#### NOVEMBER 8, 1890.

#### TWO NOTABLE CONVERTS.

WHOSE CONVERSION BISHOP LOUGH. LIN'S GOLDEN JUBILEE SERVES TO RECALL.

Boston Republic.

Boston Republic. Many interesting and important relig-ious events have occurred in Brooklyn during the administration of its vener-able prelate, who is this week celebrating the fittieth achiversary of his ordination to the priest/ocd, and not a few of the churches and not to his emissional juris to the prestruct, and not a few of the churches subject to his episcopal juris diction have a history and fame which are by no means corfined to their own diction have a history and fame which are by no means confined to their own localitizes. Such a church, for instance, is St. Charles Borromeo's, which is situ ated at the corner of Sydney place and Livingston street, on that portion of Brocklyn known as the Heights. This church was originally an Episcopal place of worship, and a romantic interest attaches to it, because it was within its walle, while it still was a Protestant edifice, that Right Rev. Bishop Ives, the Episcopalian ordinary of Nortu Carolina, who afterwards became a Catholic lay man, ordained to the Protestant ministry Rev. Donald Xwier MacLoed, subse-quently a convert to Catholicity of the Cincinnati diocese. Levi Silliman Ives was a native of Meriden, Ot, and was born at the close of the last contury. His parents were Preabyterians, and it was in their faith that the son was first taught religion Removing from Connecticut to New York, while yet a youth, the future Bishop served under General Pike in the war of 1812 against England. A ter the cessation of hostilities he entered Ham.

Bishop served under General P.ke in the war of 1812 against England. A'ter the cessetion of hostilities he entered Ham-ilton College, and afterwards began his theological course in New York, where, having experienced a change of convic-tions on the subject of religion, he was ordeaned a descon of the Episcopal Church in 1822 Three years later he married the daughter of the Episcopal Bishop Hobart, and having in the mean-time been advanced to priest's orders, he served several churches in York state, fulfilling bis duties with great zeal and winning esteem wherever he ministered. In 1831 he was

CHOSEN THE EPISCOPAL BISHOP of North Carolina, and he retained the administration of his diocese for the ensuing twenty-one years. One of his most zealous ministers in the North Carolianian fields was Rev. Donald X MzcLecd, whom, as already stated, the bishop ordained in Brookiyn. In a memoir of this minister, subsequently a priest of his archdiocese, the late Arch-bishop Purcell of Cincinnati wrote as follows of Dr. Ives and his coadjutor in North Carolin : "Neither the bishop tor his curate was satisfied in the Angli can communion. They had read her history. They knew the vice o her origin, the bollowness of her pretensions. They beheld her sanguinary, self infloted wound of schism ever bleeding. She was for them the bad fruit of a bad tree -the creation, or the creature, of an act of an obsequious Parlisment ; and neither in Eogland nor in the United States could she assert her claim to the marks by which the gospels and the first four general councils teach us to recognize the one holy Oatholic and apostolic Church of Christ. Before the mind of hibban and ministra more and apostone Church of Carist. Before the minds of bishop and minister were fully irradiated by the ever glowing splendor of Catholic truth, they practised some of the ordinances and rites peculiar to the old form to the old Church. They went to con fession to one another ; they gave each other salutary penances. They adorned their churches as Catholics, from time immemorial, had been wont to do on the greater festivals; and of Mr. MacLeod, in particular it may be said that, while the proofs of our holy faith satisfied his judgment, the æ thetics of religion had a special charm for his soul."

