

# The Catholic Record.

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

VOL. 2.

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**GENTLEMEN,**  
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## ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1880.  
Sunday, 19—Eighteenth Sunday after Pentecost. Seven Dolours of the Blessed Virgin. Double Major.  
Monday, 20—Vigil of St. Matthew, St. Agapetus, Pope and Confessor. Double.  
Tuesday, 21—St. Matthew, Apostle and Evangelist. Double 2nd Cl.  
Wednesday, 22—St. Thomas a Villanov, Bishop and Confessor. Double.  
Thursday, 23—St. Linnus, Pope and Martyr. Double.  
Friday, 24—Feast of the Blessed Virgin de Mercede. Double Major.  
Saturday, 25—St. Eustachius and Companions, Martyrs. (From 20th inst.) Double.

## Forgotten 'Mid the Lilies.

I wander on, scarce knowing how I dare  
Thus brave the terrors of the lonely night.  
Ah, me! what stirs before my dazzled sight  
From yonder turret in the dark blue air  
I see a shadow as of waving hair!

Art thou then near? Oh, speak and let me  
know!  
I see thee, hear thee not; is this thy hand?  
And dost thou by the waving cedars stand?  
And does the night-breeze on thy forehead  
blow?  
Will thou depart? Oh, answer ere I go!

And did he answer? Ask me not to say;  
I only know he left me, and I he  
As one forgotten, yet who cannot die;  
And hear I found myself at break of day,  
Forgotten 'mid the lilies by the way.

It was a weary thing to be forgot—  
A fearful, weary, melancholy thing;  
To be here like a bird—wounded wing;  
Yet there is something, though I know not  
what,  
That makes me lie at rest and love my lot.

A sad, sweet lot! I need not call it sweet;  
My cares, like withered buds, I cast aside,  
And seek but little what next betide.  
The days and years fly past on pinions fleet,  
Amid these lilies, crushed beneath His feet.

Till then among the lilies let me lie;  
See I have cast my idle cares away,  
How'er I be, I am content to stay,  
Until some more the Bridgeway passes by,  
And hither turns His gracious, pitying eye.

Know only this—I suffer yet I rest;  
For all my cares and fears are cast away,  
And more than this, I know not how to  
say.

Forgotten though I be, I own it best,  
And 'mid the lilies lie in perfect rest.

## THE CATHOLIC PRESS.

An old and respected preacher of  
Methodism remarked not long ago  
that he had been teaching religion  
for the greater portion of his life,  
and to save him, could not now tell  
what doctrines he has inculcated.—  
*Catholic Columbian.*

A SERVICE was recently announced  
at St. Matthew's, Sydneyham, London,  
"for children of the upper  
classes." Upon which a newspaper  
suggested that the words of Christ  
should be amended so as to read,  
"Suffer little children of the upper  
classes to come unto me."—*Cincinnati  
Telegraph.*

Know you not, oh Christian parents,  
that the very best and most  
lasting inheritance you can be-  
queath to your children is a solid  
Christian education? Houses and  
lands and stocks in banks may  
quickly pass from their hands, or  
may become the cause of their ruin,  
but a Christian training is something  
that no adverse fortune can take  
away, and rarely fails to bring a  
two-fold blessing—on donor and recipient.  
—*Buffalo Union.*

The *Evangelical Messenger* pub-  
lishes an account of between thirty  
and forty Protestants being murdered  
by Roman Catholics for their faith,  
at Ahaulso, Mexico, and the Cleve-  
land *Catholic Enquirer* offers to pay  
the *Messenger* ten dollars a piece for  
each detailed account containing  
name, etc., of each individual Pro-  
testant so murdered.—*Catholic Col-  
umbian.*

The beautiful sequence and mutual  
dependence of the doctrines of the  
Church, correspond with the periods  
in the life of her Founder. As He  
was born of the Father before all  
ages, and of man, only from the time  
of His Incarnation, when He mani-  
fested Himself visibly to the world,  
so were the doctrines of the Church  
existing before all time, because  
truth is eternal, but only made known  
to mankind, when Christ appeared  
upon earth.—*Catholic Columbian.*

