

# The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, JUNE 10, 1881.

NO. 139

### 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.**

### ECCLESIASTICAL CALENDAR.

JUNE, 1881.

Sunday, 12—First Sunday after Pentecost. *Double.*

Monday, 13—St. Antony of Padua, Confessor. *Double.*

Tuesday, 14—St. Basil, Bishop, Confessor and Doctor. *Double.*

Wednesday, 15—St. John a Sancto Facundo, Confessor. *Double.* (From 12 inst.)

Thursday, 16—St. Corpus Christi. 1st *Cl.* *Double.* with octave.

Friday, 17—St. Philip of Neri, Confessor. 2nd *Cl.* *Double.* (From 20 ult.)

Saturday, 18—Of the Octave. *Semi-Double.*

### In Memoriam.

Mother M. Joseph, who died at Loretto Convent, Toronto, May 10th, 1881.

Rest, spouse of Christ! life's toilsome journey o'er,  
Thy suffering's changed to joy forevermore,  
Rest! thy allotted task has well been done,  
Thy battle nobly fought—the victory won.

When life was young—when hope and health  
beat high;  
To his dear cross thy patient soul did cling,  
And pressed it closer as it heavier lay.  
As Jesus pressed his load on Calvary's way.

Through weary years of toil and suffering,  
To his dear cross thy patient soul did cling,  
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like politics in their missionary. Greenbackers are esteemed to have a delicate flavor of truth, but a veteran Burmese cannibal has lately assured his countrymen that the flavor of a red-hot Radical is very superior. The Rev. Dr. Fulton, of Brooklyn, who never loses an opportunity to dabble in politics, ought to be sent to Burmah. If this could be done by our Government, it would cause the Burmese to regard us with much good feelings, and relieve sensible Protestants of an incubus. —*Freeman's Journal.*

If the soul is all, and the body nothing, it is sometimes asked why is so much importance attached to the burial in consecrated ground? It is for the very reason that the soul is so important, because the prayers used in the dedication and consecration of cemeteries redound to the souls, whose bodies lie there, and, furthermore, the faithful, visiting these sacred places—beautifully called God's-field—offer up their prayers for their departed brethren. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." —*Catholic Columbian.*

"Of all horned cattle," wrote Horace Greeley, "your college graduate is the most worthless animal in a newspaper office." And in last week's *Freeman's Journal*, Maurice Egan is just as merciless on the same egan gentleman. The cruelly iconoclastic manner in which the *Freeman's* associate editor's pen slaughters those innocent fatlings that so sigh to fill "a long-felt want" and can't stifle the yearnings for a higher life, is enough to have him classically damned in about fifteen languages. Mr. Egan should be more prudent. Those calves may yet become big bulls; and then how they'll bellow and roar, albeit they cannot grow! —*Buffalo Union.*

Why do Sisters of Charity make more faithful, tender nurses than hired nurses? because they believe it is their vocation to be good Samaritans; they consecrate their lives to it, they pray far grace to fulfill it, and they never make it a stepping stone to a life of profit or leisure. Why, therefore, other things being equal, should not the Sister who feels divinely called to adopt teaching as a life work be equal to the young lady, who, distracted with love, divides her time between teaching and teaching a husband? Why should not the Christian Brother be equal to the young man who, whilst teaching, is thinking of law, medicine or divinity, as his future profession? —*Catholic Columbian.*

THE General Assembly of the Presbyterian Church of the United States opened its ninety-second annual meeting in our city last Thursday, May 13th. The commissioners and ruling elders constitute a large and respectable body, and represent, according to printed reports, 5,439 churches, 5,044 ministers and 578,671 communicants. They are, we must suppose, representative men of the Presbyterian body, and doubtless earnest, intelligent and educated men, firm and sincere believers in revealed truth and Christian faith according to their knowledge and conscientious convictions; and as such we bid them a hearty welcome to our beautiful Queen City of the Lakes. We can afford to overlook an occasional fling at the pope, and the Church of Rome, from the disciples of John Knox; and charitably imputing that to the prejudices of education and ignorance of Catholic doctrine, we rejoice to see zealously laboring for the preservation and propagation of whatever of revealed religion and Christian doctrines they still hold instead of that wretched apostasy of the sixteenth century. —*Buffalo Union.*

THE eighty Protestant divines who for ten years have been at work revising the King James's translation of the Bible, have given to the world their version of the New Testament. We have examined the four gospels. The important alterations are very few—the doxology is cut off from the Lord's Prayer, the closing verses of the last chapter of St. Mark have an imputation of spuriousness thrown upon them, three whole clauses of St. Luke's report of the Lord's Prayer are omitted, the story of the woman taken in adultery is put in brackets, and a dozen sentences here and there are entirely expunged from the text. The minor changes are many, and most of them are for the better.