In the year 1841, Bishop Ives, having become persuaded of the truth of Cath-olic doctrine, found it impossible for him to remain any longer in the Episcopalian told. Consequently he resigned his bishopric, and the following year

bishopric, and the following year HE WENT TO ROME, where, in an interview which he had with the lameated Pius IX., he drew from his finger his Episcopel ring and offered it to me Holy Father, as he said, "in evidence of his disobedience." Prus IX. declined the ring, but enjoined on Br. Ives to place it on St. Peter's alter as "evidence of hold." bold." While teaching belies lettres and thetoric at the seminary, Father Mac Leod wrote his "History of the Devotion to the Bleessed Virgin in North America," a work full of interesting information of the language the author employs. If our local anti-Catholic agitators could our local anti-Catholic agitators could

# present month, but his memory is by no mease forgotten in New York, where he accomplished so much good by his rare Christianity charity, his great intellectual accomplishmeats and his zeal in the fauth for the Catholic Church has not only

for which he sought so long before acq ur-ing peace of mind therein. Rev. Donald MacLeod abandoned Epis-Key. Donald MacLeod standoned Epir-copalianism the same time that Dr. 1 ves quitted North Carolina, and he betook himself to St. Louis, waere he engaged in literary pursuits, and where he also edited for a while a newspaper. He ap-pears, at the cutset of his Catholic career, to have had no intention of estering the priesthood, for he became engaged to an accomplished lady of St. Louis, and even went so far as to lead her to the altar for the marrisge ceremony. For some reawent so far as to lead her to the altar for the marriage ceremony. For some rea-eon or another the ceremony was not per-formed, however, and speaking on this subject, the late Archbishop Purcell said that he had been informed by a respect-able priest of St. Louis, who knew all the circumstances of the case that the conacts prices of St. Lius, who knew all the circumstances of the case, that the con-duct of Mr. MucLeod was all that could have been expected, in the premises, from a Christian

from a Christian AND A MAN OF HONOR. Shortly after this episode in his life the ex minister, at the invitation of Dr. Purcell, who was a warm admirer of his abilities, entered Mount St. Mary's Seminary of the West, at Cincinnati, where he began the study of Oatholic theology, and there he was ordained a priest in Ostober, 1860. After his ordin-ation he still remained at the seminary as a prolessor. and he also attended the as a professor, and he also attended the adjacent missions of North Bend and Sedamsville, the latter place in Hamil-ton county, and the former just across the county line. After he had built a small church at Sedamsville, however, he removed to that place, taking up his residence in the basement of the church, and for the five county here here here and for the five ensuing years he ap-plied himself zesloualy to his parochial duties. On June 30, 1866, while on his way to visit a sick parishioner, he had to cross the tracks of the Onio and Mississippi

the tracks of the Onio and Mississippi and the Indianapolis and Cincinnati rail roade. A train that was passing on the former line caused him to stop for a moment on a sharp curve of the latter, and the noise of the train prevented his hearing the coming of the Cincinnati ex-press, which struck and instantly killed him. In a communication to the Cin-cinnati Commercial the superintendent cinnati Commercial the superintendent of the Cincinnati line wrote of the accident and its victim as follows: "Tais even: has cast a gloom over our little community"-the superintendent wrote from Sedamsville-" and I cannot help referring to some of the peculiar traits of character and disposition which had en-dearer Father MacLeod to myself and so many of his personal friends and ad-mirers, and to so many of

THE POOR AND LABORING PEOFLE among whom he mingled, and by whom he was so much beloved. My acquaint ance with Father MacLood commenced but a few months ago, yet at the time of his death I knew him well. I had learned to appreciate his excellent qual ities of heart and honor his restless and ries of neart and nonor his resiless and vigorous intellect, his independent judg ment, his fine scholarship and his great learning. He was a man of remarkable energy. In looking after the necessities of his little church, in hunting up the needy and destitute, in ministering to their wants, in consoling the sick, in chearing on the well was king as willing. their wants, in consoling the sick, in cheering on the well, working as willing-ly by night as by day, in the rain and under the glare of the sun, he never seemed fatigued or tired of his mission. Whatever he had to do he did cheer-fully and with all his might. Hundreds of section-men and laborers on the two roads between Cincinnati and Lawrence burg will bear testimony to their knowl-edge of him and to his knowledge of them; to their love and respect for the

positive, yet good natured priest, to his unfailing kindness to them and their household, and to his influence and control over them, which had never lost its