THERE can be faith without char-  
ity,—the very devils in hell believe  
and tremble, but there can be no  
charity without faith—as St. Paul  
assures us. Philanthropy, or the

love of man for his own sake, is a  
sentiment. Charity or the love of  
God above all things and our neigh-  
bors as ourselves for God's sake, is a  
virtue. The sentiment will not be  
without reward in this life, but the  
virtue will lead to an eternal reward.  
—*Catholic Columbian.*

A LETTER from Rome says that  
the Pope continues in the enjoyment  
of excellent health, and he is contin-  
ually giving audience to distinguished  
personages, who flock to the Eternal  
City from all parts of Europe. It is  
stated that the next Consistory is  
fixed for the 18th or 20th of Septem-  
ber. The arrival of the Bishop of  
Malta in Rome has given rise to a  
number of ridiculous rumours, to  
the effect that the object of his jour-  
ney was to make arrangements for  
the resumption of the last council in  
the island over which he has epis-  
copal jurisdiction, but the real pur-  
port of his mission is the foundation  
of an establishment in the island for  
the conversion and instruction of the  
Arab population.—*London Universe.*

"A number of Protestants in Saltilan,  
near Guadalajara, when inaugurating  
a building for Protestant worship, were  
stoned by Catholics, incited by a Catholic  
priest. Some of the Protestants were as-  
saulted. The Catholic priest cynically  
offered to confess the assassinated per-  
sons."

So runs a dispatch sent to this  
country by the Cuba telegraph cable.  
It is a falsehood on its very face, but  
it will run the round of the daily  
newspapers, as an item of news, and  
will of course be solemnly com-  
mented on by Protestant weeklies.  
When the true account reaches this  
country contradicting the lie, it will  
not be published, on the ground that  
it refers to a matter too long past to  
be news. Thus our very liberal news-  
paper press shows its fairness and  
regard for truth, as respects Catho-  
lics and the Catholic Church.—*Phila-  
delphia Standard.*

LIVING in the world, men and  
women must conform to a certain  
extent with the customs of the  
world in the manner of eating, drink-  
ing and clothing. But when the  
world goes to extremes he or she  
who strives to remedy the evil be-  
comes heroic in a certain sense. In  
the Church we are to lay aside our  
worldliness and prostrate ourselves  
in the presence of Almighty God.  
To carry, then, the foolishness of  
fashion into so sacred a place looks  
as though we cared yet for the world  
and came into the presence of God  
unconcerned, and desiring only to  
appear well before men. Women  
especially are given to the vanity of  
dress, even on such a solemn occa-  
sion. No only in attending Mass, do  
they dress, frequently in all the gor-  
geousness of the brilliant ball-room,  
to the scandal of those who love the  
place where the Lord dwelleth, but  
they even approach the tribunal of  
Penance in the same festive attire,  
and go to the Communion table to  
receive the Body and Blood of Him  
who taught the lessons of simplicity  
and humility. It is often thought-  
lessness that gives the appearance of  
vanity to such occasions, but we  
must be thoughtful, then, if ever in  
our lives.—*Catholic Columbian.*

WHAT a reflection on English rule  
in Ireland! After a connection of  
several centuries, after a "legislative  
union" of close upon a hundred years,  
Ireland remains in the position of a  
conquered country occupied by  
foreign troops. According to a gov-  
ernment reply given the other evening  
in the House of Commons we are  
obliged to keep stationed in Ireland  
22,000 troops in round numbers, and  
since the first of the present month  
1000 more marines have been sent  
over to that part of the "United  
Kingdom." Yet Europe is carefully  
taught to believe that Ireland is in  
as full an enjoyment of equal civil and  
religious rights and liberties as the  
rest of the three kingdoms, and that  
her condition is one of supreme con-  
tentment. When the intelligent  
foreigner comes to find out, by  
practical observation, that such is not  
the case, he is informed that the Irish-  
man is incapable of knowing when  
he is well off; that he is naturally  
discontented and disorderly; and  
that Englishmen know much better  
what is good for Ireland than the  
natives of the soil. If some Euro-  
pean power would take up the case  
of Ireland—say as England has taken  
up the case of Greece—and submit it

to a conference of nations, the peo-  
ple of Ireland would not object.  
Why should England? The only  
answer is, Why?—*London Universe.*

