Catholic Record.

'Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, DECEMBER 3, 1892.

Over the seas and far away. O swallow, do you remember at all The nest in the lichened garden wall. Where the sun looked through an ivy sere And the leaves of the lilac were large green?

The Old Sod.

Here's many a mosque with its ring of towers, And pillared temple and stately town, And the holy river goes slowly down. The sun is seeking his saffron bowers. But my heart flies far to an abbey gray. Where the dead sleep sweet and the living pray.

Here's yellow champak that Baddah loves, And lot...s shedding her odorous breath. But the orange evening is lonely at death. With no sound save the croon of the mourni doves :

doves : In lovely Ireland this hour I know How merrily homeward the mowers go

The daisied grass with the dew is pearled," And the cattle stand where the shades are

The cuckoo's calling his summer song. The Angelus rings o'er a hawthorn world And eyes I know where the lovelights be Are growing misty with thoughts of me.

o swallow, swallow that land is far, And a human body's a prisoned thing, But you will dy away in the spring To our home where riseth the evening star. The blackbird's singing in some green brake. And my heart is breaking for that song's sake. -Katherine Tynan

FATHER LAMBERT

Philosophically Replies to a Critic in the "Post Express"-Christianity Does Not Persecute.

It is a fact of human experience in all times and places that he who at-tempts to disturb the fixed habits and common beliefs of a people, by introducing new ideas that involve radical changes, challenges opposition, perseand even death. To be convinced of this one need only to study the course of history.

This fact is the result of an innate propensity in man, an intolerance of change, which impels him to punish the innovator whose ideas come in collision with his repose. What is true of man is equally true of society. Whither this spirit of conservatism, inertia, tends in the long run to the good or ill of mankind we need not discuss here. It is enough for the present to know that this intolerance of change or propensity to resent change exists, and that it is common to all peoples in all times and under all systems of religion, philosophy and government. Religion is the most profound sentiment in man, and his strongest motive of action. Hence it is that it is ever associated with that innate propensity, but it is a mistake to suppose it to be the cause of that propensity. In politics it was this same innate intolerance of change that gave Lincoln the power to persecute the heresy of secession out of existence. By long custom the people's habits and thoughts were adjusted to this existing order of things, and they naturally resented any change that made it necesto readjust themselves to new conditions and environments. That, more than anything else, gave the government the victory ; it fought for Through eighteen centuries he see the status quo.

philosophers felt the force of this innate intolerance. Socrates was forced to drink hemlock and die, and Aristotle died in exile. But the most conspicuous example of this propensity is found in the history of our Lord Him- philosopher of history considers the self. He came to introduce new, lifegiving truths, to establish the New Law, to regenerate mankind and bring

the status quo, meant trouble to the innovator. This is not an exception. dynamics the world over and for all and thus clog the wheels of plottes is post and the post head in the result of man's first disobedience as to be able to preach it with power to others. In physical dynamics is and the consequent fall. It plays an others. In physical dynamics is and the consequent fall. It plays an others. unphilosophical to seek a particular important part in human affairs, in law to account for an isolated case or the domain of knowledge, religious, political, social and scientific.

a particular event. a change, after much friction true history can be written without with the existing order, proves bene-taking it into account and recognizing ficial, the innovator is honored; if it it as inborn in human nature, and unproves injurious to society it is re-proves injurious to society it is re-jected, and its author consigned to the rotten mass of dead reputation, or the rotten mass of dead reputation, or the rotten deal and its author consigned to the universality of this inborn pro-tension the universality of this inborn pro-pensity that causes men to attribute provide the transformation of the universality of this inborn pro-tension to the universality of this inborn pro-tension to the universality of the universality of the universality of the universality of the university of the university of the university of the universality of the universality of the universality of the university of the u a rule, the introducer of radical persecution to Christianity. It is the changes in religion, politics or science nature of man and finds vent in every has to pass through the Red Sea and direction of his activity. Religion is Desert of Tribulation before he comes one of the means through which it to the Promised Land. Such is human works, but not the cause of its action. nature

