

The 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, MAY 19, 1882.

NO. 188

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.

LONDON Universe.

WHEN M. Loysen talks, in his letter to Pere Monsabre, of "the rights and benefits of the Inquisition not being dogmas when he (Loysen) preached at Notre Dame," he wishes it to be inferred that they are such at present. Yet he knows perfectly well that the inference will be a false one. Still he suggests it. This is all of a piece with his language ever since he fell, and is more hurtful to the Church which he slanders. M. Loysen should apply for the post of Paris correspondent to the Rock.

THERE has been a great deal of talk during the week as to the horrors of the Spanish bull fight exhibitions. The subject has afforded some of our contemporaries opportunities for "gush," and they have certainly taken good advantage of them; but the English commentators seem to be entirely oblivious of the fact that we pay a royal official to act as Master of her Majesty's Stag-hounds, and that the special business of this functionary is to hunt to death a harmless animal as if he were a lion or a tiger or some other beast of prey. These journalists also forget that English noblemen and gentlemen find the greatest pleasure in shooting down doves and pigeons as they are let loose from a cage, and that their proceedings are personally patronized and enjoyed by English dandies. People who live in glass houses should not be too much given to the throwing of stones.

In Marseilles—the leading town of Southern France—infidelity rules the roost, and professed Catholics are all but disfranchised. Among the leading Radicals, infidels and persecutors of the Church who but a short time since took a share in the municipal government of the city, there is one whose name, if we remember rightly, is Dupuitren. He had become deputy-mayor, and in another year might have become mayor, and inflicted as much vexation on the Church as the present occupant of that post is trying to do, when one morning last year he was found to have departed, leaving no funds, but a large number of dissatisfied creditors to mourn the loss. He had gone to Buenos Ayres, and there being no extradition between the Argentine and the French Republics, he escaped with impunity. At Buenos Ayres he had not resided more than twelve months when he became manager of a bank, and after a short time he succeeded in embezzling about £20,000, with which he started off for Uruguay. Fortunately, the vessel was detained in quarantine, so the directors sent after him and managed to intercept him. He had only the wholo of the £1000, so nearly the whole of the booty was recovered. This is a fair specimen of the persecutors of the Church in France!

Catholic Review.

The religious census man has reached St. Louis. Result, as in Boston and elsewhere, hardly any one goes to church, save Catholics. In the Globe-Democrat, eleven close columns give what seems a very thorough analysis of the attendance at the various churches, which, no doubt, it means to be complete, but which strangely omits eight Catholic churches. Notwithstanding this, out of a total 119,498 people who went to church last Sunday in St. Louis, 85,171, were Catholics! This does not include 6,164 Catholic children credited to Sunday schools. Next to Catholics came the Methodist Episcopalians, but they were about eighty thousand behind. In fact, they had not as many adult church goers as Catholics had Sunday school children in St. Louis. What a wonderful showing would there have been, had the Globe-Democrat understood that there were eight other Catholic churches not enumerated by it! A letter from Mr. Charles Rollins Brainard in Boston Globe, shows how imperfect was the recent census of Catholics at

church, made in that city by the Boston Advertiser. His count shows in only two of its thirty Catholic churches, about 17,000 worshippers or 2,000 more than the Advertiser found in all the churches of any other single denomination. The Baptists and Congregational Trinitarians, which showed the largest number, had only about 15,000 each.

