the churchyard rats. The communion table was propped up by pieces of rough wood; the books and the altar cloth were dirty and unclean; and there was a rickety old chair in which it would be unwise to sit."—*Philadelphia Standard*.

The Catholic Church is not a political institution depending upon the

existence or good will of any party, nation, or Government. She is an organization of "all the faithful under one Head," Who is Christ Jesus, our Lord, whose kingdom is not of this world. Her members "render to God the things that are God's, and to Caesar the things that are Caesar's," without respect to the form of Government. In her holy institutions she does not compromise with human institutions, nor could she do so in her character as a divine teacher and director, continuing the mission given her by Christ. "Go teach all nations," was the divine injunction. She is fulfilling that mission and will continue it to the end of time. Governments have attempted to interfere with her, in her teaching, and the establishment of her hierarchy, but have failed. England now is endeavoring to interfere, and cunningly make it appear that the Catholic Church cannot dare to let the present crisis in Ireland pass without interference, and make Ireland's cause the Church's cause. England claims that she holds the welfare of the Church in her hands and that the latter must conform to her in her Government of the Irish people, if she desire existence or peace. Because the Bishops and priests of Ireland array themselves on the side of the oppressor, England says they dare not be recognized in their ecclesiastical character, and receive honors for faithful adherence to the Church, lest it be taken as a reward for what they do politically in a different sphere, and thus bring down the vengeance of the Government. This is the tenor of all the English news from Ireland, day after day. The prospect of receiving a red hat as Cardinal, is held out to those of the Irish hierarchy, who would remain politically attached to the Government that oppresses their subjects. We are informed that Archbishop Croke has renounced, by his actions, all right and title to a Cardinal's hat. As well might we declare that a man who votes a certain ticket, foregoes all possibility of being ordained priest. Catholic Bishops are not made out of todies, as are the Bishops of England, and honors in the Church of Christ are rewarded for the things that are rendered to God and not for those that are rendered to Caesar.—*Catholic Colonian*.

THE APPEARANCE of the new work (the "Improved" Bible) suggests a question that must be interesting to many persons: What is to become of the stack of old Bibles on the hands of publishers and booksellers? Are all these now nothing but dead stock, to be sold for the price of old paper? If the revised and authorized version is the correct one, the others must be incorrect, and people cannot be encouraged to either read them or buy them. This seems to be hard on the dealers.

It suggests another question that is more important: How many new sects will the new Bible produce? The claim that it is more authoritative than the old Bible is not unanimously conceded by any means. Changes of grammar and the introduction of modern improvements in the line of phraseology do not make it more authentic than the version it is supposed to supersede. They merely make it less old-fashioned. If the old Bible produced about two hundred sects, how many more than ever to differ about scriptural interpretation, and it is only natural to look for some new varieties of Protestantism as a consequence.

It might also be worth while to ask whether the new Bible will check the decline in church-going that is so often spoken of by the press, and sometimes by Protestant ministers. Even in the large cities, many of the Protestant churches are said to be at least half-empty every Sunday. Will the new bible work a change in the spirit of the indifferent Protestants whose reading of the old one produced such poor results as the statistics of church attendance show?—*Boston Pilot*.

INDULGENCES.

Catholics affirm that no Pope ever sold indulgences; that the Pope could sell them without incurring the sin and guilt of simony and sacrilege; that no one could buy an indulgence without incurring like sin and guilt; that such an attempted purchase of an indulgence would exclude the buyer from the benefits of an indulgence and make it utterly inoperative as to him; that it is not the effect of indulgences to forgive sins; and that the effect of indulgences relates entirely to the past, and has no reference to future acts or their consequences. Furthermore, that no indulgence was ever granted, or published, or will be, or can ever be granted, that will be or can be of the slightest avail to any, except to those who are truly contrite and penitent, and sincerely purpose and resolve to abstain from sin; and moreover, who have (unreservedly and obediently) confessed their sins and obtained absolution.

Arthur Morington & Co. iron and metal merchants, of London, have failed. Liabilities, £73,000.

THE ARREST OF FATHER SHEEHY.

Full Particulars.