In the middle ages religion and phil-like attributing the velocity of the moving train to the wheels, instead of seeking it in the boiler. The in-the indicator of the boiler is all the boiler. uous in these sciences were applauded tolerant spirit of man manifests itself or persecuted according as they chimed in and through his religion, his with or antagonized the common bepolitics, his philosophy, his science and art. To attribute it to any or liefs on these subjects. To make one's self conspicuous was to cast the dice for an apotheosis or a coffin, for glory or a grave. Above all this natural effect for cause. I re-affirm, therefore, that Christian-

play of human society and human pasity, or the Church, has not persecuted and does not persecute for religious belief alone. When beliefs have been externalized in practices that produce sions stood the Christian Church, with out whose creative influence society would have fallen back into barbarism. She dotted Europe over with schools, social and political disorders that the colleges and universities, created and people of the time believed to be fostered the love of literature and crimes against society, the perpetrascience and formed out of that heterotors were punished, just as they would be to day in any civilized cruntry. False belief should not genous mass of humanity consisting of many nations and tribes with which she had to deal, a nucleus of the elebe, and is not permitted to be, a shield for bad practices. ments of that civilization which we enjoy and which gives Christian people History, so far as it regards the the most commanding position on earth middle ages and persecutions in Spain, in philosophy, science, art, literature

and political economy. The narrow-minded critic of minutiæ gigantic conspiracy against the truth. may go about with his magnifying It is said of Sir Robert Walpole, that on one occasion, when his secretary glass and telescope and with the latter proposed to read to him some work on he may discover spots on the sun, and yet that glorious orb does not cease to history, he declined, saving that he preferred to hear something that was true, be the light and life of the physical world. The broad-minded philosopher vhereas history he knew to be false. His knowledge of life, motives and of history takes a more comprehensive causes which led to public events, made view. He takes within the field of him conclude that all history was false. vision the Christian Church as an autonomous organization. having its Many of the histories of the times I speak of were written under the inspirorigin in the Augustinian age. He sees the pagan gods fall from their altars ation of that very inborn spirit of intolerance which I have pointed out, and pagan institutions disappear beand which has made modern political fore it as vapor beneath the meridan sun ; he sees it throwing its beneficent and religious history a lying muse influence over a great region of the world, and reaching beyond the limits How easy it is to throw shadows about an event to suit the prejudice of the historian of the old empire ; he sees it controlling vast multitudes, forming nations and directing the destiny of society. ARCHBISHOP IRELAND.

ou its way, humanity rising and Let the Spirit of Father Mathew b The Jewish prophets and the Greek falling about it, wave on wave, from the cradle to the grave. Through those ages of incessant work he see The following excellent article by it coming down to our own time, and Archbishop Ireland, entitled "Let the Spirit of Father Mathew be Yours," that wherever its influence is felt the world is better for its existence. The has been issued in pamphlet form by the Temperanze Publication Bureau. general and constant influence and The great work of Father Mathew's tendency, sums up the great results and compares man's condition within

are only the occasions of its develop-ment. Down through the Christian era every innovation, good or bad, true political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the status que meant to the supernatural aid, perfect and fit political, or religious changes from the supernatural aid, perfect and fit the status que meant to supernatural aid, perf of men in the aggregate—as society. a 'madman;" but his solitude revealed The inborn intolerance in man which his grandeur of soul. He was the He was the is the law of social statics and leads him to persecute his enlighteners hero, too, in his self-denial. He imdynamics the world over and for all and thus clog the wheels of progress is posed total abstinence upon himself so

