

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 garments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Written for the Catholic Record. Feast of the Holy Name.

BY REV. W. FLANNERY.

We reproduce the following beautiful poem in consequence of some wrong words having been inserted last week. Oh! the best, sweet, holy name. Jesus! echoed first in Heaven. Prophets, Scriptures, all proclaim it. None greater or more earth was given.

What peace, what comfort, bliss the hearts. Where reigns this Name triumphant! How to each soul the sound imparts Sweet love and grace abundant.

No honey's sweeter to the lips. No sound to our more cheering. No wording purer nearer lips. No loved name so endearing.

When uttered first the Heavens rejoiced. The earth with gladness trembled. The Saviour's name archangels voiced. And hell its rage dismissed.

How raptured Mary's heart and eyes. When Heaven first pronounced it! When Gabriel, radiant from the skies, Consulting her, announced it!

Jeans! Oh, heavens, bend ye down. The mighty Name is spoken! Acknowledge, O Virgin, your crown. Throw wide your portals open.

Oh, earth! give ear and hail the sound. That peace and sweet joy brought thee: When darkness reigned, a name was found. And light and freedom sought thee.

Thou'lt hail the abode of endless woe. The Name hath penetrated; Despairing lost, souls cover low. In vain registered.

The martyrs rapt in Jesus' love. Nor feared nor felt the torture; Bright anguish hovering from above. Changed pain to ecstatic rapture.

The hermit in secluded dell. Thro' trees and rocks his vision; The Virgin in her vestal cell. In thee found joys ethereal.

Oh, Name! with blessings ever fraught. In all the ages' story; One truth thou hast the world taught. "This path leads to glory."

To stamp thee firmly on my heart. Shall be my best endeavor; That thought of earth's brief joys may part My love from thee forever.

CATHOLIC PRESS.

Catholic Review.

We see that one of the projects of modern American diplomacy is to form a union of the western world, including the states of South America and those of which the capital is Washington. What the results and benefits of that negotiation will be we cannot predict. But one difficulty in its way, is worth considering. South America is Catholic. Mexico, whatever its government, is also Catholic. Now Washington might have enlisted in a perfectly legitimate and honest way, the influence of the greatest force of Christendom, to smooth many difficulties that may arise between the two regions and their diverse races. But the petty bigotry led by Thad. Stevens and other extremists thought a few years ago that the Papacy was dead and looked up in a box, and that its influence any way was useless. Well, time adjusts everything. We suspect that Washington would be very happy to-day to be on speaking terms with the Pope, and able to enlist his great influence in whatever worthy cause it can commend to him. But, in this world, we often cut off our noses to spite our faces.

London Universe.

LAST Sunday died suddenly Ferdinand Herold, prefect and senator for the Seine—one of the worst enemies the Catholic Church had in France. He had been in office since the resignation of Marshal MacMahon, in 1879, and he is generally known as the father of what the French designate by the barbarism of the "laicisation" of schools—in plain English he did his utmost to do away with the schools of the Christian Brothers, and put godless schools in their places.

PRINCE HUMBERT probably imagined that he was acting with kingly dignity when, at the reception on New Year's Day, he said, in reference to the general idea that Germany will interfere to prevent the present ill-usage of the Sovereign Pontiff: "Italy is decided to respect all, but on condition of being respected in turn." . . . It was well it should be known that they were firmly decided not to admit of the slightest discussion on certain questions touching the internal order of Italy, which they could alone, and would, see to. This would be magnificent in the mouth of Cato or Junius Brutus; it is pure extravagance,

turgid vapouring and empty "talk" from the mouth of the man who for the hour is tolerated by the Revolutionists as Garibaldi's lieutenant *anglica* "warming pan." Humbert knew as well as we do, when he uttered the above words, that they contained two things—a falsehood that was barefaced, and a menace to which neither he nor any of his countrymen would dare for a moment attempt to give effect.

If Italy is "decided to respect all," why does she not respect the "law of guarantees?" Why does she not make it safe for the Supreme Pontiff to go into the streets of his own city? After swearing in the hearing of all Europe to uphold the dignity of the Pope, and to defend him from the Revolution, she filled the streets of Rome with a rabble of infidels from Piedmont, and gave up to their blasphemous insults not only Leo XIII., but the very ashes of the faithful friend of the father of the man for whom she stole the Quirinal.

