

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, MAY 14, 1880.

NO. 83.

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most durable
texture ever shown.
Our Cutting and Tailoring is
unequaled in the city.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.
MAY, 1880.
Sunday, 16—Pentecost Sunday. Double 1st
Class.
Monday, 17—Office of the Octave.
Tuesday, 18—Office of the Octave.
Wednesday, 19—Quarter Tenses. Office of the
Octave.
Thursday, 20—Office of the Octave.
Friday, 21—Quarter Tenses. Office of the
Octave.
Saturday, 22—Quarter Tenses. Office of the
Octave.

Song of the River.

BY FATHER RYAN.
A river went singing, adown to the sea,
A-singing—low—singing—
And the dim rippling river said softly to me,
"I'm going and singing, and never gone,
While floating along—
To the shores that are white where the waves
are so weary,
To the beach that is burdened with wrecks
that are dreary,
A song sweet and calm,
As the gentlest of psalms;
And the shore that was sad
Will be grateful and glad,
And the weariest wave from its dreariest
dream
Will wake to the sound of the song of the
stream,
And the tempest shall cease,
And there shall be peace."
From the fairest of mountains
And farthest of fountains,
From the stillness of snow
Came the stream in its flow.
Down the slopes where the rocks are gray,
Through the vales where the flowers are
fair,
Where sunlight flashed, where the shadows
lay,
Like stories that cloud a face of care,
The river ran on, and on, and on,
Day and night, and night and day,
Going and singing, and never gone,
Singing and staying, and never still,
Going and staying, as if one will
said, "Beautiful river, go to the sea,
The sea is waiting, and I will
sing."
And the river made answer, soft and
low,
"I go and stay"—"I stay and go."
But what is the song? I said at last,
To the passing river that never passed;
And a white, white wave whispered, "List to
me,
I'm a note in the song for the beautiful sea;
A song whose grand accents no earth-din
may sever,
And the river flows on in the same mystic
key
That blends in one chord the "For ever and
ever."

EDITORIAL NOTES.
AN EFFORT is being made to procure a new organ for St. Michael's Cathedral, Toronto.
REV. FATHER O'MAHONY, of the Cathedral, London, conducted a most successful mission at Cayuga last week.
ADVICES from Ireland say that a hundred persons will perish at Kildere, Galway county, Ireland, unless food is supplied immediately.
CARDINAL McCLOSKEY is seventy years old. He was a recipient of many gifts of flowers and also congratulations on the thirty-sixth anniversary of his consecration.
UNDER the new Gladstone dispensation, the important office of Master of the Buckhounds goes to the Earl of Cork and Ossory. If this great post were not properly filled, the whole structure of British institutions would be in danger.—Pilot.
THE *Union d'Alsace-Lorraine* announces the death of a Sister of Charity at the Military Hospital of Strasbourg, and states that she was buried with the military honors given to officers. General von Skopp sent a detachment from each company of the regiments garrisoned at Strasbourg. Herr Schwitzer dwelt briefly upon the spirit of charity perpetuated in the Church, and personified in the Sister of Charity.
A DUBLIN despatch to the *Times* says Parnell paid a farewell visit to Navan on the 5th, and announced that he had definitely resolved to sit for Cork. A preliminary conference of the Roman Catholic Bishops and clergy unanimously resolved to accept as satisfactory Parnell's majority for leaving Meath, and by a majority decided to adopt a Mr. Sullivan as his successor, provided he felt at liberty to cooperate cordially with Parnell.
A London correspondent says Foster, Chief Secretary for Ireland, is expecting to arrive from Dublin for the Cabinet Council on Wednesday, to advise about the measures

connected with Ireland. The general supposition is that a Bill will be introduced embodying the recommendations to select a committee to be appointed to consider the operation of the Bright clauses of the Irish Land Act.

Some of the prize fighting gentry of Buffalo were a few days ago about their brutal exhibitions. Our authorities were notified in good time, and promptly took steps to prevent its taking place. The credit of our country would not suffer much were the whole crowd of principals and backers and spectators ducked in the river, and permission given them to fight it out on that line. But would it not be really a good plan to send those people out to Manitoba, and force them to make an honest livelihood on the rich land of that country?

The French Senate, by a majority of 55, had passed the first reading of the Bill repealing the law of 1814, which rendered obligatory the celebration of Sundays and holidays. We can expect no other sort of legislation from the infidels who now rule France. They appear to be taking root enough, and will soon accomplish their own ruin. The heart of Catholic France cannot much longer suffer the degradation of the country by the infamous infidel element now at the head of affairs.