No his neighbor. Sin through excessive indulgence in drink was rife ; souls were rushing into the jaws of hell; family hearth-stones were made desolate : despair and early death circled around the brow of youth, and old age was dishonored. Was he to fold his arms in idleness, and watch unmoved the swift current of destruction? Was he to hesitate before any sacrifice of self, any appeal to others, that might alleviate the sin and the misery? As suredly not, so long as his heart was To attribute persecution to religion is fully aglow with the fire of Divine love. To spend and to be spent for souls-this is at all times the test and

the measure of apostolic zeal. O for a Paul of Tarsus ! who cried out that he might be anathema for his brethren ; who would never eat meat, all of these as to the cause, is to fall or drink wine, if his weakest brother into the grave error of mistaking were thereby to be scandalized ; who lived and died a martyr of zeal and self denial! The world is warmer and better for the living of this true hero of Divine love, and it is well to gather men closely around one such, that they be permeated with his spirit, and re

produce in themselves his ardors Such a man was Theobald Mathew, and hence his force of character, his strong resolve, his fearlessness in presence of criticism, and his perseverance despite impediments and contradictions.

That Father Mathew was not mistaken in his estimate of the efficiency of total abstinence in the eradication of the popular vice, subsequent events France and England, has been a Within a few gave ample proof. years he regenerated Ireland, whose people became the most sober among the nations of Christendom, and rose to an unexampled condition of material prosperity and social peace and virtue WHEN THE APOSTLE DIED ALL HIS greet evil." POWER DID NOT GO DOWN INTO THE GRAVE.

His name remained, and it has been fertile in inspirations. A great man never dies among his fellow-men ; his activity never ceases. The total abstinence movement of the present day in Ireland, in England, in the United States, inscribes upon its ban-ners the name of the "Apostle," feeds light and itself upon his principles, and lives off his very soul.

The priest of Cove street reigns today, and his realm embraces the whole English speaking world. THE NAME OF FATHER MATHEW HAS

FOR US A DEEP SIGNIFICANCE. It speaks to us in accents that will not be stilled, of our own duty. Intem perance is among us, doing fearful harm to bodies and to souls. religious.

The slimy serpent lives, and through all ranks of society it trails its poisonladen lengths, distilling in all directions its pestilential breathings. Who name of God !" The magic persualife began on the tenth day of April, 1838, in the city of Cork. is there who has not sorrowed over its ravages?

Let me speak as a Catholic. I know

ONE MISFORTUNE.

madman.

in America.

any rate, we would offend the generous brower and the jovial-faced bartender— bare based by the base of the based bartender based by the based based by the based based by the men whose dollars are never held back

from the charities of the Church. in the intelligence of the American His own words give the key-note of Father Mathew's life and labors. He loved God, and for God's sake he loved his neighbor. Sin through excessive and the sacraments ; but the drunkards dangerous. They wiped them out will not come to the sacraments, and the West on election day. They will our obligation toward them ends. do so all over the country Thus do we act, thus do we argue, thus do we joke, and meanwhile the Republic.

Church of Christ droops her head in shame, legions of poor people rot in sin and misery, and immortal souls are precipitated into hell. Oh! for a solemn and enduring awakening from slumber and sloth by

friends.

virtue of the sacred memory of Father

Mathew ! Why dilly-dally another day

with this monster evil which is desolat-

ing the land? Why, when the enemy

is upon us, slaying neighbors and

moment in idle discussions and heart-

less pleasantries? For once let us be

serious minded, and zealous and active

in well-doing. One decade of years in

earnest welfare-the battle being gen-

eral throughout the field, instead of

ibstinence is no longer a novelty

INDIFFERENCE OR INACTIVITY.

and complete shall be ours.

and damning souls, lose a

intemperence too strongly we might drive men into Manicheism, and, at ing such male and female freaks as we

NO. 737.

' converted priests.' We have faith THE WORLD'S FAIR. Circular to Inspectors and Teachers.