WHEN Prince Humbert told those (they were laughing all the while in their sleeves), who came to him to go through the usual parade on the first day of the year, that he would not admit the "slightest discussion upon certain questions," he must have forgotten the manner in which Prussia acts. Alas! Napoleon III., said the same, and with much more reason; but the end of it was Sedan, Paris in flames, and Chislehurst. Prussia does not discuss—she only fights. On the whole, Bismarck is an exceedingly cool party, and it would be quite in keeping with his disposition to leave Humbert in perfect freedom to carry on his "discussion," content himself, in the meanwhile, with the gracious occupation of restoring to the Pontiff his crown.

IRELAND may well regret that she is not placed somewhere on the Continent of Europe, instead of being an isolated island between which and all the European powers stands powerful England. In no country in Europe would such a state of things exist as that which has prevailed in Ireland for so many years without the interference of the adjoining powers, and England herself would be the first and the foremost in insisting upon such an interference. The condition of Ireland is consequently a matter of no concern to Europe. So much for the magnanimity of European politics. Could the condition of Ireland be made to affect even the smallest international interests, we should shortly hear of all sorts of commiseration, and very soon an international conference in London or Paris. Ireland is suffered to go from bad to worse—she could not be in a much worse condition than she is at present—yet there is not a voice in the whole of Europe to say a word for her, to enter a protest. As has been forcibly and undeniably pointed out by an English clergyman, the remedy applied by Mr. Gladstone's Government is one of provocative violence and crime, instead of, as it ought to be, an act of justice. The trusted leaders of the people of Ireland, whose wrongs the Government admitted and proposed to meet, have been imprisoned. With one hand the doors of the Land Courts were opened to the tenants, and with the other hand their leaders were forced into prison. No wonder that the Land Act should be a failure. An act of justice, accompanied by the incarceration of those who force the Government to that act of justice, could not be quietly accepted by any people.

Western Waterman.

THEY have taken in a Presbyterian minister into the Baptist ministry without reproaching him, whereas the brethren are not a little wroth. They say that when he was ordained a Calvinist minister the Lord sent him to preach pedobaptism and sprinkling; if the Lord wants him to act differently now he must recommission him. There is nothing too absurd for Protestants to believe or do.

Catholic Columbian.

THE young people who complain about priests being severe on night dancing and round dances at all times, get their eyes open to the wisdom of such severe measures only after their own ruin. How many a young woman owes an everlasting disgrace to the heedlessness given the advice of her pastor. "I know how to take care of myself," is the burden of all the replies made to those who would advise.

CATHOLIC journals should at all times inculcate obedience to and love for the spiritual authorities, let the accountability rest where it belongs

and the proper power will take cognizance of it. As soon as a young man or an old man either, for that matter, joins the ranks of journalism, he guides his pen frequently, as though its turnings are to represent the utterances of one whose judgment is final. Catholic journalists especially should never allow the least appearance of condemning those who are amenable to the higher powers for their conduct in matters spiritual.

Catholic Advocate.

How misrepresentations injurious to the Catholic Church are propagated! A London paper published the other evening a misleading statement to the effect that the several religious sects of France received from the Government of that country upwards of £2,000,000 a year, the greater portion of which "goes to the Catholic priests." The Protestant Church receives "only £27,000 towards the support of its 722 clergy—a grant which allows on an average to each minister rather less than £40 a year." It is well known that France is more intensely Catholic than England is or ever was Protestant, and that the French Protestants are a mere handful in comparison to the whole population of France. As a matter of fact, the Catholic priests of France, although they get the greater portion of the £2,000,000, are so numerous, that their individual pay is not as much as £40 a year. The country Cure who is in the receipt of as much as £36 a year considers himself well off. The Archbishop of Paris has only £2,500 a year, whereas the Protestant Archbishop of Ganteburg gets £15,000—exactly six times as much. Just imagine the English Government allowing £27,000 a year to the Catholic Church of England! Such a stroke of generosity and magnanimity as this can hardly be expected from Protestantism.