### THE CATHOLIC RECORD.

CHURCH,

SCHOOL

For the CATHOLIC RECORD. The Catholic Church has not only secured to Protestants the possession of the Word of Ged, as 1 clearly damnu-strated in the paper "Wester Do You Got the B.ble From ?" but that also without which such possession would be of little when value-the knowledge that it is the word

value-the knowledge that it is the word of God. Why do Protestants believe in the Bible 7 This is surely but a fair and reasonable question to ask of men who profess to make the Bible their sole ru e of faith. We are told over and over again that "the Bible, and the Bible only, is the religion of Protestants"-meaning the foundation of their religion. The Bible is to them what St Paul eave the Church breathe, we ent, or we drink, nothing clusively than the power of Hond's Sci foundation of their religion. Fae Bible is to them what St. Paul says the Church is, "the pillar and ground of the tru h," that is, they believe in Christianity because they believe in the Bible. It would be but reasonable, then, on their part, to make very sure their grounds of belief in the Bible itself. What becomes of the whole belief of a Protestant if the Bible be not the word of God.

God. It is highly importent, ther, for Protes-

It is highly important, ther, for Protes-tants to furnish a satisfactory answer to "How do you know what the Bible is ?" Yet Protestants in general leave this very question, so all important to them, un-answered and themselves in utter ignor-ance about it. What ought to be proved is careleisly taken for granted, and while they are very conversatift may be with the text of scipture they have never asked themselves these simple questions: why they believe in it ? why they believe it to be the word of God ? Their reason, however, for thus neglect

Their reason, however, for thus neglect ing so important a question is not very difficult to discern. The fact is that the answer to it completely shows up the glaring unconsistency of the whole sys tem. For, when we trace back their be-lief in the Bible, we ultimately find that the authority on which it rests is the Cath olic Church.

She alone it was who could reach back She alone it was who ccuid reach back to Apostolic times, and so gave her testi-mony in this matter; and her testimony was accepted even by her revolted chil dren. As the only answer to "Where do you get the Bible from ?" is "We get the Bible from the Church." So also the only answer to "How do you know what the Bible is ?" is "We know that it is the inspired Word of God on the authority of the Church." Another importan question which Protestants have to answer, and one which comes under our main ques tion is: "How do you prove to your own What I mean is, How do you prove the Bible ?' What I mean is, How do you prove that the several books were really written at the time and place they profess to be written? That they were written by the persons whose name they bear? How do

you prove its truths, that the historica parts are records of real events ? That its prophetical parts are the records of true prophecies? If the New Testament bears witness in some measure to the Old, do we still not want a witness to the New? Otherwise the whole falls to the ground.

ground. Supposing the genuineness of Scripture to be satisfactorily proved from its own pages, and the truth of its contents estab-lished in the same way, all this would by no means prove its inspiration; no, not even if the facts, the truth of which has been thus established, were of such a nature that they would only be known to man by a direct communication from G.d. This would prove indeed that the book contains the record of a revelation, but it would by no means prove the in-spiration of the record itself, still less that of anything else contained in the same of anything else contained in the same

book. How do you know Moses was inspired when he wrote Genesis ? granting that it was the work of Moses, and further that all it recounts is perfectly true. Also, how do you know that Daniel was inspired when he wrote the femous

prophecy predicting the rise and fall of the four great empires of the world and the establishment of the Church on their ruins?



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from Impure Blood. And are sold at 1s. 1jd., 2s. 9d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendor, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurjous.



I vesto place it on St. Feter's attar "evidence of your obedience," and injunction the convert carried out, ing his ring on the altar designated, ence it was subsequently taken and posited in a place of preservation. this injunction the convert carried out, laying his ring on the altar designated, whence it was subsequently taken and deposited in a place of preservation. The sign of Dr. Ives' obedience is still to be seen in the Eternal City. Returning to New York, Dr. Ives othered his ser-vices to Archbishop Hughes in whatever capacity that prelate judged best, and he for several years employed as a teacher in Catholic schools. In 1854 he pub lished his well known work on "The Trials of a Mind in its Progress to Catho-licity," and in this book he thus describes his own experience: "In the first place, I observed that every attempt to understand and rightly appreciate Catholic truth was received by Protestants with jealousy, and hated with harsh-ners. And if the practice was not im mediately relinquished, they would seek to interpose an effectual bar by loading the military and architar seminat it it with suspicion, and exciting against it the popular indignation; thus often forcing persons who might not have the nerve, for the sake of truth and peace, to face desertion and ignominy, to stills their convictions, compromise their consciences, and consent, for a time at least, to stumble on amid the obscurities and miseries of an uncertain faith. struck me as so inconsistent with the Protestant principle, that a free and thorough application of each mind to the great question, 'What is the truth f' is essential to its solution, as to lead me to suspect more reasonableness and force in Catholic teaching than MY EDUCATION AND POSITION