How shall we interest our young men in the work of the Church? That, we think, ought to be the dominant thought of the officers of the Catholic Young Men's Union, which will meet in Boston this week. Probably the best way is to give them a part in it, from their earliest years, and to engage them to read, think, write and talk of its work and interests. A very practical inquiry would be, what have the members done for the Catholic body during the past year? Still another would be, what Catholic works or papers have they read? Perhaps one not likely to elicit a satisfactory answer, would be, how many Catholic papers, or magazines, has each member subscribed for or even has read, or induced others to subscribe to or read? Heretofore, our Catholic young men's societies have had a very unsavory reputation in the matter of begging free copies. These annual meetings would be very profitable to the members and to the Church, if there were an annual examination of conscience on public questions and duties, and not merely a debating society for the discussion of points of order, and the revision of the constitution! The present distinguished president of the Union, has, we believe, taken steps to give a very practical turn to the thoughts of the Congress, during its deliberations. We hope that he will send away members full of points which they ought to study out and work out, during the coming year. A young man who has thought out for himself any of the Catholic problems of the day, and is prepared to express and defend the Catholic position, is certain to have accomplished two things. Firstly, he has trained himself intellectually in a notable degree, and secondly, which is even more important, he cannot have failed to increase his love for the Church, and his interest in her mission and work and his relation to it. Is not the whole secret of the indifference of our youth to Catholic public interests, their ignorance of them? How is this to be remedied? By educating, according to their degree, all classes of our laymen in Catholic facts and principles. The instruction of the pulpit, necessarily brief and irregular, must be backed up by something else. In the older world the air became so charged with traditions of Catholic life, that the very atmosphere was Catholic in the course of ages. That we have not here. Can we find a substitute? Can we give an ozone to our young men and women, by which, when they are started in life, they may Catholicize the atmosphere in which they live. When our ideal Catholic school system is created and perfected—time will bring it—we shall have pupils and college graduates who will show their appreciation of the sacrifices made for them, by perpetuating an interest in Catholic traditions and practices everywhere. Meantime, while waiting for this millennium, what are we to do? Can nothing be done by our existing colleges and schools, or by our young men's societies? The question answers itself, and the fact is, that while still more ought to be done and can be done, a great amount of work in this way has been done already. But we must not content ourselves with what is, after all, proportionately little. By beginning early, and what is even more important, by keeping it up in the period after first Communion, our young men can receive a systematic course of religious instruction in dogma, history and current controversy, as well as in the practical philanthropy of parochial work, which will knit them to the Church in the closest bonds. When a man feels that he is a part of an undertaking, his interest in it is proportionately increased. We, therefore, answer the question with which we have opened this paragraph, by saying, "Give them knowledge and give them work." Hereditary faith and the Sacrament of Baptism, are well nigh omnipotent, but something is expected of the teachers and pupils of every age. They cannot be passive, at least in this western world. Will they be active? If they do, they will live and transmit a Catholic life to posterity.

Buffalo Union.

Poor Davitt! Who can fathom the depths of his despair at the dastardly deed in Dublin. He had just been released from the speechless gloom of Portland prison, and his heart throbbed anew as he beheld the East reddening with a brighter morning for Ireland. The dark tidings quenched the light of his lips, and in his great grief he exclaimed: "I wish to God that I had never left Portland prison!"

The prompt action taken by the Irishmen of Boston, through their distinguished representatives John Boyle O'Reilly and P. A. Collins, in offering \$5,000 reward for the capture of the Dublin assassins, cannot be too much praised. The honor of Ireland is at stake, and every effort should be made to hunt down and bring to swift doom the perpetrators of the horrible crime.

JERRY O'DONOVAN—Gen. Terrifico Dynamite "Boss"—is just now receiving the very thing for which he craves—notoriety. Citizens of Buffalo will take his measure when we say that he is the John McBride of Irish-American organizations. But the dynamite apostle has far more financial ability than our distinguished fellow-townsmen, the champion badger.

'Tis the universal opinion of both residents and visitors there, that the finest church music in Washington is heard in the colored Catholic Church, that city. Sunday after Sunday, the culture and fashion at the Nation's Capitol elbow the black worshippers in the crowded pews, and wonderingly listen to the melody of those dusky throats. Even Blaine used to go there with his family, and, for a while in the artistic trills of the *duo prima donna*, but whether the "magneto" man then breathed the prayers his Catholic mother taught him, we know not. But he surely enjoyed the music, and for even a politician who has a soul for music, there is hope.

Philadelphia Standard.

At Cedarville, Ohio, some total abstinence fanatics, a few days ago, went to the length of placing dynamite under a liquor saloon and blowing it up. A total abstinence mob also wrecked a drug store in the same place, because, as was alleged, liquor was surreptitiously sold by its proprietor. Intemperance in the use of intoxicating liquors is, unquestionably, a crying evil and the cause or occasion of a terrible amount of wretchedness and crime. But it will never be abated by equal or greater intemperance in opposing it. The only true and effectual remedy is the promotion of the counter virtues by the influence which Christianity exerts, and the temperance movements that have ever been instituted outside of the Church and independent of its guidance and control, have uniformly taken a fanatical direction, and proved entire failures as regards any real substantial reform.