No one knows beyond themselves what great duty devolves upon priests. People will question them and wrongly question them as to why they did not do this, or why they did not do that. The first rule a good priest observes is obedience—the rule of obedience. Magnificent beyond all that the world can think is that duty in the heart of a priest. It is the first engagement of his wonderful rank—a rank God-given, not man-given! When he clings to it, when he keeps fast hold of it—who blessed him, the priest—God the Father! If in the pride of his heart he turns away from the spirit of obedience, who blesses him? We have made our error—it is who curses him? God keeps him. It is in God's hands the priest is. He keeps the priest, and He disposes of him, both in this world and the next. There are some people in this world who think the priests ought to be talking for them in meetings which are political or sensational, or very often useless. They drag them there, and very often they leave them there. A priest cannot be always at the world's command. They are above them, but if they choose to exercise their right of attending to their duty, they are very often maligned, very often calumniated, very often abused atrociously. The sacredness of their grand character is forgotten. The grave and serious calling which is theirs is forgotten. His memory remains only in the heart of the angels. One will go here and the other there to vilify the priests. The priest, personally, for the human race, undergoes the most terrible and anxious deprivation, and the men who are unwilling to undergo any, who follow the bent of their own passions day after day, are anxious to spit and fume upon a priest. If the world lets the priest alone, the priest can do without it. But the world can never do without the priest.

Catholic Standard.

One of our exchanges says of Scotland that she "pursues her way towards trade and prosperity," is "monopolizing the ship-building formerly done in Liverpool and Hull," that "the farmers are also agitating for a Bill changing the tenure of land" and "they will get it." Scotland is a source of strength to England. Her prosperity increases the resources and adds to the power of the British Government. Ireland is a source of weakness and of sore embarrassment. The English Government is constantly hindered in its foreign policy by the consciousness of this fact. Time and again it has been prevented from doing what it desired to do, but dare not attempt, by its knowledge of the sentiments and hostile attitude of the Irish people.

It has been compelled to remain passive when it would, had it dared, have been active; and often has been made to seemingly approve of movements which it would have unhesitatingly opposed by force of arms, had it not felt that it was paralyzed by the hostility of the Irish people.

Yet while this is clear as sunlight, the Government of England will not learn the lesson it plainly teaches, but blindly persists in its policy of coercion and terrorism as regards Ireland.

Baltimore Mirror.

PROTESTANT clergymen are loose in their pronouncements. They lack philosophical training, and are woefully deficient in clearness of thought and precision of expression. The latest instance of a flagrantly inaccurate statement on the part of one of them that has come to our notice, is supplied by the Rev. A. M. Courtenay, a minister of this city, who in the last number of the Baltimore Methodist is guilty of this untruth: On the other side, the Catholic Hierarchy are now, as always and everywhere on the side of privilege, aristocracy and the established order, and against popular rights. The Pope, the Archbishops of Dublin, of New York, of Baltimore, and a host of lesser prelates, have levied their anathemas against the Land League.

Mr. Courtenay, who, by the way, is a gentleman for whom we entertain a profound respect, believing as we do that he is a man of convictions with the courage to stand by them, must have sources of information that are denied to us, if he is right in saying that the Pope, Cardinal McCloskey and Archbishop Gibbons have anathematized the Land League. They have done so such thing. And even Archbishop McCabe, if we have read his pastoral aright, has condemned not the peaceful agitation that is the backbone of the League, but the communistic doctrines preached by a handful of lawless adherents of it, the so-called alliance with the Communists of Paris, and the participation of women in political movements. And we can assure Mr. Courtenay that so long as the Land League keeps within the limits of the Ten Commandments it will meet with no opposition from the hierarchy of the Holy Catholic Church, which has always been the friend of the oppressed, from the days when in pagan Rome it obliged masters to be just to their slaves, down to Magna Charta, whose first signature is the name of a Catholic Bishop, ay, even to those days when such prelates as Archbishop Croke, of Cashel, and Bishop Nalty, of Meath, fight for the rights of the people with one hand, while with the other they hold back the people themselves from the precipice of socialism and anarchy. We await Mr. Courtenay's apology.