The last barrel has been taken from the relief ship Constellation. Almost the entire cargo has been given to the Islands and the most distant points. The officers of the Constellation will give an entertainment aboard the ship, and the return voyage will commence Sunday or Monday. The captain and officers of the ship have exhibited very bad taste in making use of the occasion for the purpose of having a general jollification ever since they touched Irish ports. The Constellation people and some English officers have been going through something like an Indian war dance over the affair.

One thousand spectators witnessed a prize fight on Friday at Seranton, Pa., on McKeever's field, between Dave Richards and Tom Thomas. At the end of the 27th round the combatants could hardly stand, and the fight was decided a draw. During the fight, when blood spurted from Richards' mouth, the spectators cheered lustily, and Richards' wife broke through the ring, exclaiming, "Go for him Dave." Not a very lady-like proceeding, surely, on the part of Dave's wife. There was a great deal of ironical truth in the saying of poor Artemus Ward, that "it would have been twenty dollars in Columbus' pocket if he had never discovered America. He should have left it to intelligent savages to rule."

THE REV. MR. McALL, in a letter to a religious paper in London, England, from France, says that "there is a widespread desire in that country to learn what the Gospel of Christ really is." Therefore, we conceive, there is a "widespread" necessity for "widespread" collections from the very verdant and very wealthy class of people in England who believe they are working in the Lord's vineyard by battling with the Catholic Church. The rev. gentleman says he observes a marked progress in facilities for action, from which we may reasonably conclude he has allied himself with the element now dragging France down to ruin and dishonor. These are the men who are in sore need of Gospel teaching, and our reverend friend would do well indeed to confine his ministrations to them.

THE HON. GEORGE BROWN breathed his last on Sunday morning, 9th inst. Some weeks ago he was shot in his private office by a discharged employe, to whom he had refused to give a certificate of character. The wound was a very slight one, and it was fully expected that in a few days the hon. gentleman would be enabled to resume his duties in the office of the *Globe*. The favorable symptoms soon disappeared, however. The wound suppurated, and sleeplessness came on. Strong anodynes were administered, and these only succeeded in partially restoring the patient to consciousness. Mortification afterwards set in, and the best medical talents in Toronto endeavored

in vain to change the fatal aspect of the case. The man Bennet, who inflicted the fatal wound, is still in jail. The death of Mr. Brown will make it a very serious matter for him.

ANOTHER effort is being made to obtain a change of venue in the Biddulph murder case. We had hoped that the gentlemen who took charge of the prosecution would, after the failure of the first application, allow the matter to drop. As citizens of London, this course of action reflects anything but credit on them. It were indeed most extraordinary if, out of a population of a hundred thousand, twelve honest men could not be found to do justice in the case, and faithfully perform their obligations as jurors. We hope the learned judges who are to decide finally on this point will allow the trial to take place here. To remove it would be a great injustice to the prisoners and a most uncalculated reflection on the large and respectable population of Middlesex.

THE lecture platform has become the refuge of real and alleged murderers. Mr. Covert D. Bennett, who once lay under sentence of death, now proposes to confer upon the public an account of his psychological experience while in that situation. Mr. Bennett would do better by getting out of the public view, and staying out. We hope that tastes are not so entirely depraved as to countenance such persons to come as lecturers before the public. We once heard a story related of Dr. Cahill, which has some bearing on this matter. He was in a barber shop in Washington, and fell into conversation with the proprietor. The latter was a colored man of considerable ambition. He said he was very anxious to become educated, but, as he could not make money fast enough at his present business to bear the expense, he had made up his mind to go lecturing.

Luigi Mannelli has issued from the press at Florence the third edition of the Gospels in Italian, with explanatory notes. This edition, published with ecclesiastical approval, is in the main that of Martini. The first edition of 6,000 copies were sold very quickly in Florence. A second edition of 24,000 copies were soon exhausted, and now a third edition has been offered to the public at the same prices, namely, 50 centesimi for copies bound in paper, and one lira for copies bound in cloth. There are numbers of Protestants who firmly believe that the Italian people are not permitted by the priests to read the holy scriptures. They have been told so time and time again at missionary meetings, bible society anniversaries and the like. They believe it. No matter what proof is brought forward to the contrary, many of them will still fondle the silly superstition. The old proverb about convincing a certain class of people against their will seems to apply with great force in this instance.