A large force of police proceeded early on Friday morning to the house of the Very Rev. Dr. Downes, P. P., with whom the Rev. Father Sheehy lived, at Kilmallock, and reached there about six o'clock. Mr. Lloyd had the house surrounded by a strong guard of police, and then summoned the inmates by pulling loud at the bell, which was answered by the Rev. Dr. Downes himself. He asked "Who was wanted?" The answer he got was, "Father Sheehy." He then called the Rev. Father Sheehy down stairs, who, immediately on appearing, was handed the warrant for his arrest. The Rev. Father Sheehy did not appear to be the least put out, and saying he would be back soon, returned up stairs to get ready to depart with the constables. On reappearing, Mr. Lloyd asked him to speak to the people later on, and tell them to keep quiet, and not to shout, to which the Rev. Father Sheehy did not make a reply. Dr. Downes then asked Mr. Lloyd whether he intended keeping Father Sheehy until the train started, and Mr. Lloyd said they would have a room for him at the barracks.

"Would it not be better if he stayed here for the time," said Dr. Downes, "and prevent some confusion afterwards with the police?" Mr. Lloyd, hesitating, answered that he did not think he could allow that. The Rev. Father Sheehy then left the house in company with the Very Rev. Dr. Downes, and the Rev. J. G. Fitzgerald, the other curate of the town, and in a few minutes after the Rev. Father Sheehy found himself in company in the bridewell with his fellow "suspects," Mr. Gilberston and Mr. Collins, who had been arrested previously. Immediately afterwards Mr. McCarthy came in to enquire why the police were visiting his place, and whether they wanted him. The matter was quickly explained to him by the production of the warrant for his arrest, and by his being told that he should nevertheless consider himself in no danger, and that he would be permitted to see his family, and that he would be kept up continuously, and the most intense excitement prevailed. The soldiers and policemen were lined across the street near the police barrack to prevent the people from passing, or coming at all near it. At about twenty minutes to eight the forty prisoners, accompanied by the Very Rev. Dr. Downes, and the Rev. Father Fitzgerald, left for the railway station under a very strong guard, a large body of police marching in front and rear, while a dozen policemen, who were to form the escort to Naas, walked in close proximity to the suspects. On arriving at the station-house the excitement of the people became greater, and the cheering was kept up without ceasing, the response to each call being more vociferous, if possible, than the previous one. As each of the prisoners entered the compartment which had been selected for them he was enthusiastically cheered. Neither the Rev. Father Sheehy, Mr. Gilberston, nor Mr. Collins made any remarks to the people, but as Mr. McCarthy stepped into the carriage, he turned round and called out, "Stick to your colors, boys; don't think; pay no unjust rents. Down with landlordism," such sentiment being received with a fresh burst of cheering. Mr. Lloyd immediately rushed to the crowd, and speaking to the sub-inspector, said, "Don't allow any more remarks of that kind to be made at this or any other station. Our orders are such, and I want you to obey them." A clergyman who happened to be travelling in the train then joined the Rev. Father Sheehy, and he was allowed to travel with him in the same compartment along with the other prisoners. In the same compartment three policemen and a sub-inspector also took up their seats, and the next compartment was also filled with a half dozen constables with lanterns. As the train moved off the crowd cheered vehemently for the prisoners in succession, and for Davitt, Parnell, and Dillon. In a few minutes after the majority of the people dispersed quietly, and returned to their homes.

INTERVIEW WITH FATHER SHEEHY IN PRISON.

Arrived at Naas, and stepping into a long stone corridor, I beheld the Rev. Father Sheehy sitting in a corner. I had been in that hideous barony at Kilmalmain—"the visiting cage"—and I was not prepared for the reception accommodation I saw here. The corridor was only the breadth of a small room, and at the end an enclosure was constructed in each corner by wooden railings, about forty inches high. There was a plain deal chair placed in each enclosure, between which there was a vacant space of equal area for a wander. Forgetting for a moment that I was subject to prison discipline, when I saw this arrangement—more akin, as I thought, to civilization than the barbaric cage before alluded to—I advanced boldly to the rev. gentleman, who shook my hand with much cordiality, and was proposing myself for a fireside conversation, when the figure of a tall, strange warder, creeping up behind, overshadowed the corner, and brought me at least to the enjoyment of a full consciousness of my position. He opened the door of the empty apartment, and presuming he intended it for me, immediately became its occupant. He stood erect, without moving a muscle. I took in a hurried view of the tiers of iron stairs, and the rows of cells from which criminals had been so recently moved to make room for political prisoners. I had just one moment, before the rev. gentleman spoke again, in which to think of

British liberty—to contrast it with our exotic specimen of the flower, and to recall the lines:

"His liberty alone that gives the flower of freedom life its lustre and perfume; And we are weeds without it."

