he Catholic Record.

"CHRISTIANUS MIRI NOMER RST. CATHOLIGUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIG MY SURNAME."-St. Pacian, 4th Century.

VOLUME 9.

NICHOLAS WILSON & CO they meet, that shall be the boundary

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THE BEST GOODS IN THE TRADE.

119 DUNDAS STREET NEAR TALBOT.

AR CEILIDH.

In our Ceilidh of last week, I spoke of Bishop Renald Macdonald, Vicar Apostolic of the Western district of Section monly known as Bishop of Lismore. Another and earlier Bishop of Lismore, Bight Rev. John Chisholm, is the hero of following well-authenticated anecdote: The prelate, so it is said, was on the

very best of terms with his Protestant abore, by whom he was much respected. One day it chanced that a valuable cow, belonging to an old Presbyterian woman, fell ill and was like to die. The venerable owner, while enduring the most intense anxiety on behalf of her cherished animal, chanced to see the bishop riding by. Throwing ceremony to the winds, she halled his lordship, begging him to

come and cure her cow. The good bishop diamounted and allowed him elf to be conducted to the stable where the interesting invalid was lying. Going up to it he gave it a slap saying in Gaelic :--

"Ma Chies thu beau bidh, 's mar a bidh "smath" (If you live, live, and if not, very good).

The cow fortunately recovered. The what had happened, in consequence (so bishop scon after this incident became she said) of the obstinacy of her apponvery ill of quinsey and was supposed to be dying. The old woman hearing this, thought that "one good turn deserved another," and has'ened to the bishop's bedside, where she repeated over his Lordship the "prayer" which she believed had saved her cow. Ill as he was the bishop could not preserve his gravity as he heard the well-remembered words, but burst into so hearty a laugh that the quinsey broke and his life was saved.

The bishop and the old woman were more happy in the result of their miragles than was the reverend uncle of a lady triend of mine.

One evening when the subject of mir acles was on the tapis I observed my friend smiling to herself, and at once made the customary bid of a penny for her thoughts. She told us she had been thinking of her Uncle John's only miracle. Naturally we all wanted the story.

"Well," she said, "my uncle John was, at the time, cure of a country parish in Quebec and was much . beloved by his parisbioners. One day a poor woman, who had a paraly sed leg, sent for him, and told him she wanted him to cure her. "Tut, nonsense woman, I can't cure LONDON, ONTARIO, SATURDAY. MARCH 10, 1888.

upon the top of it and hobbled in tri umph back to Comar. Here she related

what had happened, in consequence (so she said) of the obstinacy of her appon-ent. The Strathglass men repaired in all haste to the spot indicated and found the story true enough. The staff with its flying signal of triumph greatly facilitated the finding of the ghastly remains of the poor old woman of Kintail. *Cuaille* is the Gaelic name for bludgeon or ponderous staff, and from that day to the present, the locality where this tragedy occurred is called Cnoc-a Chuaille, or the Hillock of the Bludgeon. Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC. LETTER V.

LETTER V.

LETTER V. I intended to devote a letter to a sub-ject, at the bare mention of which the Protestant swells with indignation, the Jesuits. But I forbear for two reasons: I shall have enough to say without it, and to be plain, my bistorical knowledge of the Order is not what it ought to be. I know, though, from such men as Ranke, Macsuley, Parkman, and others, that as theologiane, philosophers, scientists, er plorers, educators, and missionaries, the Jesuits have always been in the front rank; and when we consider what forms of and choked to sufficient and what translated into their own dislect, in prose, doughty champions of the reform they have driven from corner to crack, we Church; and towards the middle of the can easily understand how it is that Pro-testants have not much to say in com mendation of the Jesuits. But, if I have not read as much about them as I ought mendation of the Jesuits. But, it i much not read as much about them as I ought to have read, I have heard a good deal times before the Reformation. In like times before the Reformation. In like about them. One evening when I was unconsciously working my way into the Caurch, I was called on by a clergyman. He was the master divine, and ecclesiastical scholar of the neighborhood. He had had a regular training in college, could manage the Latin and Greek to great astislactico; and, as he gave me to understand, was powerful in Hebrew. As soon as he came, I divined the object of his visit. There was, I knew, a supicion abroad that J was wonderfully faccinated with Catho-lie reading; and he had come to ascer-tain for himself the correctness of the report. A glance at my books confirmed his worst feers. His disapproval of my conduct was expressed in condemnatory and sundry ejaculations of contempt. After making a few common place re-marks, he opened out on the Jesuits. What he said I will not pretend to repeat; but it would be speaking softly to call his utterances tirades. He spoke with the decision of one that is thor-oughly conversant with his subject. While he was having his own way with the absent energy he picked up, at a venture, De Montor's Lives of the Popes. about them. One evening when I was un