ALTHOUGH the Republican Govern-  
ment in France has wisely shown a  
desire to gratify the national taste  
for commemorative fetes and brilli-  
ant spectacles, it has declined to  
follow the example of the Empire in  
endeavoring to win a degrading  
popularity by being tolerant to indec-  
ency. A raid against profligate  
literature, which has been enorm-  
ously on the increase of late, is an-  
nounced, and the other day the  
manager of a print called *Gil Blas*  
was fined \$100 for publishing matters  
of an indecent character. The ex-  
traordinary toleration of undignified  
obscenity in all forms of French  
literature has shocked many other  
nations for a long time. France is  
the fountain-source of modern ro-  
mance, and when the fountain is pol-  
luted the inevitable result must be a  
widespread and increasing corrup-  
tion. It is satisfactory to find that  
the French Government, by inaugu-  
rating a crusade against the vile  
productions of street literature, has  
taken an initial step in the right di-  
rection.—*N. Y. Catholic Herald.*

FRANCE is about to follow the ex-  
ample of Belgium, and put an end to  
her diplomatic relations with the  
Papacy by recalling her representative  
at the Vatican. It will be remem-  
bered that the Waterbeggars, who  
now rule supreme in Catholic Bel-  
gium, a few weeks ago thought  
proper to recall the Baron D'Ane-  
tine from Rome because Leo XIII.  
sided with the bishops in the con-  
tested school question. In the issue  
now pending between Church and  
State in France—that is to say, in  
the case of the religious orders that  
have been or are about to be, sup-  
pressed—the Supreme Pontiff has  
placed himself most unmistakably on  
the side of the oppressed and help-  
less, and the entire French episcopate  
are standing by the Jesuits, and by  
the other proscribed religions. Hence  
the great wrath of Messrs. Gambetta  
and Co. against the Pope. Hitherto  
M. Desprez, a good Catholic and  
equally good patriot, had represented  
France at the Vatican. He has re-  
ceived an indefinite leave of absence,  
and we are told he is not to return  
to his post. The recall of this min-  
ister is only part and parcel of the  
plot that the French revolutionists  
have laid against the Catholic  
Church.—*London Universe.*

ACCORDING to the *Figaro*, a very  
touching scene took place recently at  
the School of the Christian Brothers  
in Rue des Martyrs. The Brother  
Director assembled all the pupils in  
the courtyard and announced that  
the re-opening would take place in  
October. He asked how many of  
them were going to come back. The  
usual cries of "I'll!" answered him,  
"I ought to tell you," he added,  
"that in October, we shall no longer  
be here. A notification which I have  
just received informs me that we  
shall be replaced by lay teachers. We  
are dismissed. I do not know  
whether we are going. You can re-  
main here, if you choose. Those  
who are ready to follow us, it matters  
not when, will remain near us. The  
others will take their stand against  
the wall." Only one took up his  
position against the wall. This is  
only an instance of the popular feel-  
ing in regard to the secularization of  
the Christian Brothers' Schools. The  
Brothers have proved that the best  
teaching and discipline are helped  
by religious training, and that reli-  
gion adds force and lustre to education.  
The truth which lives in the hearts  
of the French people will not die.  
"For the Church is for us, for the im-  
prisoned Apostle, *verban Dei non est  
aliquatenus*—the truth, the word of  
God will never be chained," says the  
Bishop of Beauvais. It is in the power  
of no tyrant to force us to hold our  
hearts in the bottom of our  
enchains.—*Brooklyn Review.*