It is proposed to erect a monument in England to the memory of William Tyndale as "the first translator of the New Testament into English." Tyndale, as is perfectly well known by every one who really knows the history of translations of the Sacred Scriptures, was not the first translator of the New Testament in England. To the proposed monument, if erected, may well be applied Swift's scathing witicism on the notoriously base inscription on the monument of the "great fire" in London:

Boilly it rears its colossus, to the skies,
And lies.

A TELEGRAM from Dublin, dated May 6th, gives an account of the brutal shooting of several boys by the Government constabulary at Ballina, county Mayo, on the preceding evening. We give it as telegraphed to the Associated Press. Comment is unnecessary. We simply, therefore, give the facts as recited, directing attention, however, to the conduct of a recently released "suspect," who not only employed his newly regained liberty in quelling the just indignation of the people. "There were illuminations, and tar barrels were lighted to celebrate the release of the Irish members of Parliament. A band of music had turned out to parade and play, when the progress of the crowd was arrested at the principal square of the town by the police, under a sub-inspector, who seized the instruments of the band. The people became excited and threw

stones, striking the police, who charged several times with fixed bayonets. As the police turned down Main street they were again stoned. They fired on the crowd, wounding a number of persons, who were afterwards attended by three physicians. One, who is a mere youth, is reported dying. Muffeny, an ex-suspect, addressed the crowd from a window, advising the people not to oppose the police; that proper steps would be taken to avenge the unprovoked attack upon the people. The crowd then dispersed quietly. All those who were shot are boys, as it was a children's band, and the crowd was principally composed of youngsters.

Boston Pilot.

WHILE giving up columns to the Cavendish assassination, we must spare a small corner to the news of the brutal police outrage in Mayo which the cable brought at the same time. A boys' band of music in Ballina turned out to celebrate the release of the Irish leaders. Tar barrels were burning, and a general rejoicing was in progress. Suddenly a police inspector, with a force of armed men at his back, came on the scene. The police stopped the band and seized its instruments. This was promptly resented, and the boys began stoning the police, whereupon the latter opened fire, wounding a number of persons, some, it is supposed fatally. The cable report says the crowd dispersed quietly, on being advised to do so by an ex-suspect, who spoke from a window. It adds that, "all those who were shot are boys, as it was a children's band, and the crowd was principally composed of youngsters." This account came at the same time with the news of the horrible crime in Phoenix Park.

The English against the Irish lately in Cornwall is interesting. Two Irishmen were arrested for an assault on another man, whose nationality is not mentioned. After trial and sentence, they were allowed and stoned by a mob. An Irishman, who had given evidence for them, was seized and flung into a sadpitt. When rescued he was wounded and bleeding, and a sharp knife was found in the pit. The mob then marched upon a mine where Irishmen were employed, and savagely fell upon the one man they found there. They next rushed upon the Catholic chapel, pelted it with windows and doors, dragged out a statue of the Blessed Virgin, flung it on the road and danced upon it, and then returned to the chapel and smashed the organ and the altar. After that they went to the priest's house, stoned it to their hearts' content, and wound up by breaking in the doors and windows of a Catholic gentleman, whose only offense was that he had brought some Irish labourers to the town. All this occurred at Camborne. The next English meeting to protest against Russian outrages on the Jews should be held at Camborne.

It is stated that during the Malley trial in Connecticut the seats reserved for ladies were occupied during the most disgusting part of the examination, notwithstanding the warning of the court that delicate subjects were to be mentioned. The presiding judge might have done as a famous Irish judge did in such an emergency. After the usual notice had been given, some women still remained, and the examining counsel paused. "Go on," said the judge. "I beg your pardon," said the lawyer, "but there are ladies present." "I think you are mistaken," was the caustic reply of his honor. "All the ladies went out a little while ago." Whereupon the rest of the "ladies" promptly disappeared.