LONDON, ONTARIO, SATURDAY. MARCH 10, 1888.

have split the first into two parts I Wat-bar, in his theological dictionary, gives a detailed explanation of the abominable trick. But let anyone, after reading watson's, or any similar account, pro oure a small Catholic catechism and ex-amine it, to decide for himself who is guilty of what is worse than the lowest thind of trickery. The Catholics do not suppress an jota of the commandments. Concerning the division, Bunt, in his key to the catechism, puts the matter fairer: "The commandments are num-bered as ten in all by God Himself. But the exact mode of division is not declared in the Bible. The Continental Churches and the Lutherans divide our first into the first and second, and unite our ninth and tenth into one. This division is very ancient, but our own seems to be most correctly in agreement with the exact number," p 113. The hare thought of this "suppression" and "division" stirs up the temper of the apiring exhorter pretty budly sometimes. If the cannot have the ten command-ments, entire and properly divided what is there left for him? Well, as far as the commandments go, without the book, it is to be feared that many of them would not have much left; because I believe that if one half of the preachers, I except the Anglitans and the Pre-byterians, were suddenly called on to repest in order the ten commandments, their falure would be as signal as disgraceful. Besides, do they in their Sunday Schools see to ft that all the children know the command ments, Cared so much for them, they would show it by teaching them to the young. Then again, during the Middle Ages "mathing and during the Middle Ages and frequent repetition. Each and every one of them has been refuted time and again; but through interest or ignorance they are generally rehabilitated in all their old factitious garbs.