The Bishop of Rochester has forbidden a priest in that city to take up a collection in church for the members of the Land League in preparation of the proposed collection to supply the "suspects" with better food than the usual prison fare. Now, the acts of any bishop, as such, are not a fit subject for comment in a Catholic paper. He is above and beyond us, and amenable only to his superiors. He knows his business better than any of us—what he should do and how far he may go. But in the present case, because of recent occurrences which impel possibly a very few of our readers to put an unfavorable construction on the doings of the Rt. Rev. Bishop McQuaid in connection with the Land League, we may be allowed, in no spirit of criticism, to affirm most emphatically that, in our opinion, the Bishop did perfectly right to direct Father Stewart not to make a church affair of what had no place in the field of religion. The "suspects" are not in want, and some of them are well able to procure for themselves any delicacies their taste may crave. So the raising of money for them cannot be regarded as an aim for the poor in the light of a corporal work of mercy. And, besides, the Catholic Church is as much the church of the landlords as it is of the tenants. It teaches them with equal firmness to be just—the former to exact only a fair rent, and the latter to pay their honest dues. It has no respect for persons. It is no more concerned for the soul of the Pope or the President than it is for the soul of Lazarus or St. Benedict Joseph Labre. And no man, or set of men, may identify the Church with any political party or social movement where the principles at stake or the practices involved do not form a religious question affecting the Church. Let, therefore, all the money needed for the decent main-

tenance of the "Suspects" be contributed by their friends the world over, but let the collections taken up in church be devoted only to the service of God.

Boston Pilot.

OSCAR WILDE says he takes no interest in politics, except to prefer "civilization to barbarism." Civilization means to him, so far as we can judge, the easy, lackadaisical, burdensome life of idleness and luxury. Barbarism, on the contrary, is all that is hard, drastic, terrible, sacrificial, single-hearted. Alas for the declined! Oscar's mother was a brave souled patriot, who preferred Liberty to Oppression, who nobly sang the cause of her own country. He has no country, or rather, he is weak enough to glory England as "my country," and to speak of "we Englishmen." We fear that Oscar Wilde has a strong head and a weak heart.

We do not believe a word about the O'Donovan Rossa dynamite. Rossa simply gulls the English scribes who interview him, by telling grim stories. Nevertheless, as he does not seem to estimate the effect of his words on his own people's character, it can do no harm to say that, if Rossa really put dynamite machines on harmless English ships, the Irish people of America to a man would say he ought to be executed as an internal villain.

New York Freeman's Journal.

NOR many days ago the New York Times drew a pathetic picture of the powerlessness of the Pope. He was represented as an old man appealing in vain to the crowds of once faithful children who were deserting him. In the secular press it has long been a foregone conclusion that the Pope could command no sympathy or assistance from any Catholics except the benighted and illiberal Irish and the unevangelized Spaniards. But Bismarck's recent attitude, or rather the attitude of the German Emperor, whom Bismarck represents and sometimes uses as a puppet, has shocked the secular press. The Times gravely asserts that the German Emperor, having a grudge against Pius IX. for some unflattering personal allusion, would not bend during the reign of that Pontiff, but that he is inclined to be lenient towards Leo XIII., who never called him a "Hun." This is ingenious, and one of the many surmises by which the secular press which is always prophetic, tries to conceal its confusion at the failure of its predictions. It has never looked beyond the surface. It has allowed nothing for the working of God's grace in the souls of the Catholic people of Europe. Mr. Paul Bert's pronouncements make more stir in the papers than the prayers and exhortations that arise every Sunday in the churches of France; but Mr. Paul Bert is only a creature of a brief period, and when he falls the prayers and exhortations will go on. The minister of public worship can not close the ear of God, though he may bar the doors of conventual chapels. The "Salvo Regina" drowned the "Carmagnole" at last, and, if the secular press will but take a lesson from history, it will have no need to reconsider its prophecies every year. What has become of the boasts and prophecies made for Italy when the spoliation was consummated and Italy "united"? How the American press rejoiced! Red fire was profusely burned around an odd group, in which Victor Emanuel, Garibaldi and his reprobate family, were prominent. And what has Italy done? Ruled by secret societies, with a trembling Savoyard prince at their head, without allies, crazed by half-understood ideas of progress, she, like Ishmael, has every man's hand against her. Her pantuary are ground to the earth, unprotected by the only power that could protect them—the Church. She is cursed by the fatal possession, Rome. No wonder the press is bewildered: the red fire is burnt out.

The Roman Catholics, who prohibit the marriage of near relations, have in Germany only one married man in eight thousand births; the Protestants, who allow such marriages, one in two thousand; and the Jews, who encourage them, one in four hundred.

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.—London Universe.