I am directed by the acting Minister of Education to invite the co-operation of Inspectors and Teachers in the pre-

paration of a collection of pupils' work from the schools of Ontario, to be exhibited at the World's Columbian Ex. hibition, to be held in Chicago, 1893. To keep up the reputation which the educational exhibits from the Province have already achieved in England, France and the United States, it is desirable to make the exhibit as attractive and as fairly representative being confined to some isolated bands of sharp shooters—and victory brilliant school work.

be well to have white foolscap paper, The task is much easier for us than such as is generally used at examinawas for Father Mathew. Total tions ; for writing, large letter paper, it has made its record and proved its efficiency, and the Church has set her efficiency, and the Church has set her seal upon it. The cry was in Father Mathew's time, and for long years afterward's that Rome has not recog-by 22 inches. At the foot of each Mathew's time, and for long recog-afterward's that Rome has not recog-nized total abstinence. Well, Rome has spoken. "Hence," wrote Leo the purpose, if required, will be furnished by the Department.

mendation the noble resolve of your A list of such specimens as would pious associations, by which they pledge themselves to abstain totally fairly illustrate what is being done in our schools is annexed. It is recomfrom every kind of intoxicating drink. mended that Public school teachers Nor can it at all be doubted that this send specimens of their pupils' work, determination is the proper and the thus prepared, to their Inspector, who truly efficacious remedy for this very will make a selection of the five best of each kind, and forward them to this THERE REMAINS, NOW, NO EXCUSE FOR Department. The Principal of each Department. High School and Collegiate Institute The practices of zeal and self-denial will in like manner send an exhibit of are very few, if there are any, that will give more publication and bring there will be afforded an opportunity of greater glory to the Church than that showing the best work of the kind done of total abstinence from all intoxicat in each Public school inspectorate, and ing liquors. Let this truth be pressed upon Catholics, in season and out of Institute. It is desirable that the eason. Let pastors, in whose keeping written exercises should include primarily souls are placed, teach it by specimens of each subject taken up, word and example. Let the religious and may be selected from answers from orders in the Church, that make of selfpupils at an examination. Special care denial a chief duty, embracing through may be taken regarding the specimens love for God's fasting and flagelation, in drawing, map drawing, etc., take front ranks in the new crusade. provided the work is executed by the take front ranks in the new crusade. pupils. Father Mathew was a priest and a The specimens should be sent to this religious, and his example comes home

with intensified force to priests and Department, by the Inspector or High school Principal, not later than the 15th Let the words of Father Mathew reof February, in order to allow time for verberate in the seminaries, the monany necessary framing or binding in asteries, the presbyteries and the homes of the land. "Here goes in the Yours truly,

Yours truly, JOHN MILLAR. Deputy Minister.

When the foundations of the temple. they realized this they crucified Him between two thieves. They at the between two thieves. They at the same time preferred a thief to Him. They could tolerate the thief because his conduct did not involve great social, religious, or political changes.

3

up R 5, ter the iz. on-lia ory. and

the ions ins in-up-Lon-r to for

rily

N, ties,

ety

mail s (n able

n of be each

ger.

I st.,

112

Ð

lern

Ave.

Numerous other examples might be given of this innate disposition to resent new ideas that disturb man's re pose by antagonizing his fixed habits and running counter to his accustomed grooves of thought.

Some imagine that modern civilization is eradicating and ultimately will eradicate this propensity from man's circumstances than of design. We are This is a fond delusion. simply passing through one of the phases of social movement, the outnature. Christian civilization may moderate or hypnotize it for a time, here and there on the surface of the globe, but as long ome of which it would require an in spired prophet to indicate. as man's fallen nature remains what it is, he will resent with a blow what

be found

The perfectibility of mankind in this ephemeral state of existence is a deludoes not chime with his sentiments, feelings, and habits. It is true that While people in one part of the sion the individual man, by the help of God's grace, may curb and control this tendency, but when we consider world are advancing to refinement and civilization, in other parts they are retrograding. If there were such a thing as an anthropological man in the aggregate, as we see him meter indicating the various degrees of come and go through the ages, it will human progress from barbarism to the

that this intolerance of senile decay of over-refinement, people change always asserts itself. It may would be found at every point on it. appear to sleep, but it is always ready Such is the natural history of man without the aid of the supernatural. to be aroused by changes of sufficent importance to awake it to action.