would show it by teaching them to the young. Then again, during the Middle Ages "nothing was done towards giving the people scriptural instruction." Speaking of the ninth century Hard wick says: "Many of the councils have, however, laid special stress on the necessity of proaching in the native dialects. They urge that opportunity should be afforded, both in town and country parishes, of gaining a complete acquaintance with the precious word of God. The doctrines of the Saviour's incarnation, death and final triumph in ment, for until then he had imagined that the fragments of scripture contained in the various collects of the Roman ritual embraced the whole word of God." This is the way it is generally put, and in addition that Luther turned his disr Uncle John's only mir-y we all wanted the story. said, "my uncle John was, re of a country parish in as much beloved by his new sew oman, I can't cure y uncle John. "You can, re of it." said she, "and doughty champions of the reform they were peculiarly devoted to the study of the Bible." There are also good grounds for be-"There are also good grounds for be-lieving that the provision made by the Church for the spiritual necessities of the people was not, at any rate, less abundant than is the case at the present day. Indeed, there is no doubt that day. Indeed, there is no doubt that both oburches and clergy, and conse-quently opportunities for worship and instruction manner an Italian version, printed at Venice, as early as 1471, is said to have Venice, as early as 1471, is said to have gone through nime editions in the fifteenth century." Ibid, p 360. "In 1478, there appeared from the same press (Valencia) a translation of the Sor ptures, in the Liniousin, by Father Bonface Forrer, invother of the famous Dominican, St. Vincent Ferrer." Prescott's Ferd. and Isabella, Vol. 1, p. 387. "As the various languages of Europe became gradually developed. a desire quently opportunities for workalp and instruction, were far more in proportion than they can be said to be now in our own country (England), even after the persevering and liberal effirits of lato years." (Key to C. H., p. 116) The prominent reformers and troops of their followers used to lay it down as a lacent termertible truth that the Pupe The prominent reformers and trops of their followers used to lay it down as an incontroversible truth that the Pope is anti-Christ; and the obscure country preacher, and very often the biffied dis-putant, even now a-days, solemuly de-clare the same thing. Their counterfeit sincerity must be the apology for their melignity; but the blasphemous statement is readily believed by the people. They ought to know, though, that to-day it is not fashionable, at least, to say so. "It is a strange instance of religionary virulences which makes some detect the Pope of Rome in the Man of Sin, the Harlot, the Beast and the false prophet that wrought signs before it. The Man of Sin and the Beast are unmistak-bly identical, and refer to an anti Christian "As the various languages of Europe became gradually developed, a desire naturally arose amongst those who epoke them for services in the veroacular; and this desire was not left altogether un-gratified even long before the Beforms tion. Thus, in Eogl-nd, the Epistles and Gospels and the Litany were trans-lated into the native language in the services of the Church, and interlinear translations were made of many por-tions of the Medize al prayer books. Neither must weimagine that the transla-tions of Holy Scripture put forth by the Reformers, or even that earlier version tions of Holy Scripture put forth by the Reformers, or even that earlier version to which Wickliffe gave his name, were by any means the first efforts made to produce the Holy Boble in the vernacu-lar. From Anglo Saxon times down-wards, we have traces of bibles trans-lated for the use of these who preferred to the series and to the truth of the of Sin and the near are unmovatory identical, and refer to an anti Christian world power; whilst the Harlot and the false prophets are symbols of an apostacy in the Church. There is nothing Roman this, but something very much the wards, we have traces of block that lated for the use of those who preferred such versions; and to the truth of this statement may be quoted the testimony of John Fore, the "Martyrologist," who says, "If histories be well examined, we shall find, both 'before the conquest and a fiter, as well before Jehn Wickliffe was born as since, the whole body of the Scriptures by sundry men translated into this our country tongue." Blunt's Key to C H, p. 117. Thus it was that the Apocryphal Epistle (to the Laodiceans) passed into the early vernacular translations of the New Testament. It is said that fourteen editions of one or more German versions ff were printed before Luther's time; and it occurs in the first Bohemian bible "How the Abomination of Desolation can be considered as set up in a church where every sanctuary is adorned with all that can draw the heart to the Cruci ind, and raise the thoughts to the impos-ing ritual of Heaven, is a puzzle to me. To the man uninitiated in the law that To the man unnitisted in the law that To the man unnitisted in the law that Revelation is to be interpreted by con-traries, it would seem more like the Abomination of Desolation in the Holy Place, if he entered a Scotch Presby-terian, or a Dutch Calvinist, place of worship. Rome does not fight against the Daily Sacrifice, and endeavour to abolish at; that has been rather the labor of so-called Courch Reformers, who with the suppression of the doctrine of the Eucharistic Sacrifice and Sacramental Adoration have well nigh obliterated all notion of worship to be addressed to the God Man. Rome does not deay the power of the godliness of which she

makes show, but ineists on that power with no broken accents. It is rather in other communities, where authority is flung aside and any man is permitted to believe or re-ject whit he likes, that we most lock for the leaven of the anti Christian apirit at work." (M-the of Middle Ages by S. Baring Gould, M. A., p. 97)

at work. " (A vine of a mone ages by S. Baring Gould, M. A., p. 97) If this anti-Christ theory has any basis whatever, it must be fatal to Protestantism itself, provided that an uncorrupted text of the Sacred Scriptures be necessary for the new religion. According to some Protestant explorations, the origin of the anti-christian power plays between A D. 200 and A. D. 500. Taking the latter mark, we have from A D 500 to A. D. 1500, Luther's time, a good round one thousand years. For one thousand years then, anti Christ lived in Rome, and ruled what has been improperly called Christen-dom. But it is past all dispute that the Man in R me and his council have been the custodians, and conveyancers to us, of the Holy Scriptures. Anti Christ had unrestricted control of the Biole for one thousand years. Now, let me ask, unrestricted control of the Bible for one thomsand y-ars. Now, let me ask, with what semblance of propriety can the Pope be called anti-Christ, unless he did his utmost to turn the books that show forth Christ, into non-sensical fables or false narratives? What other work could he do to maintain his character? If the Anti Christ theory be true, the bible will bardly be the Word of God; if the bible is the Word of God, the Pope is not Anti Carist. If Protestants wish to exait the authority of the bible, they should first learn to speak truthfully and reverently of the Catholic Church, from which they took it.