had hitherto permitted me to see." These lines are so true, and so well described one of the chief difficulties which Protestant searchers of the truth encounter, that no excuse need be made for citation here. Dr. Ives crowned his Catholic labors by founding the Catholic Protectory of New York, of which he became the first president. He lived to see this admirable institution established see this admirable institution extension on its present firm basis at Westchester, with its house of reception and sales room in New York city, and to it when dying he bequeathed his valuable library. His death occurred twenty years ago the

cease to be the unsavory body its "escaped nuns" and "converted priests" have made it.

#### The People's Mistake.

People make a sad mistake often with serious results when they neglect a con-stipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual

that Burdock Blood Bitters is an enectaal cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now. Jacob Loockman, Buffalo, N. Y., says he has been using Dr. Thomas' Eelectric Oil for rheumatism; he had such a lame back he could not do suuthing but one bottle he could not do anything, but one bottle has, to use his own expression, "curad him up." He thinks it is the best thing in the market.

#### Equal Rights.

Equal Rights. All have equal rights in life and liberty and the pursuit of happiness, but many are handıcapped in the race by dyspepsia, biliouaness, tack of energy, nervous debility, weakness, constipation, etc. by completely removing these complaints Burdock Blood Bitters confers untold benefits on all anfferers. .

BULIEFERS. SICK HEADAOHE caused by excess of bile or a disordered stomach is promptly re-lieved by using National Pills.

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Will present an opportunity to extend the frame of Dr. Fowler's Extract of Wild Strawberry the unfailing remedy for cholera, cholera morbus, colic, oramps, diarrhoza, dysentery, and all summer com-plaints, to every part of the Empire, Wild Strawberry never fails.

#### Mining News.

Mining rews. Mining experts note that cholera never attracks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Straw-terry for bowel complaints, dysentery, diarrhea, etc. It is a sure cure.

## IT is SAFE TO USE Freeman's Worm Powders, as they act only on the worms and do not injure the child.

Miward's Liniment cures Garget in Cows.

ruins? So, too, with New Testament scriptures. To prove that they were really written by thoss whose name they hear, and that the facts they record really happened, is not sufficient to prove their inspiration. Taking for granted the inspiration of Scripture, Protestants have never recommend the question with replaced examined the question sufficiently to be aware how impossible it is to sther sufficient evidence of it from the pages of Scripture itself, and how entirely therefore the belief in it rests on external testimony. What is there in the structure of any part of the Scripture to Indicate it?

Indicate it? In our ordinary transactions of life does not a written document of import ance require witnesses ? And so with Holy Scripture. Our belief in the inspiration of Scrip-

ture should rest on the testimony of an inspired witness. And are not the Apostles of our Lord such witnesses ? But Apostles of our Lord such witnesses? But how do we know that they have such testimony? How do we know anything about them? Who, then, is there yet living among men who heard them speak and can bear witness to what they said? There is one such witness, and only one— the Catholic Church. It is on her testi-mony that we ground our belief in the inspiration of Scripture; and that too with certainty, because we look upon her as a witness who can neither deceive nor be deceived—a witness which is infal-ilble, *i*, divinely guarded from all error in faith or morals. Protestants do not admit this. Yet in this important polut (to them); the inspiration of Scripture, they

D

them); the inspiration of Scripture, they trust her testimony as unhesitatingly as we do ourselves. All I would ask them to do, at this

FOR SALE BY ALL DEALERS.