Christianity elevates the individual History tells us that all was peace in and through him per accidens, society. the Roman empire in the time of Au-But as this supernatural aid is congustus. But when Christianity came ditioned on free obedience, it does not and introduced a new order of ideas it alter the dynamic law of social procalled down upon itself the wrath of gress and decay. Man, as society, falls under this law. Society, as such, the world, and blood flowed for centuries before society was readjusted to the new conditions. When the peoples has no ultra mundane future. It is the the new conditions. When the peoples become accustomed to these new conindividual that has a destiny beyond time. As society is a condition of and Christian habit and man on earth it partakes of the earth ditions, thought become the social, political, and religious norm, they, like their pagan ancestors, resented any innovaand is earthy. Saints and sinners come and go, but society remains under

the sun and ebbs and flows, now tion that implied radical change we find the cause of bloodshed, and re-ligion, philosophy, politics and science where on the face of the earth. This ever unusual and unpopular, and he drink as much as our own people do, towards barbarism, now towards civil-

peace on earth to men of good will. He had taught but for three years when the people began to see that the drift of in wonder and amazement: Truly, He had gathered around him in his humble school room a group of friends. His teaching involved great changes, the Christian Church is the light and that it shook the throne of Herod and life giving sun of the moral, social and the evils wrought by intemper ance. political world !

"Indeed," he added, "If only one poor soul could be rescued from In the course of time, particularly after the discovery of the New World, destruction by what we are now attempting, it would be giving glory to men's minds took a new direction and God, and well worth all the trouble we were occupied with political changes, material progress and the accumula-tion of wealth. If men do not now could take. No person in health has any need of intoxicating drinks. My persecute each other about religion, as friends, you do not require them, nor do I require them-neither do I they did in the past, it is because they take them. After much reflection on the subject, I have come to the conare less occupied with that subject and more taken up with political agitations

viction that there is no necessity for and the race after wealth. These are the use of them by one in good health now, more than in any other age, the and I advise you all to follow my ex outlets for man's activity and ambition. ample. I will be the first to sign my Hence it is that the mutual toleranc name in the book which is on the table of which we boast is more the result of

and I hope we shall soon have it full. Father Mathew than approached the table and, taking the pen, said, "Here goes in the name of God !" and signed ness. as follows : " Rev. Theobald Mathew. C. C., Cove street, No. 1.

L. A. LAMBERT.

He spoke to them of

Yours.'

As revealed to us on that memor able April day, Father Mathew was a man of singular courage.

The tens of thousands of contempor ary Irishmen bewailed, as Fathe Matthew did, the terrible evils wrought around them by intemperance. the tens of thousands did nothing oward remedying the evils. Why Those evils were of old should they ? Moral evils will endure standing. whatever is done. If it is blotted out under one form, it will reappear under another. The use of liquor in itself i not forbidden ; to ask people to abstain from it might be bordering on the old African heresy. Enmities, too, would be awakened if action is taken against

its population. liquor; brewers, distillers and pub-STILL-MYSTERY PASSING STRANGE !icans should not be ruffled in their THE THEOBALD MATHEWS ARE FEW. We philosophize at times, of course emper. Besides, he who stirs will be called, even by good and pious men, a fanatic and a fool. By all means let over the evil which we cannot totally us be quiet, and leave the world to

conceal from ourselves; but very strange the cogitation by which we ex Providence. NOT SO DID THEOBALD MATHEW ARGUE. cuse our do nothing policy. In other Sin and misery abounded ; he felt in countries, say we, drinking goes on,

" In hoc signo vinces." I will be blamed for my rashness and credited with unpardonable exaggera-

THE ESCAPED FREAKS.

tions, and, maybe, with untruths. But speak I will, and let me called, as A correspondent writes a letter to Theobald Mathew was, a fanatic and a the Minneapolis News in which he scores the Chiniquys, O'Gormans, Leydens and other vagabond ex-priests Intemperance to-day is doing Holy Church harm beyond the power of pen who go about the country traducing the Church which forced them out of to describe, and unless we crush it out Catholicity can make but slow advance its communion. This correspondent says: One thing is certain ; no sin-