The time was when I looked upon that story in Mosheim, about the manage ment of a half wit, called Tetzer, by the Dominicans, (Vol. ii., p. 10) as a sample specimen of the low cunning practiced by Catholics to delude a credulous people. As it stands, it rests solely on Protestant authority, and I think that Protestant authority, and I think that when Barnet is named to substantiate it, aryone might be pardoned for laugh-ing at the whole. But even if it were true it can be matched. In Collier's History, Vol. vi, p 83, this can be found : "About this time some of the Re formed were remarkably ungoverned in their sol. For the there was a cat their z-al. For instance : there was a cat hung upon a gallows in Cheapside, and something of the habit of a priest put upon her. This figure was carried to the Bishop of London and shown in the pulpit at Paul's Cross by Dr. Pendilton. Not long after, a pistol was discharged Not long after, a pistol was discharged at this Pendilton, in the same place The bullet drove into the church will, and missed him very narrowly. To these disorders I shall subjoin another and missed him very harrowly. To these disorders I shall subjoin another which looked like a deeper contrivance. For the purpose : one Elizabeth Croits had been practiced with to set up an imposture; she delivered a very off-naive discourse through a wall near Alderegate in London. The matter was so artifisi-ally managed, that the voice was heard, but no person discovered. This "spirit in the wall" as it was called, was cried up for a most miraculous intelligence from the other world. Some said it was an angel, and others made it no less than the immediate warning of the Holy Ghost. The sound was conveyed by a whitle given her for that purpose by one Drake, servant to Sir Anthony Nevil. She had several assistants to carry on the chest. These confederates mixing with the crowd, undertook to ex-pound the spirit, and de'ivereit the oracle

LATEST PHASES OF THE IRISH QUESTION.

NO. 490

Of the jury which disagreed on the case of Mr. Blunt against Mr. Recorder Byrne, eight were Nationalists and four Uuionists. Eleven jurors were for a ver-dict favorable to Mr. Blunt The case will come up again ir March. The eleven held that the meeting was not one tending to disturb the public peace Fourteen persons, including Messrs. O'Sullivan and Ashe, members of the municipal government, were seutenced at

O'Sullivan and Ashe, members of the municipal government, were seutenced at Galway to imprisonment for terms vary-ing from two weeks to seven months, for taking part in a demonstration on the occasion of Mr. Blunt's arrival at G d way. Mr. O'Sullivan was sentenced to an extra week's imprisonment for asying be would do the same again. It is reported that since the late trial which Mr. Blunt so nearly won, he has been subjected to harsher treatmont in prison. This is Secretary Baifour's usual mode of wreaking his petty spite on his political prisoners. Mr. Blunt, though still kept in a cold cell, not with standing his illness, was allowed the extraord i arrily great privilege of having a slate and pen-cil. Perhaps this will be then for him again.

ci., remaps this will be ' ken from him egain. Hamptead elected Mr. Hoare, L -Union-ist. The Liberals did not contest the seat, though it was expected they would do se, in the hope of reducing the former majority of the Government in that con-

stituency. Mr. Cox. M. P., was released from prison February 28th, after completing his term of one month. He was greeted with popular ovation, and made a speech denouncing Secretary Balfour, and main-taining that the "suppressed" National

Lesgue is stronger than ever. It is rumored that Lord Londonderry will resign the Lord Lieutenaucy of Ireland soon, and that Lord Cadagan will be his