A CONTEMPORARY in Toronto is at a loss to account for the election of the notorious Bradlaugh, the infidel, as the Parliamentary representative of an English constituency. It says his atheism was not known to many who voted for him. Well, this is, to say the least of it, a very thoughtless assertion. Most everybody in Canada know all about Charles Bradlaugh, and it were indeed strange if he is not as well or better known where he has spent his lifetime. It is usual during election times to sift thoroughly a man's character—in fact, even his *cousins* and *his aunts* are hardly ever left out of the conflict, if their being brought forward could be utilized. But have not the people of Northampton religious guides who should consider it their duty to condemn to oblivion an atheist and a man who circulates immoral literature? Can it be possible that they, too, did not know what manner of man was Charles Bradlaugh? We would really like to have a more candid excuse given in this matter. The one referred to is very, very weak.

A DEPUTATION of the Mansion House Relief Committee waited on Foster, Chief Secretary for Ireland, on Saturday, to call his attention to the continued distress in Ireland. The Lord Mayor said the distress was not likely to be mitigated before the end of July, and as the Committee

have no reason to hope that their resources would suffice until that time, they left the matter in the hands of the Government of the country, stating that if immediate relief was not given the people would die by the score. Mr. Foster replied that the Government fully recognized the extent of the distress, and added, "We are doing our utmost to alleviate it by loans to landlords." Lending money to landlords will not be generally recognized as the most advisable plan to adopt. Subsequently a deputation from the Canadian Committee asked Mr. Foster to urge upon the Government the necessity of directing the Lords of the Treasury to advance funds for the construction of fishery piers, etc. Mr. Foster said they had made a strong case, and he would lay it before the Government.

THE CATHOLIC PRESS.

We were delighted to meet again in Buffalo, last Sunday, the Hon. Mr. Frazer, Minister of Public Works in the Canadian Government. He was the guest of his friend, Mr. James H. Dorrner. Tall and graceful, of faultless proportions, with broad, massive brow and large luminous eyes, Mr. Frazer is a noble specimen of manly beauty, while, in point of intellect, he is a giant among them all, over the border. Since the utterances of D'Arcy McGee were cut short by the deadly bullet, no public man so eloquent as he has appeared in Canadian affairs.—*Buffalo Union*.

UNLESS figures lie, as they sometimes do, the population of France is not increasing; but this is not due to the law against absolute divorce, as certain idiotic bigots would have us believe, or to the causes that have made certain parts of our own country a reproach. The military policy of France, which keeps hundreds of thousands of men in barracks and the restraints on labor which that policy imposes are barriers to marriage. The man who begins life over again when he has served his term in the army, naturally hesitates about taking on himself new responsibilities. If, instead of interfering with education, the French Government would support religion and endeavor to do away with the causes which are sapping the nation's strength, statistics would soon tell another story.—*Catholic Review*.

THE Rev. George Chainey, ex-Methodist minister of the Unitarian church of Evansville, Indiana, having discovered that there is no God, that hymns of praise are meaningless compliments offered to infinite silence and nothingness, that the rite of prayer is a hideous mockery and that science is your only true religion, announced these facts to his people on the 18th of April, and invited them to follow him, offering, however, with sensitive modesty, to resign his position on the 1st of next June, after they should have listened during six Sunday evening lectures to his demonstration of the truths of the new gospel. The congregation having been gradually prepared for the step by his previous discourses, almost unanimously sustained him; but a few impracticable, unenlightened, prejudiced and over-punctilious individuals thought his resignation ought to take effect at once. We do not know how the nice point was decided, but we know that it is mighty hard to satisfy some people.—*Pilot*.

We believe with Mr. Walter, proprietor of the *London Times*, that as long as agriculture is the chief industry Ireland will be always more or less exposed to the terrible danger that now threatens it periodically. Let Irishmen turn to other industries, says Mr. Walter. So say we with all our hearts. But we say also give Irishmen the chance. How the chance to apply themselves to other industries was taken away from Irishmen by English legislation will be most eloquently and forcibly shown by Mr. Froude, if Mr. Walter will only take the easy trouble of reading Mr. Froude's interesting volumes on *The English in Ireland*. Meanwhile, until Irishmen have a fair chance of applying themselves to other industries than the agricultural, it is certainly most unjust, as well as unwise, to clog and choke up by ruinous legislation the one main industry that is open to a people, that means life or death to a very large portion of them. It is natural that Irishmen should almost lose control of themselves in the midst of scenes of misery and desolation, such as has been

pictured by unbiased writers like the Rev. George H. Hepworth and Mr. Redpath, in this country, and the correspondents even of English newspapers. Has not the Duchess of Marlborough herself written lines on the present Irish misery that pierce the heart of any human creature? It is all very well to argue coolly to these sufferers on the virtue of obedi-ence to the divine beauty of suffering. Their hungry answer is: "My wife, my children are starving." It is the same story with my neighbors, the same with all of us. And your laws wring from us the little money that could put life into their mouths.—*Catholic Review*.