MR. F. A. WHITE, "the efficient  
treasurer of the fund for the support  
of M. Loyson," sailed for the United  
States, in company with Dr. Cotterill,  
the Bishop of Edinburgh, on Sept. 4.  
The Rt. Rev. Edward Herzog, "Chris-  
tian-Catholic Bishop of Switzerland,"  
will likewise come upon us. It is  
consoling to see brethren dwell to-

gether in a union, not of one faith or  
one baptism, but of one collection-  
box. M. Loyson never hesitates to  
assert that he differs from the Bishop  
of Edinburgh in many things, but in  
the one essential thing—Madam  
Loyson, the head of the New Gallican  
Church, has declared it to be the  
one essential thing—the belief in the  
power of subscription—he is with the  
Anglicans or anybody else. M. Loy-  
son's sufferings ought to commend  
his case to all who, like him, have  
suffered persecution—and their name  
is legion—from the hard and unfeel-  
ing "softer sex." Well did M. Loy-  
son remark at the recent marriage of  
a fallen priest, that the priest who  
married must suffer persecution. M.  
Loyson has suffered persecution. The  
discipline of the New Gallican  
Church is not only administered by  
its head to the youngest member, but  
to M. Loyson, and he could not help  
feeling "blue" when he saw a brother  
entering the matrimonial snare. M.  
Loyson's persecutions ought to com-  
mend him to American pocket-books.  
—*Brooklyn Review.*

WHAT are the French Government  
really going to do with the religious  
orders? M. de Freycinet, the pre-  
mier, acting under the direct inspira-  
tion of Gambetta, the invisible wire-  
puller, repudiates the idea of wishing  
to do anything opposed to the faith.  
In his recent great speech delivered  
at Montauban, he said:

No one seriously threatens religion, and  
if it were needful, the government I have  
the honour of presiding over would cer-  
tainly know how to protect and defend it.  
That is all very well. The Ger-  
man Emperor also declared at one  
time, with copious effusions of tears,  
that he wanted religion to be pre-  
served for the people; and the way  
he has preserved it is by turning all  
the bishops out of the country, by  
having a number of priests put into  
prison and the poor pay of all the  
others stopped, and by having all the  
convents shut up. Where, oh where  
are the destroyers, if William I. and  
M. de Freycinet are preservers of  
religion? However, the French  
Premier tells us that he has no idea  
of going quite as far in preservation  
as the lachrymose potentate does.  
He has dissolved the non-teaching  
Jesuits, and next Sunday night, at  
12 o'clock to the minute, he means to  
shut up all the Jesuit schools. The  
remaining Orders are to be granted  
a respite. They are to receive

The benefit of the law we are pre-  
paring, and which is to determine in a gen-  
eral way the state of all lay and religious  
associations.

Dissolving, preparing, preserving.  
Let us see what sublime sublimity  
that wonderful alchemist de Freycinet  
is getting ready for the Catholic  
Church.—*London Universe.*

It is very important to remember,  
that no man, no matter how exalted  
his station, is impeccable. Every  
man can resist the grace of God. It  
is not a matter of astonishment that  
of the thousands of priests who  
labor in these United States one  
should occasionally be found to dis-  
grace his high calling, and Judas  
like, betray his Master. The non-  
Catholic press eagerly snags at every  
scandalous item concerning a Catho-  
lic priest, and generally adds a few  
points to the truth by way of amplifi-  
cation. We don't object to the  
truth being published, but we do ob-  
ject to exaggerated headlines. We  
also object to the ready assent given  
by the non-Catholic press to every  
fifth story told by fallen priests  
about the Catholic clergy. It is a  
great blessing to the Church that  
every unworthy priest remain there,  
guarded by police, but the people  
have vowed to smash them in pieces  
as soon as the sentries are removed.  
They will keep their threat, too, for  
there is a spirit in Ireland at present  
not safe to be trifled with, and which  
seems determined not only to break  
objectionable slabs but also objection-  
able constitutions.—*N. Y. Tablet.*

WHAT poor Italy is coming to  
under Piedmontese rule is not only  
seen by the phenomena connected  
with pauperism and emigration—  
two things almost unknown in the  
Pontifical States under "that exec-

table rule of priests" five-and-twenty  
years ago—but also by the statistics  
of crime committed in the kingdom.  
The number of aggravated cases of  
theft and of robbery with violence is  
increasing at an alarming rate.  
Brigandage also is raising its head  
throughout the Peninsula, as the  
fiscal advocate of Ferrara and the  
chief justice of Lucera have found to  
their cost. But there is nothing elo-  
quent like figures, and so we trans-  
late the following for the edification  
of our readers from the last *Bullettino  
della Statistica*:

In the month of June were committed  
176 manslaughters, 137 highway robber-  
ies, 53 swindles, and 3300 aggravated  
thefts. The army also is being attacked  
by the contagion; in 1879, as many as  
3402 crimes were committed in the army  
which numbers 215,607 men.