The Boston Herald says: "Bully The Boston Letta save: Buily Balfour's argument that Home Ralers grow fat in prison is about what might be expected from the leader of a party that maintains that Ireland ought to flourish under the heel of a century of

oppression." The arrest of Messre. Pyne and Gilooly was marked by circumstances of ominous import. It will be remembered that they import. It will be remembered that they were arrested at the opening of the session of Parliament, at the threshold of Parina-ment House. Although it was mituight, a large crowd gathered, cheering vocifer-ously for Home Rule. This occuring in the metropolis of Eogland is a sign of evil omen to the Ministry. For months the Government have been seeking to arrest these two members, but they were not able to do so till they came to falfil their Parliamentary duties. Such an open confession of incompetency on the part of a British Government has been unheard of under constitutional rule, and no doubt it contributed to the disas-ter they met at the Southwark election. Both gontlemen have been liberated, Mr. Pavne on appeal, Mr. Gilooly on bail Though Lord Aberdeen is not person-ally in favor of disestablishment of the Church, in the ease of Wales, he is in favor of this measure of justice being conceded, because the wants and wishes of the people ought to be regarded Mr. Balfour having put a misconstruc-tion on Mr. Campbell Bannerman's words, writes a reluctant apology to the Times. were arrested at the opening of the session

writes a reluctant apology to the Times. This is the second public apology he has been obliged to make within a few weeks. He has not apologized to Mra. Dillon of Galway for his shameful slander

father, I'm sure of it," said she, "and I'll go to mass and try." Accordingly the next Sunday morning imagine the feelings of my uncle when he beheld the woman carried up the aisle on a mattrass and laid on the floor before a front pew, At the communion, making a mighty fort, she rose to approach the railing, when she fell down and broks her other

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"This, girls," my Uncle John used to say, "is the only mitacle I ever per-

The name of Bishop Chisholm recalls the proverbial pride with which that elan were wont to regard their chief. For the opinion of a Caisholm the chief. with three other created beings, alone had any right to the definite article, thus: The Pope, the Queen, the Chisholm and the Devil!

Here is a good Chisholm story, which, if I remember rightly, I found years ago in a Highland Magasine. The followers holm of Comar and those of the of Chis Earl of Seaforth and Kintail could never agree as to the proper boundary on the hills between the estates of their respective chiefs. The chiefs were on such good terms with each other that they never encouraged this warfare between their vassals. At last the importunity of the clansmen became so troublesome that the chiefs met to consider some casy way of arriving at a settlement of the matter. Said Seaforth: "We ought to shame these fellows who cannot agree among themselves about a bit of hill grasing

Said the Chisbolm_"Indeed, yes!" Said Seaforth-"Have you any old dairymaids in Comar ?"

The Caisholm-"Indeed I have several "

Seaforth-"Well, so have I, let us send a Kintail old woman away from Gaisteal Donnan and a Strathglass one from Beinnycan, and on whatever spot

While he was having his own way with the absent enemy he picked up, at a resture. De Montor's Lives of the Popes. As he became interested in looking at the portraits in the book, his rancor gradually absted. At last he came to a picture, and looking below it, drawled out, Ig na tius Loy o la!" Turning his eyes to the headline of the opposite page, he saw Pius VII. "I suppose," said he, looking at me and pointing with his floger to Loyola, "this was Pius VII before he was Pope !" "No," said I, "it is Ignatius Loyola." "Oh, ab, yes, a Catholic of some kind, I dare say."

dare say." If this has no point, it has the merit At this has no point, it has the merit of being positively true. And, some how or other, it begot in me the suspicion that it is even possible for a man to be great in Hebrew and yet be a little off in "Jesuitical matters !" In slander the man was well up. But for the particular benefit of such men. I will size a choice

man was well up. But for the particular (1488)." Westcott's Canon of N. T. p. benefit of such men, I will give a quota-tion from Mosheim, to show that it is possible to be too malignant, even in speaking of the Jesuits: "As this order has produced men of says, "Really one hardly knows how

it occurs in the first Bohemian bible (1488)." Westcott's Canon of N. T. p.

pound the spirit, and delivered the oracle in seditions language against the Queen (Mary) and the prince of Spain, and de claimed strongly against the mass, against confession, and such other doctrines of the anti-reformed. All this was confessed

by the maid hereelf upon a scaffold at Paul's Cross" I will close with a few extracts :

1 will close with a lew extracts : "The authority of the priests oper-ated in the darkness as a salutary anti-dote; they prevented the total extino-tion of letters, mitigated the fierceness of the times, sheltered the poor and defenceless and preserved or revived the peace and order of civil society." Gibbon, Vol. VI. p. 131.