Rev. Father Sheehy informed me that he had been arrested in his parochial residence in Kilmallock at six o'clock that day by Sub-Inspector Jennings. The warrant of arrest was addressed to this police-officer, who for the purpose of executing it was accompanied by Mr. Clifford Lloyd, R. M., and a small army of police. Some soldiers had also been ordered under arms, and were stationed within a short distance of his residence, to which the police, however, advanced.

Remarking that the train was not timed to leave Kilmallock until a quarter before eight, I presumed that the police afforded the rev. gentleman an interval of time in which to arrange his affairs. To this the Rev. Father Sheehy replied emphatically "Not at all. They seemed, on the contrary, to be rather impatient to get me away—and were, indeed, impatient from the moment I received the warrant until we got as far as the Kilmallock Police Barracks, where I had a cup of tea."

Referring to further questions, the rev. gentleman added that "the police rang the hall door bell furiously and unceasingly from the moment I received the warrant until we got as far as the Kilmallock Police Barracks, where I had a cup of tea."

I spoke about the nature of the warrant, which the rev. gentleman immediately drew from his pocket. The only word the warder spoke was an affirmative of my supposition—that he would not allow it to be interchanged. However, the main portion of it was read by the Rev. Father Sheehy, and it ran thus: "Reasonably suspected of having, since the 30th September 1880, been guilty, as principal, of a crime punishable by law, that is to say, assembling with others, and unlawfully attempting, by threats and menaces, to compel divers of her Majesty's subjects to quit their lawful employment." The "reasonably suspected" clergyman made no immediate comment upon the nature of the charge, or an indictment issued upon his face conveyed to me as intelligibly as any words could the esteem in which he held it, and the credulity which he thought should attach to it.

My allotted time—fifteen minutes—was nearly exhausted, and after some further chat about the nature of the charge, and of shaking hands with this highly esteemed clergyman, and I bade him farewell.

CATHOLIC NEWS.

Cardinal Manning will visit Scotland before the summer is over, and he will spend a few days in the neighbourhood of Glasgow, at least one new church.

The Jesuits expelled from France have begun the erection of a large college under the shadow of the ancient cathedral of Canterbury.

Mrs. Frederick George Lee, wife of the ultra-Ritualistic Vicar of All Saints, Lambeth, has been received into the Church of Rome.

The printing-press of the Propaganda has just issued, in elegant form, a collection of Latin poems written by His Holiness Leo XIII. in honor of two martyr-bishops.

It is stated that Michael, the son and successor of King John of Abyssinia, is about to embrace the Catholic faith. His father placed many obstacles in the way of Catholic Missionaries.

The new Catholic parish at Portage La Prairie has been named St. Catharine. Dr. Hagarty and Messrs. Ryan and Gigot have been appointed school and church trustees for the new parish.

Much indignation is expressed by Catholics in Paris at the Government giving up to Pere Layan the charge of the Assumption on the Rue St. Honoré, in which the Abbe de Gurry, who is deemed to have suffered martyrdom from the Commune, for many years officiated.

The Princess Massimo has remitted to the Holy Father the sum of 10,000 francs (£400), which the Count de Chambord subscribes each year towards Peter Pence. The devotion of this sign of a kindly house to the faith of his fathers, and to the Holy See, is a grand example at the present day.

The Swiss Journal, the Gazette du Valais, announces with lively satisfaction that the Superior of the Jesuits of the German province, Another Valschan, Jesuit, Father Auesledy, passes, says the Gazette, for being the right hand of Father Beckx, the general of the Order.

The Rev. James Croke, a brother of the renowned Archbishop of Cashel, is located at San Rafael, Cal., where he has charge of St. Vincent's Orphan Asylum. The asylum affords a home for 510 orphan boys, and is under the charge of the Sisters of St. Dominic. There are 45 teachers and employes.

Ex Governor Washburne, of Wisconsin, has given his Edgewood property to the Sisters of St. Dominic, Sinsinawa Mound, who will establish an educational institution. The property is most beautifully located on the shores of Lake Wingra, and the mansion is surrounded by grounds large enough to give that privacy which is so essential to the success of an establishment of the kind located there.