THEY are in the direction of the renderings made by Gregory Martin and other priests at Rheims in 1582 and still more nearly paralleled with the revision of that production made in 1849 by the Most Rev. Francis Patrick Kenrick, the sixth Archbishop of Baltimore. Our Protestant friends may thus see that they are indebted to the Catholic Church not only for the Bible itself, but for the best English version of it; and the publication of this revision may force on their attention these questions:—Since the writings of the Evangelists are lost—the earliest Greek manuscript in the Vatican Library at Rome, being of the fourth century—what guarantee have Protestants that they have the Bible at all? If they cannot be certain that they have the Bible, of what use to them is their private interpretation of the book they call the Bible, of what use to them is a revision which only tends to raise doubts by pointing out passages alleged to be interpolated or erroneously deciphered, of what use to them are the supposed teachings of Christ, since they cannot be sure what those teachings are? Truly this revision will bring grist to Bob Ingersoll's mill. —*Catholic Columbian.*

THE distance that separates man from God can never be traversed by man. What is known of the Supreme Being must have been revealed to man. Providence decrees in a way that we do not understand, and cannot comprehend, otherwise we would be equal to God. Still we do not give up our reason, because we cannot fathom God's designs. It is the highest act of reason to acquiesce to the Divine Will. Unreasonable man, alone, act otherwise. "The fool hath said in his heart there is no God." The owner of a valuable horse out in Bloomington, Ill., is reported to have been an "earnest Christian" up to the other day, when lightning killed his valuable horse, and did not touch a number of worthless ones standing near it. He is reported to have resumed former habits of profanity and sin, declaring that if there is a Providence, "it is against him any way." That is the feeling of all who seek an excuse for a bad life. It is possible this "earnest Christian" hopes to convert God to his side by becoming profane. He is equal to the man who, getting provoked with himself, pounced his own head with a rock. —*Catholic Columbian.*

MARRIAGE is to women at once the happiest and saddest event of her life: it is the promise of future bliss raised on the death of all present enjoyment. She quits her home, her parents, her companions, her occupations, her amusements, everything on which she has hitherto depended for comfort, for affection, for pleasure. The parents by whose advice she has been guided, the sister to whom she has imparted every embryo thought and feeling, the brother who had played with her, by turns the counsellor and the counselled, and the younger children, to whom she has hitherto been the mother and the playmate—all are to be forsaken at one stroke; every former tie is loosened, the spring of every hope and action is to be changed; and yet she flies with joy into the untrodden paths before her. Buoyed up with the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipations to the happiness to come. Then woe to the man who can blight such fair hopes; who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection at home; who can, coward-like, break the illusions that won her, and destroy the confidence which love had inspired! And, more than all, tenfold misery should be the portion of him who gains the affections of some trusting woman by appearing to be better than he is, and suffers future time to develop his bad qualities after her fate is irrevocably linked with his. —*Catholic Columbian.*

WHEN the Catholic Church receives into her fold those who have been led astray by false teachers, she carefully prepares them for the reception of all the graces that are within her power of dispensing. A trial time as well as a course of instruction is exacted that the hearts of the converts may be drawn to her and that the impotence of the great step might be appreciated. She does not take them, hap-hazard and declare them hers, before they have proven themselves sincere. With some of the sects, if not all, the very opposite is done invariably.

As soon as a weakling of the Catholic Church falls into their clutches, he or she is surreptitiously taken and made forthwith a member of their communion. These sects thus frequently become the means of violating the consciences of well-intending persons and are accomplices in their crime. Failing, now-a-days, to draw many to them, the preachers, as the representatives of their sects, have devised the plan of alluring young people by means of marriage. The weak ones fall, in a moment of thoughtlessness or temptation, the minister is at hand to witness the pronouncement of the marriage vows. A convert from Romanism is then heralded throughout the country and the preacher has distinguished himself. Mixed marriages are without the Church's blessing when at their best, but they are veritable curses when performed in defiance of her authority. "Woe to those who bring down Heaven's curses in such a manner, for not only one generation but numbers of succeeding generations will rise up in their defiant wicked lives and lay the cause of their misery to the day that a father and mother defiantly joined in marriage without the blessing of God. The consciences of such must be quickened before long and the result of such marriages is soon discovered in their unhappiness." —*Catholic Columbian.*

DEATH comes to all alike; the millionaire, the pauper, the elevated, the lonely, the young, the old, and claim all seasons as its own. A majority of mankind live as if for no other purpose than to enjoy their butterfly existence, and then sink into nothingness. The charms of life were theirs, and all that could induce to earthly delights; but happiness was never found. Those, who in life, wield a mighty influence in the world, sink to the same inevitable grave. Their memory may linger for a while in the minds of a loving few, but the grass grows above the silver mounted coffin, and multitudes pass the resting place of the mortal remains, heedless of him who once lived and acted amongst them. "Is this the end of man?" asked the doubting ones. "No," answer the Christian, whose faith leads him beyond the gloom of the grave, and the gleam of life eternal bursts upon him. The body is given to the earth, whence it came, like a faded flower, but the life, the soul is indestructible; it came not from earth, and earth cannot claim it. As we kneel at the grave of one who has been faithful to his God during life, we do so in the spirit of charity that unites all members of the Church, and if the soul, that once possessed that body, is still suffering for the defilement that kept it from heaven, we beg God to accept our suffrages in its behalf. We go to the grave, not because there is anything there that is pleasing, but because it revives the memory, and brings the loved one before us again as in life, thus intensifying our earnest prayers. —*Catholic Columbian.*