Now in Italy the word *omicidio* is  
used for wilful murder and man  
slaughter alike, at least in statistics  
therefore, let it not be imagined that  
there were no murders committed.  
Our experience would rather make  
us think that of the 176 cases of man-  
slaughter, fully one half were assas-  
inations. But, anyhow, arithmetic  
tells us that 176 times 12 are 2112;  
which show that in Italy, taking last  
June for a basis, upwards of 2000  
persons lose their lives by violence  
every year.—*London Universe.*

Bigotry dies hard, particularly in  
Ireland. It has been too carefully  
nurtured there for centuries and is  
therefore not easy to eradicate.  
There is in Dublin a class called  
snobs, whose peculiarity is to appear  
respectable, and the best way to ac-  
complish this, in their opinion, is to  
toady to Castle-hacks and Govern-  
ment officials. They are shocked  
when anything Irish is mentioned,  
and are ever on the alert to assert their  
loyalty by some act of toadyism or  
another. They have so far succeeded  
in changing the good old Irish names  
of many of the fine streets and public  
buildings of the city, and substituting  
in their places those of Ireland's  
bitter enemies, and in filling her  
squares and public places with  
monuments commemorating Ire-  
land's humiliation and degradation.  
A great change, though, has taken  
place within the past few years, and  
statues of O'Connell, Moore, Davis,  
O'Brien, and other Irish patriots  
grace her halls and streets, to remind  
the young manhood of Ireland that  
they have a history and a country  
worth preserving. As we have said,  
bigotry and toadyism die hard, and  
it takes time and healthy public  
opinion to kill them. This was forc-  
ibly exemplified lately in Dublin. The  
immense traffic on Carlisle Bridge  
rendered it necessary to enlarge it or  
to build a new one. The corpora-  
tion passed an ordinance that it should  
be rebuilt and enlarged, and the work  
was entrusted to a logy board called  
the Port and Docks Board. These  
toadies managed to fix slabs into the  
road in the building bearing the  
name of Carlisle. The corporation  
took up the matter, and passed resolu-  
tions that it be called O'Connell  
Bridge, and as such it was formally  
reopened by the lord mayor. The  
objectionable slabs still remain there,  
guarded by police, but the people  
have vowed to smash them in pieces  
as soon as the sentries are removed.  
They will keep their threat, too, for  
there is a spirit in Ireland at present  
not safe to be trifled with, and which  
seems determined not only to break  
objectionable slabs but also objection-  
able constitutions.—*N. Y. Tablet.*

WHETHER it be true or not that  
Lady Burdett Coutts, the richest  
woman in the world, intends to  
marry a young man who might be  
her grandson, how she came to pos-  
sess her enormous wealth may be  
worth telling. Seventy-six years  
ago, an old man named Thomas  
Coutts, engaged in banking, made  
the acquaintance of a bright and  
handsome Irish girl, Harriet Mellon  
by name, who was acting at a thea-  
tre at Cheltenham. He was married,  
with a grown up family, but his wife  
was a hopeless invalid. The ac-  
quaintance with Harriet Mellon was  
wholly free from equivocal attributes.  
After the death of Mrs. Coutts, the  
banker made Miss Mellon his wife,  
and at his own death he left her his  
entire fortune, being assured by his  
knowledge of her character that she  
would do full justice to all his heirs.  
She immediately settled £10,000 per  
annum on each of her deceased hus-  
band's daughters, Lady Guilford and  
the Marchioness of Bute. Soon after-  
ward she married the Duke of St.