Rumors are rife about more clerical conversions in England. The Cuckoo hears that two, if not three, well-known

Anglican clergymen of the ritualistic school have made up their minds to take the journey from Oxford to Rome, and will be received into the Catholic Church this week by Cardinal Manning. A correspondent of another paper, the *Weekly Review*, states that the wife of a well-known clergyman, Mrs. Frederick George Lee, has actually been received into the Church—a happiness granted to her son, Mr. Ambrose Lee, some time ago, as many of our readers will recollect.—*Liverpool Catholic Times*.

NEWS OF THE WEEK.

The Franco-Tunisian treaty has been ratified.

Merino has proclaimed himself dictator of San Domingo.

The Theatre Royal at Belfast has been burned. Loss, \$100,000.

It is intended to run trains through St. Gothard tunnel by electricity.

The village of Bradley, in Hampshire, England, has been almost destroyed by fire.

The steamer Faraday has successfully landed the shore end of the new Atlantic cable.

An outbreak has occurred at Kilkork and other towns of Southern R. sea. Several incendiary fires are reported.

By a boiler explosion in the rolling mill on last Friday at Pottsville, Pa. ten men were badly scalded—three fatally.

The steamer Aliant has been wrecked near Gibraltar. All hands were saved, including a battalion of soldiers.

Turkish troops have fought Bulgarian bands in Macedonia. Eight Turks and thirteen Bulgarians were killed.

The Reichstag has rejected, by 153 to 102, the credit demanded by Bismarck for the establishment of an Economic Council.

The Schooner Isabel, from New York to Jamaica, Cuba, with a general cargo, was struck by a whirlwind and capsized. The steamer was drowned, but the remainder of the crew was saved.

A Constantinople despatch says:—"An earthquake has devastated thirty-four villages in the Pashalik of Van.

A fire broke out in the arsenal at Carlskrona, Sweden, on Wednesday. Many shells exploded. Great damage was done.

The French Senate, by a vote of 148 to 111, refused to pass the discussion of the *Scrutin de List Bill*. Ministers abstained from voting.

The case of Mihai Pasha, and others charged with murdering Abdul Aziz, has been referred to the Turkish Ministry of Justice, in order that they may be brought to trial.

A Tiflis despatch says: A conflict occurred at Kouba between 70 prisoners and the military guards. Over twenty-five men were killed or wounded. Thirty prisoners escaped, carrying off rifles.

A Candahar despatch says: A force of cavalry and infantry near Giriske was attacked by the Amoor's troops on the third inst., and routed after four hours' fighting.

The London *Times*, referring to the state of affairs in Russia, says: Never were there so many political prisoners, less stability and greater anxiety, with no signs of returning calm.

Instructions have been issued from Washington to United States Collectors at all important points that they must give special attention to the matter of overcrowding excursion and other steamers in their districts.

Diphtheria is epidemic at Ludington, Mich. One hundred and twenty children died recently in a population of 4,000. The schools are closed. Policemen have been stationed at the houses where sick-ness exists.

The German Minister to Peking has urgently demanded that the Government of China take energetic measures to punish the pirates who recently plundered the German vessel. The German Consul at Canton has been instructed to call to his assistance a German man-of-war if necessary.

BAPTISM FOR INFANTS.

The practise of deferring baptism of infants beyond the time allowed by the Church is growing in some places. The good old-country fashion of having a child baptised as soon after birth as a priest can be found to administer the sacrament is the best. The Church in her authorized catechism lays special stress on the necessity of baptising infants without delay, and it is admitted by all theologians that to delay baptism beyond two weeks without valid reason is morally sinful.

Christian names, names of saints, should be given to children in baptism. The trashy novels eagerly devoured by the people of this country have brought into use a multitude of meaningless names to be applied to presumed rational beings, which empty headed mothers insist on bestowing upon their unfortunate offspring. When the older members of the family are gathered in solemn convale to decide the momentous question: What shall the baby be called? the point seems to be to select some name capable of being abbreviated into a pretty little nickname, the Christian character of the child being totally ignored. The name of a saint is given in baptism that we may have a model to copy after and an intercessor in heaven. Parents who call their children by some fancy name deprive them of a great help towards living a Christian life.