THE state of affairs in New Pallas district remains much the same. The sheriff is still unable to execute his writs of eviction. The military force, consisting of 100 picked men of the Ninth Regiment and a similar number of the Fifty-seventh, returned to headquarters early this morning without attacking, as any assault on the castle in which the occupiers of the land have fortified themselves could not but have resulted in most serious consequences. During the course of the day a council was held between the resident magistrate, the sheriff, and the military and police officers. It was resolved to invest the castle and starve out the occupants. With this object a number of soldiers and police formed a cordon around the castle to prevent the besieged from obtaining provisions. It is plain that all who are in the castle are as determined as ever to hold out. They seem to be in the highest spirits, and to be amply supplied with creature comforts of all kinds.

THE holders of the castle are loudly cheered by those who are outside. The bridges had been broken down, as the idea got abroad that artillery was to be sent to storm the castle. The destruction of the bridges was intended to obstruct the passage of the cannon. It seems that the disturbances began after the sheriff's stock nor property of any kind was to be found, nor was any resistance offered until the castle was reached. Here they sought a certain Timothy Quindlan. As soon as the sheriff and his party approached, a shower of stones came on the police from this stronghold, and the resident magistrate states that a bullet struck the wall alongside of the agent. The police with swords, batons, and rifles beat back the crowd, but could do nothing against the castle garrison, which was armed with scythes, forks, and other im-

plements. Three priests arrived on the scene, and effectually exerted themselves to secure order. But for their interference there would have been bloodshed.

THE RETREAT.

When the expedition faced for home they found out another broken bridge before them; and, while they were making the passage, the crowd, who had broken away from the priests, opened fire with stones. Immediately the police were given order to load. Father O'Donnell sprang forward in front of the levelled rifles, and shouted out that he would be responsible for order. Meantime a body of police rushed on the crowd of men and women in the rear. Swords and batons were flourished. A reporter was roughly handled, and the police struck out excitedly, right and left. This was the last collision, and the police then safely crossed the bridge. Half an hour later two Land League bands, with banners, and accompanied by thousands of people, arrived on the townland, from Tipperary, and, being too late for the disturbances, proceeded to celebrate the defeat of the landlords. It was intended to evict John Anderson, of Castletown; but the bailiff, through fear, refused to act with the sheriff, and the eviction had to be abandoned.

As the troops were filing off past Anderson's house a mob assembled along the road and behind the hedges on the east side, and began to pour in a shower of stones. Several of the troops were struck and wounded. The district is in a most turbulent state. The local priests declare that, if any further attempt is made to carry out the decrees by force, they cannot restrain the people, and a most disastrous collision will be the result. The civil power backed by military force, is powerless, and the next steps are awaited with the greatest anxiety by the authorities, who have ordered the troops in Dublin to be in readiness to proceed to the South at an hour's notice.

### TRUTH AND FALSEHOOD.

Protestants think it strange bigotry in Catholics in refusing to attend their places of worship, and not encouraging them in the cause of religion. They claim to be interested frequently in Catholic affairs, and in a spirit of liberality are often present at Catholic services. They seemingly take no account of conscience in the matter, and regard liberal views in religion in a different light from views in politics or business affairs. The Catholic believes as firmly as he believes his own existence, that truth is one; that contrary to truth there are many fables of a contrary, does not believe anything, or is "liberal" enough to admit that all religions are good, no matter how contradictory, and that eternal life can be obtained by any of them. He cannot do violence to his conscience, or in his belief be considered unreasonable, or he should attend any religious service, including the Roman Catholic. Some say that the Catholic is not charitable in denying the religious advantages of non-Catholics. They really have no conception of the meaning of the word "charity" which can only be founded upon "faith." Faith is one and not contradictory; charity must be one, and must have for its grand object the love of Almighty God. We must love our neighbor's soul for the love of God. It would be no love of that soul to admit that by its life of falsehood it can attain a life of eternal truth. It is charity to warn our neighbor of the loss he is about to incur, and not to encourage him in the means of suffering a greater loss. Hence what a crime Catholics commit by being present at a worship that they know and feel is false! A Protestant, on the contrary, does not commit the same crime, because he may not feel that he does violence to his conscience. Now, are we unreasonable? In fact, it is not a proof of the unity and divinity of our faith that the Church has never, in the whole history of her existence, deviated from the truth, or intimated, even remotely, that doctrines conflicting with her's might be true. —*Catholic Columbian.*

### EXTRAORDINARY SCENE IN IRELAND.

#### The Siege of New Pallas Castle.

LIMERICK, May 22, 1881.

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