For every crime there is an adequate punishment exacted! either in this world or in the next. Almighty God is not a myth, nor does He play loose and careless with those who violate the laws that He has established. Sooner or later eternal justice must be satisfied. Crimes may be perpetrated, sin without number committed, nature outraged, but the inevitable consequence is not always considered, and the victim as well as the perpetrator discovers too late that all the warnings given were real and that after all the moral law was supreme above all things, else, "Passions are given free reign and let us live while we can" is the cry of those who look not beyond the grave. Daily and hourly, the most revolting crimes are committed, sometimes in all the ghastliness of their nature, but frequently only divested of the characteristics that excite the greatest shudder. A glance at the daily papers will satisfy anyone that our times are not better than the days of Sodom and Gomorrah, when the purifying fires from Heaven destroyed the rotting cancer of impurity and licentiousness, or when the windows of Heaven were opened and the deluge of waters washed the loathsome crime from the face of the earth. But Almighty God receives the propitiation of a faithful people, and the bleeding Lamb of God, Calvary pleads earnestly for fallen man. But the merits of Christ cannot be squandered, jewels cannot be cast before swine, and those who refuse the graces proffered. The world may laugh at the warnings or turn a heedless ear to the importunities of God's ministers, but the Judgment Day cannot be avoided.—*Catholic Columbian*.

THE MONASTERY AT FORT-AUGUSTUS.

From the *Inverness Courier*, April 15.
On the 21st of March, fourteen hundred years ago, a child was born in Italy who was to be the founder and father of Western Monasticism, and is known in history as St. Benedict. The date to which the birth of the Saint is assigned occurred this year during Lent, Easter having been unusually early, and his Holiness Pope Leo XIII. accordingly directed that the anniversary of St. Benedict's birth should be celebrated for the fourteen-hundredth time on the 4th, 5th, and 6th of April. On one or other of these days, or on all of them, a festival was held in every Benedictine Church throughout the world, and to all who took part in it, who complied with the necessary conditions, the Pope granted the privileges of what is termed a jubilee. The order of Benedictine monks is, strange to say, re-established in Scotland, and is endowed. A monastery has been erected on a scale of very considerable magnitude on one of the finest sites in Scotland, at the head of Loch Ness, and the institution is so far in good working order, bearing testimony to the truth of the lines addressed to St. Benedict:—"Still in this land of ruins glows divine The spirit kindled here in happier days; Still, Father, there are Scottish hearts all true, And Scottish lips that fain would sing thy praise."
The Prior and monks of the order at Fort-Augustus celebrated the day with great pomp on Tuesday week. The building is still far from complete, and the grounds are in a very crude state, but great progress has been made, and it is hoped that the workmen may quit the premises about the month of August. There was a large gathering of Church dignitaries and of the laity at the meeting on Tuesday. A special steamer was run from Inverness, calling at Temple House, Foyers, and Invermoriston (carrying, however, but few passengers) arriving at Fort-Augustus in time to allow the travellers to be present at the Pontifical High Mass, which it was announced would be celebrated by the Bishop of Aberdeen at 10.30 A. M. The steamer was welcomed on arrival by a salute of guns, which may either be an ecclesiastical custom or a trace of association between the Monastery and the Military Fort, on the foundations of which it is erected. The monks have constructed a temporary wooden church, opening off the beautiful cloisters of the Monastery. It is a spacious building about eighty feet in length, consisting of a nave, choir, and chancel, with two auxiliary chapels, all tastefully decorated and well lighted.
The Right Rev. Bishop Macdonald, Bishop of the Diocese, pontificated at High

NEW PUBLICATION.