It is grievous to think of Parnell, Davitt, and Dillon suffering under the affliction of the terrible crime in Ireland. Brave Michael Davitt has almost sunk under the blow. A correspondent telegraphs:—"Mr. Davitt looks weary and down-hearted, seeming to have grown years older since his release yesterday, when he was in splendid health and spirits. He said he had not slept a minute since the news reached him." And Davitt himself says:—"I would willingly have spent ten years amid the horrors of Dartmoor to have prevented it." Equally impressive are the words of John Dillon:—"It is quite plain to me," he says, "that whoever committed the deed, if actuated by any political motives, must be bitter enemies of the Irish national cause and of the party to which I belong."

COLONEL "BOB" INGERSOLL is fond of making merry over the "mistakes of Moses," and evidently has a

poor opinion of the patriarch's discretion. There are differences of opinion as to what constitutes a mistake as well as to a crime to forfeit one's word of honor. Moses, we are sure, would not have considered it an evidence of "smartness." But apparently the military-legal theological Colonel thinks otherwise. He is counsel for the Star Route swindlers, one of them, a Mr. John W. Dorsey, was allowed to go at large, on the personal assurance of Mr. Ingersoll that he would be forthcoming when wanted. He did not appear, however, and when Mr. Ingersoll was asked to produce him, he replied, with the chuckle which he gives on discovering a grammatical error in the Bible, "I can't afford to help you fellows, and he won't be here." Here it was the government which made a mistake in trusting the word of the noble colonel. Honorable men are liable to such mistakes, and even Moses, with his shrewdness, might have fallen into such an error had he had occasion to deal with Illinois lawyers. But there is one mistake into which such men do not fall, and that is the error of trusting such promises twice. Colonel Bob has done a smart thing at the cost of his reputation, if that amounts to anything.

Baltimore Mirror.

MANY Catholics have a special devotion to the Sacred Heart of our Lord and Saviour Jesus Christ, and have been abundantly rewarded for all their pious practices in His honor. But not all of them are aware of a most gracious promise made by our Divine Redeemer to Blessed Margaret Mary. Here it is:—"I promise thee, in the excess of the mercy of My Heart that its all powerful love will grant to those who receive Holy Communion on the first Friday of every month, for nine consecutive months, the grace of final perseverance, and that they shall not die under my displeasure, nor without receiving the Sacraments, and My Heart will be their secure refuge at their last hour." This is surely a most extraordinary revelation, and multitudes will no doubt profit by it.

Our esteemed contemporary, the Baltimore Herald, publishes a silly editorial note on Monday last. It said: "The murder of Lord Cavendish and Under-Secretary Burke will arouse such a feeling of indignation against Ireland throughout the civilized world that all the wrongs she has suffered will be forgotten and her last condition will be worse than her first. Such a dastardly crime can have no palliation, and the sympathy which has heretofore been felt for her sufferings will now be forever withdrawn." [This is nonsense. Why, friend, you make a whole people responsible for the crime of four men. Was the south guilty of the blood of Abraham Lincoln? Were the stalwart republicans to be blamed for Guiteau's shot? Are all Russians, who prefer a limited monarchy or a republic to the autocracy there established, to be branded as the fellow-conspirators of the assassins of the late Czar? Herald, you ought to have more sense and discretion. Utter a few more sentiments like those above, and you will not only make yourself ridiculous, but lay yourself open to the indignation of quite a goodly portion of your readers.]

LUTHERANISM.

Lutheranism in Sweden is in Queer Street. It is getting more and more organized. The Established Church of the kingdom is divided in five sections, which keep hurling imprecations and maledictions at one another. These sections are the Old Orthodox, the Waldenstromians, the Pietists, the Scharntanians and the New Lutherans. Great is the number of those, both among the laity and the clergy, who are getting weary of this state of things; and one of the latter, Pastor Hellqvist, has lately addressed a letter to the chapter which caused great sensation all over Sweden. In this we find some passages worth translating. The writer says:—"I look upon the entire Reformation as a dead failure, for it proceeded from men distinguished both by want of wisdom and by unspeakable corruption. This applies especially to Luther, who was a man of boundless pride and possessed of no self-control whatsoever. I find that the worship of Luther is now carried on only by born idiots and by interested hypocrites. In another part of the letter he says: "Many are the death-bed scenes that have proved to me the Protestant Church lacks the power of guiding and strengthening where guidance and fortitude are most urgently wanted. Pastor Hellqvist, differing in this from the English Ritualists, has taken the only course consistent with his expressed views. He has abjured Lutheranism and joined the Catholic Church. So the Stockholm Dagblad informs us.