I WOULD SAY, INTEMPERANCE IS OUR cere truthseeker will go to an ex-priest for information about Catholicity any more than he will go to Benedict With all other difficulties we can easily cope, and cope successfully. Intemperance, as nothing else, paralyzes Arnold for information about America, or to Judas Iscariot for information our forces awakens in the minds of our about Christianity."

non-Catholic fellew-citizens violent prejudices against us, and casts over In this vicinity ex-priests and escaped nuns flourished for a time. We had Edith O'Gorman, the Nun of all the priceless treasures of truth and grace which the Church carries in her Kenmare and the sly Margaret Shep bosom an impenetrable veil of darknerd. Music Hall took these creatures Need I particularize. Catholic to its arms, and the pious and loyal nearly monopolize the liquor traffic Nova Scotians who are trying to rescue Catholics loom up before the criminal America from the clutches of Rome courts of the land, the charge of drunk paid in their shekels to hear them. ness and other violations of law result

Bradbury, Minor and Lorimer prayed ing from drunkness, in undue majori with them and for them, and the ties; poor houses and asylums are thronged with Catholics, the immediate Orangemen applauded their slanders. The agitation in that direction has victims of drink ; poverty, the sin, the subsided to some extent, but there are shame that fall upon our people result almost entirely from drink, and, God traces of it in existence yet. The correspondent before alluded to says knowns, those afflictions come upon them thick and heavy ! No one would " These periodical anti-Catholic tirades owever, to emphasize one unserve, h dare assert, so strong the evidence, palatable fact which cannot be success that the disgrace from liquor selling fully denied. It is that in the United and liquor drinking taken from us, States all religious persecutions up to the most hateful enemy could throw stone at us, or that our people would not come out in broad daylight before date have been not by Catholics, but by Protestants. It was Protestants who burned witches in New England. It the country as the purest, the most law Protestants who tarred and abiding, the most honored element in was feathered Father Bapst in Maine. It

was Protestants who burned the was Protestants who burned two Catho-lic churches, a convent and a valuable Ursuline Convent in Charlestown. beautiful soul, were, almost without exception, Catholic library in Philadelphia; Promarble slab donated by Pius VII. for either prepared by drinking or were the Washington monument, and Pro- undergone for procuring the means for testants who are trying to day to re-isatisfying this vice which sprang from vive similar scenes of discord and blood-lit.—Archbishop Ullathrope.

Education Depart., Toronto. November, 1892. LIST OF SUBJECTS.

Kindergarten Work.

Writing-Copy Books. Writing—Copy Dooks.
— Specimens of Writing.
Book-keeping—Sets of Books.
CommercialForms.

4. Drawing-Books.

-Specimens of Freehand, Object Drawing, Industrial De-

signs, etc. Drawing -Maps, plain and colored, Raised Maps - putting on papier mache, on slates, or card-board.

5. Specimen pages showing exercises, or answer papers in the various subjects of the High or Public

chool course. 6. Natural Science-Specimens of Plants, Woods, etc., or Mammalia Birds,

etc. 7. Photographs: Buildings, grounds, laboratories, gymnasiums, etc.

8. Miscellaneous—Any speci of the pupils, as apparatus, etc. Miscellaneous-Any special work

Drunkenness and Crime Inseparable.

Drunkenness is never to be found done, never unaccompanied by some horrid crime, if not by a wicked crowd of them. Go to the house of the drunk-ard, consider his family, look on his The affairs, listen to the sound that proceeds from the house of drunkenne you pass, survey the insecurity of the public ways and of the night streets. Go to the hospital, to the heats of charity, and the bed of wretchedness. Enter the court of justice, the prison and the condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress you, and you will everywhere It be answered by tales and recitals of suffering that have harrowed up your