Moore's Melodist translated into the Irish language by the Most Rev. John McHale, Archbishop of Tuam. New York: Lynch, Cole & Meahan.
We have received this very useful little work from the publishers, Messrs. Lynch, Cole & Meahan, proprietors of the *Irish Catholic* newspaper, New York. The melodies are in the Irish and English languages, side by side. We need not recommend Moore's melodies to our Irish fellow-citizens. They are known to all, and need no recommendation. Every Irish house should have a copy, and those who do not possess it should send 25c. and receive this excellent edition.
Happy the man whose life is one long *Te Deum*. He will save his soul; but he will not save it alone, but many others also. Joy is not a solitary thing, and he will console at last to His Master's feet, bringing many others rejoicing with him, the resplendent trophies of his grateful love.—*Felix*.

Mass, and was assisted as follows:—Deacons of the Throne, Father Thomson, Elgin, and Father Mackenzie, Beaulieu. Deacons of the Mass, Fathers Bisset, Stratherrick, and Chisholm, Nairn. Assistant priest, the Very Rev. Father Vaughan of Kinross. The Bishop of Dunkeld (Right Rev. George Rigg) in the choir, was assisted by Father Geddes, Perth. Master of the ceremonies, Don Benedict Weld-Blundell. The choir was composed of the sonorous voices of the monks and the well-trained youths who are receiving their education at the college of the Monastery.
Owing to the unexpected indisposition of the Prior of the Monastery, the Very Rev. Father Vaughan, the address to the congregation, appropriate to the occasion, was delivered by Father Elphège. He reviewed the circumstances of the life of St. Benedict, and the extraordinary work he had accomplished, not only in his own days, but through the instrumentality of his successors during all these centuries. Conversion, civilization, and education were the three great objects of the Benedictine order, and there was no part of Europe, no part of the world, in which their influence had not been experienced in the exercise of the organization of the order in promoting these great objects. Obedience was a requisite of this system. In northern Europe, in America, in Australia, the monks were the first to convert, to civilize, and educate the people; and the work which they began, toiling to build it up by slow degrees, their successors would endeavor to carry on. The representatives of the order here to-day were in a peculiar position. Their winter had been long and severe; snow had lain heavily upon the land, bearing down much of the spirit, the true Catholic spirit, that existed; but there had been all along a prayerful spirit underlying the wintry aspect of the land; and now the spring had come, the Church will rejoice, and St. Benedict had come also to aid them in preparing for the harvest. A thousand years had passed since their black gown was first seen in this country, and now they came back, after an absence of three hundred years, to receive the welcome they had met with that day.
At the conclusion of the service the Bishop, by special delegation, bestowed upon the people the Papal benediction, and the bishops, priests, assistants, and choir left the church in procession.
At two o'clock the Very Rev. Prior Vaughan hospitably entertained a number of guests, clerical and laymen, who all dined with the students in the fine banquet hall of the monastery. Besides the bishops and clergy already named, and the members of the Benedictine order, the following, among others, partook of the Prior's hospitality:—namely, Fathers Tochetti, Keith; F. Chisholm, Nairn; Coll Macdonald, Fort-Augustus; Thomson, Elgin; Mr. Rufford, Inchacardoch; Mr. Cathness, Brodie; Mr. Verelker Bindon, Mr. Corballis, Monack, Castle, Captain Chisholm, Glasburn, &c.
A few after dinner speeches were given—the health of the Bishop of the Diocese, that of the Bishop of Dunkeld, &c., and especially that of Prior Vaughan, whom Bishop Rigg, in proposing the health, designated as the restorer of the order of St. Benedict in Scotland. This toast was drunk with great enthusiasm. After dinner the two bishops each planted a Wellingtonia pine in the grounds on the side next the Canal, in commemoration of the festival. In the evening the service of pontifical vespers was performed, by Bishop Rigg of Dunkeld, assisted by Deacon and Sub-deacon. Before concluding the whole officiating staff of monks and residential clergyman, professors, and students at the college, members of the church, and a considerable body of the general public, made a procession from the church round the cloisters, bearing banners, canopies, and a great number of lighted candles, the choir chanting appropriate words all the way. The cloisters are very perfect, of exquisite moulding, and of good stone. The appearance of the procession, as it showed through the interstices between the carved mullions and pillars, was very striking, and the chanting, in which all joined, was strong and effective. The procession separated as the monks, of exquisite moulding, and the good stone. The appearance of the procession, as it showed through the interstices between the carved mullions and pillars, was very striking, and the chanting, in which all joined, was strong and effective. The procession separated as the monks, of exquisite moulding, and the good stone. The appearance of the procession, as it showed through the interstices between the carved mullions and pillars, was very striking, and the chanting, in which all joined, was strong and effective. The procession separated as the monks, of exquisite moulding, and the good stone. 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