"It goes to show that, at the darkes periods, the Caristian cource was the source and spring of civilization, the dispenser of what little comfort and security there was in the things of this security there was in the things of this world, and the quiet scriptural asserter of the rights of man." Maitland's D. A. p 393

"Perhaps no feature of the Middle "Perhaps no feature of the Middle Ages is more striking than the influence of the Church in teaching the equality of men, and opening a way to pre-ferment for the humblest of her members. Anyone might be received into a monastery; he could then be ordained, and if possessing superior qualifications might advance to the very buchest employee in Church and State qualifications might advance to the very highest eminence in Church and State. In this manner some of the evils arising out of the hereditary character of feuda-lism were largely counteracted; and the Church become the champion and pro moter of popular rights," Hardwick's Middle Ages, p 55.

"It cannot, however, be denied that "It cannot, nowever, be denied that the church employed its influence to restrain it (slavers); the clergy in gen-eral, and especially several Popes, en-forced the manumission of their slaves as a duty incumbent upon laymen, and loudly inveighed against the scandal of beening obtinition in bundars." Guizot keeping obristians in bondage." Guizot History of Civ p 112 "She endeavoured history of Civ p 112 "She endeavoured by every means in her power to suppress the frequent recourse which at this period was had to violence, and the continual wars to which society was so prone. It is well known what the trues of God was, as well as a number of other similar measures. by which the church or God was, as well as a number of other similar measures, by which the church hoped to prevent the employment of possial force, and to introduce into the social system more order and gentle-ness." Ibid p. 115

TO BE CONTINUED.

against her. He does this only by com

pul ion. Mr. Gladstone returns thanks to the two hundred and fifty Church of Eogland two hundred and fifty Church of Eoglad clergymen who drew up a memorial in favor of Home Rule, and asys "it will have the effect of greatly widening the growing conviction that neither honor nor advantage can be gained by a continued refusel to accede to the moderate and con-stitutionally expressed demands of the Irish people."

What the Pope has Done for Scotland.

When annouacing the collection for Peter's Pence in the Church of St. Alphon-sus, Glasgow, the Rev. M. Mugino said: "Though our offerings be not as humer-ous or precious as those of other more favored people, our love and admiration of the great virtues of the Holy Father or other mouses the same other people.

are not surpassed by any other people. There are special reason, why O thoice of Scotland should look with endeared ad-Bootland should look with endeared ad-miration on the present occupent of the chair of Peter. One of the first acts of the Pontiff was to restore to this country its long lost Catholic hierarchy, by which new hife and vigor were given to the Church in Scotland. Only a few years have elapsed since this act of his Hoiness was accomplished, and now every where are to be seen its great and go id eff-acts: Catholicity is making rapid progress in this country. Nowhere is the improved state of religion more noticeable that in this large archdiocese of Glasgow. The rapid increase of population, the larger number of priests and churche ; the many and quickly multiplying senocis and inand quickly multiplying senocis and in-stitutions for the instruction and preserva-tion of the faith of the young, and above tion of the faith of the young, and above all the warm religious spirit of all the faithful show most convincingly the spread of the faith. The restoration of the hierarchy has quickened the blessed results.

In 1860 there were only twenty seven priests in all Dakota and Minnesota, and thirty one Catholic churches To-day there are two hundred and fifty of the former and nearly the same number of the latter, while the Catholic population of the district is estimated at over 500,-

The number of Russian troops on the Austrian and Roumanian frontiers is estimated at 510,000 men and 250 guns.