Albans, upon whom she settled  
another £10,000 a year. As the  
Duchess of St. Albans, Harriet Mel-  
lon became one of the best-known  
women in England. There was then  
in the Coutts family a young girl  
named Angela Burdett. She was  
the daughter of Sir Francis Burdett,  
who had married the youngest  
daughter of Coutts, the banker. At  
the same time that the banker's  
widow, who had become the Duchess  
of St. Albans, made the bequests  
already mentioned, she executed a  
will leaving all her remaining for-  
tune, which was chiefly in the busi-  
ness of the great banking house, to  
this daughter of Sir Francis Burdett.  
It amounted then to about \$9,000,-  
000. The Angela Burdett, to whom  
this great fortune was left, subse-  
quently added Coutts to her name,  
and she is the Lady Burdett Coutts  
who has lately been the subject of a  
great deal of matrimonial gossip.  
The bright Irish girl who became  
the wife of Thomas Coutts, and in-  
heritor of his fortune, was not  
obliged, under her husband's will, to  
transmit the money to one of his own  
blood, but her own sense of justice  
alone led her to do so. Had it not been  
for Harriet Mellon, no such person  
as Lady Burdett Coutts might now  
be known.—*Pilot.*

The *Churchman*, with amazing  
effrontery talks about the success of  
Dr. Nevin's evangelical work in  
Rome among the Italians. When it  
is remembered that Dr. Nevin's ser-  
vices are carried on in English, the  
truth of the *Churchman's* statement  
may be gauged. It is very improb-  
able that any Italian accustomed to  
the magnificent ritual of the Church  
would care to enter Dr. Nevin's  
church, in order to see him preach.  
"Several hundred Italians," says the  
*Churchman*, "attend Dr. Nevin's ser-  
vices, and, consequently it concludes  
that the influence of the Pope and  
the Church which he represents is  
sorely and steadily declining, while  
our own Church, on the other hand,  
has thoroughly gained the respect  
and confidence of the Government." Now,  
the *Churchman* ought to know that  
the respect and confidence of  
King Humbert's Government is suffi-  
cient to damn anything in the estima-  
tion of the Italian people. The Gov-  
ernment is notoriously unpopular,  
and it is surprising to note the asser-  
tion of the *Churchman* that "the  
feeling in Italy is intensely anti-  
papal." And this, in view of the fact  
that a reaction is taking place in  
Italian politics, which expected as it  
was, has found the Radicals unpre-  
pared. "If every service in Dr.  
Nevin's church has been attended for  
the last two or three years by so  
many Italians, who came and go  
quietly after worshipping, as they  
were accustomed to do in their own  
churches, it goes without saying that  
it would greatly increase their inter-  
est and attachment to have these  
services in their own language."  
But why should the Italians wor-  
ship in Dr. Nevin's church? What  
can an Italian, accustomed to the  
Real Presence, find in Dr.  
Nevin's four walls to worship. The  
Protestant service, even of the most  
Ritualistic type, has no attraction  
for the Italians, and Dr. Nevin's  
"success" is founded on a hypothe-  
tical "if." Dr. Nevin had better  
be warned by the awful example  
of Mr. Van Meter, who, after strug-  
gling for years with the benighted  
Italians and having won much  
"success," is compelled to turn in  
despair to his beloved Albigenes.—  
*Brooklyn Review.*

## STABILITY OF THE CATHOLIC CHURCH.

She saw the commencement of all the  
ecclesiastical establishments that now exist in the world;  
and we feel no assurance that she is not  
destined to see the end of them all. \* \*  
Four times since the Church of Rome was  
established in Western Christendom has  
the human intellect risen up against her  
yoke. Twice she remained completely  
victorious. Twice she came forth from  
the conflict bearing the marks of cruel  
wounds, but the principle of life still  
strong within her. When we reflect upon  
the tremendous assaults which she has sur-  
vived, we find it difficult to conceive in  
what way she is to perish.—*Lord Macaulay.*

In order that life may be good and pleas-  
ant, occupation should surround and enter  
it, as the air surrounds and penetrates the  
body. To be without some useful occupation  
which would occupy our principal duties will  
fill all those little moments when we are  
alone, is to lose time within ourselves  
the seed of a discontent which will end by  
destroying our cheerfulness, weakening our  
virtue, and embittering our character.  
—*Golden Sands.*