"ROMISH."

The Insulting Epithet as applied to Members and Customs of the Catholic Church.

A Protestant contemporary confessing its dullness in failing to comprehend the offensiveness of the term "Romish," as applied to Catholics, is thus enlightened by the sprightly Catholic Chronicle:—"The term Romish is an un-English expression of comparatively recent importation, and was borrowed by Evangelical bigots in their controversial poverty of inventive directly from the Dutch *Rommisch*, or the German *Romisch*. It is, as a termination, is not a diminutive, but always denotes a resemblance, a participation in defects, qualities or attributes signified by the adjective or noun to which it is appended. Thus:—Whitish—That which, without being white, has a tint belonging to that color. Pettish—Sharing in the peculiar defects observable in a pet. English—Having the attributes common to the English or Anglo-Saxon people.

But this termination has never in the English language been affixed to the names of cities. Whoever heard of "Londonish society," or "Liverpoolish merchants," or "New Yorkish enterprise," or "Parisish fashions." The affix *ish* in such a case would deservedly—because clownish and unwarranted by the rules of correct language—be regarded as attaching an unfavorable meaning to the word qualified by it. It would undoubtedly be taken as a slight, and as such it was and is meant by those knowingly calling the Church *Romish*.

We say Danish, Polish, Swedish, and so forth. All right. But the Danes are a people. So are the Poles and the Swedes. So were the Romans. If therefore the *ish* be absolutely wanted, then by all means say *Romanshish*. It will be new, no doubt, but it will not be un-English in its formation or origin. The Eagle quotes our motto, "Et Christiani sita et Romani sita," as you are children of Christ so be you children of Rome, and "is not that slightly Romish?" We answer no; our being children of Rome no more makes us *Romish* than our being children of Christ makes us *Christish*. Cannot our Grand Rapids friend see this? When we become children—that is to say, followers—of Christ we become Christian, not *Christish*.

The fact is, *Roman* was too noble and majestic a word for English bigots to apply to the Catholic Church. St. Paul in one of his epistles praises the faith of the Romans; therefore, it would never do to let pious, evangelical Bible readers imagine that that faith was the same in every particular as that now believed and preached by Roman Catholics. Therefore they resorted to a barbarian to satisfy their unholy spleen. But no English gentleman duly versed in language will ever use this contemptuous expression.

Dictionary-makers! That only proves that dictionary-makers are not necessarily well-bred, and that they sometimes pander to the slang taste of the vulgar upholders of their pretended authority,—exactly as some (not all) Protestant preachers will, where the true Church of Christ is concerned.

A COMPLIMENTARY CONCERT.

F. Jehin-Prume, the well-known artist and late violinist to the King of the Belgians, will give a complimentary concert to Rev. Father Feron, in Strathroy, Tuesday, May 23d.

He has lately been married to the celebrated French Canadian cantatrice, Hortense Leduc, from the conservatory at Paris.

Mr. J. A. McCabe, M. A., Principal of the Ottawa Normal School, will intersperse the musical part of the programme with choice readings.

This concert promises to be the richest musical treat ever given in Strathroy.

The Church Militant, Suffering, and Triumphant.

The communion of saints is a great fact attested by the revealed word of God, and embosomed as an article of faith in the Apostles' creed. The Church is a vast society, embracing the Saints in heaven, the suffering souls in purgatory, and its members who are still detained in the flesh. There is a bond of sympathy, of union and of charity binding all these children of the Church into one great family of God. Death cannot separate their souls nor raise up a barrier that would divide them. "For Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one—that is, hath united the saints in heaven and His people on earth into His own body, which is His Church. And as in the human body all the members are interdependent, and minister to each other's wants, and feel for each other's sufferings, and contribute to the well-being of the whole body, so, in the Church, which is the body of Christ, the various members thereof do, by the appointment of God, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and merciful offices, and are bound together by the bonds of active charity and friendship, stronger than death. We invoke the prayers and influence of the Saints; they intercede for us with God, and we bring relief to the souls in purgatory by our prayers and other good works.

Why is a selfish friend like the letter "pp"? Because, though the first in pity, he is the last in help.