TEMPERANCE. Interesting Lecture by Rev. Father O'Mahony Last Evening.

A lecture on temperance was given at St. Mary's Cathedral last evening, under the auspices of the Father Mathew Total Abstinence Society, by Rev. Father O'Mahony, of London. The attendance was very large. The lecturer said that of all the great movements having for their object the amelioration of humanity there is none so deserving of a stability of public opinion as the great living question of temperance. If many of the movements in this direction have not been entirely successful, the lack of success does not take away from the good intention of their promoters. The great attention given this question of late is in a manner the result from having been forced upon the public mind. The Catholic Church has always been consistent in endeavoring to stamp out the dreadful crime of drunkenness. If her actions have not been entirely successful, she has not been blazoned forth to the world. It does not follow that they do not exist. In her short ministrations she has had thousands to a life of temperance and has induced men to give up the "staggering gait and besotted look of drunkness." For the steady tread and brilliant eye of sobriety. The Church has changed these men, not because the dollars and cents they were to gain by becoming sober, but because of greater and higher moral reasons. And it was from the Church's point of view that the speaker proposed to look at the question of temperance. Man is the greatest and highest of God's works, but strangely enough, it is of man one must speak when dwelling on the question of temperance. The best way to show thankfulness to God was to make a proper use of the gifts received from Him. But by intemperance man abuses all his moral and physical qualities given him for the honor and glory of God. Man's proudest honor is that he is made in the image of God, and his proudest prerogative is in his intellect, almost every trace of which is destroyed by the vice of intemperance. In all the catalogue of crime drunkenness is the only one that shuts out man from all hope of salvation. The drunkard has no understanding and cannot perform the acts necessary to salvation. The lecturer dwelt briefly on the destruction by the drunkard man of his advantages of health and society. Christ wishes to save man; He came from heaven for that purpose, and has left a Church for man's guidance. But the drunkard says, "No, I will not be saved; I will die in my sins." The picture of the drunkard's home followed, and arguments tending to show the destroying power of alcohol upon the human frame. The duties of the man and the downward career of the drunkard were eloquently and powerfully described. The question of total abstinence was taken up, and strongly urged by the reverend speaker. Total abstinence gives the greatest security. Young men especially were urged to join the total abstinence organizations.

A collection, which amounted to a good sum, was taken up for the benefit of the Father Mathew Total Abstinence Society reading-room.

Before the lecture, Messrs. F. and A. Filgiani sang splendidly the duet "O Spousa Mea," and Miss Egan sang admirably an "Ave Maria." Prof. O'Brien presided at the organ, and the choir sang "Gloria in Excelsis" after the conclusion of the lecture.—Hamilton Times, Jan. 18.

THE PROTESTANT PREMISE.

To men who do not believe that civilization springs up with Luther, and blossomed in this country, it does not seem surprising to state that the Catholic Church was and is the "special custodian of the purity and permanence of the family," or that the Catholic Church was the guardian of peace, morality, art, letters, liberty, until kings or peoples usurped her functions and tried to undo her work; but to the reverend Washington Gladden, who writes on "The Increase of Divorce," in the last number of the Century, the statement is "a moral paradox." In spite of his quotations, as to the laxity of Protestantism with regard to the relations of the sexes, he remains firm in his foregone conclusion that the Catholic Church does not prevent immorality, though it forbids divorce, and that Protestantism is exceedingly moral in practice, though it tacitly encourages divorce! This singular position comes, of course, from that premise which truly good Protestants accept as the first and most infallible of their dogmas—namely, that Protestantism restored the hidden tables of the law, and rubbed the accumulated dust of ages off the Ten Commandments, when it discovered the Bible.—Freeman's Journal.

The Home Atmosphere.

Christian mothers, create as much as is in your power a Christian atmosphere within your homes; the very home has through your endeavor, a Christian outfit. There, in our most, at least in the principal rooms, religious pictures, a crucifix, perhaps a statue of the Blessed Virgin Mary, Mother of God, and of some saints. There one sees a vessel for holy water, probably also blessed candles and the like. The child notices all these things, becomes inquisitive about them, learns from its mother the significance of them, receives from what it sees and hears salutary religious impressions, and becomes thus quiet early and imperceptibly accustomed to a Catholic life—a consecration of the young, tender heart.—Father Cramer.