

# 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, MARCH 19, 1880.

NO. 75.

## GENTLEMEN,

See our IRISH and SCOTCH TWEEDS and SERGES—the nicest patterns and most durable texture ever shown.

Our Cutting and Tailoring is unequalled in the city.

N. WILSON & CO.

### ECCLIASTICAL CALENDAR.

March 1880.  
Sunday, 21—Palm Sunday. 1 Cl. Semi-Double.  
Monday, 22—Of the Feria.  
Tuesday, 23—Of the Feria.  
Wednesday, 24—Of the Feria.  
Thursday, 25—Holy Thursday. The Commemoration of the Last Supper of Our Lord.  
Friday, 26—Good Friday. The day of the Crucifixion of Our Lord.  
Saturday, 27—Holy Saturday.

### Ireland in 1847.

They are dying! they are dying! where the golden corn is growing;  
They are dying! they are dying! where the crowded herds are lowing;  
They are gasping for sustenance where the reams of fire are flowing;  
And they perish of the plague where the breeze of health is blowing.

God of justice! God of power!  
Do we dream? Can it be?  
In this land, at this hour,  
With the blossom on the tree,  
In the gladsome month of May,  
When the young lambs are playing,  
When Nature looks around  
On her waking children now,  
The seed within the ground,  
The bud upon the bough?  
Is it right, is it fair,  
That we perish of despair  
In this land, on this soil,  
Where our destiny is set,  
Which we entreat with our toil,  
And watered with our sweat?

We have plowed, we have sown,  
But the crop was not our own,  
We have reaped, but harp hands  
Swept the harvest from our lands;  
We are perishing for food,  
When lo! in pitying mood,  
Our kindly rulers give,  
The fat fatted of the fow,  
While our corn fills the manger  
Of the warhorse of another.

God of mercy! must this last?  
Is this land perishing?  
For the present and the past,  
And the future, to be drained,  
To be robbed, to be spoiled,  
To be hushed, to be soiled,  
Its soaring pinions split,  
And its every effort foiled?

Do our numbers multiply  
But to perish and die?  
Is this all our destiny below,  
That our bodies, as they rot,  
May fertilize the soil,  
Where the harvest of the stranger grows?  
If that indeed be our fate,  
Far, far better now, though late,  
That we seek some other land and try some other zone.  
The coldest, bleakest shore  
Will surely yield us room,  
Than the storehouse of the stranger that we dare not call our own.

### ENCYCICAL LETTER

OF OUR HOLY FATHER POPE LEO XIII.,

TO ALL THE

PATRIARCHS, PRIMATEs, ARCHBISHOPS

AND BISHOPS OF THE CATHOLIC WORLD

IN FAVOR AND COMMUNION WITH

THE HOLY APOSTOLIC SEE.

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World in favor and Communion with the Apostolic See.

LEO XIII., POPE.

VENERABLE BROTHERS: HEALTH AND APOSTOLIC BLESSINGS.

The mysterious counsel of the divine wisdom which Jesus Christ, the Saviour of men, was to carry out on earth, had for its object the divine restoration, by Our Lord, in Himself and through Himself, of the world, which was decaying, so to speak, of old age. This was most beautifully expressed by the Apostle St. Paul in eloquent words, when writing to the Ephesians: "The mystery of His will... is to re-establish all things in Christ, that are in heaven and on earth." Indeed, when Our Lord Jesus Christ undertook to execute the command given Him by His Father, immediately blushing old age, He, as it were, gave all things a new form and a new aspect. The wounds inflicted upon human nature, by the fall of our first parents, He healed; all men who were by nature the children of wrath, He restored to grace with God; they were weary of long-continued errors. He brought them to the light of truth, worn out by all manner of impurities, He renewed them by the infusion of all the virtues, and, having restored to them the heritage of eternal happiness, He gave them the certain hope that their deprecating and mortal bodies should, one day, partake of immortality and of celestial glory. Then, to make sure that such singular blessings should remain on earth as long as mankind itself, He established the Church as the Dispenser of His gifts, and, foreseeing the future, He ordained that she should regulate all disturbances in human society, and re-establish whatever might fall into decay.

Now, although this divine restoration, of which we have spoken, reaches directly and principally such men as are established in the supernatural order of grace, yet the priceless and salutary fruits resulting from it have also been largely felt in the natural order. The universal society of the human race, too as well as each man individually, has all received a large degree of perfection from it. Indeed, Christian society once established, it happily came to pass that each and all men learned and accustomed themselves to rely upon the paternal Providence of God, to cherish the unmistakable hope of heavenly aid, which does not bring to confusion.

This had for its results fortitude, moderation, constancy, equability of a mind at peace, and finally, numerous shining virtues and good works. As for domestic and civil society, it is wonderful how much it received in the way of dignity, strength and integrity. The authority of princes became more just and holy, the obedience of the people was more prompt and easy; the union among citizens was more intimate, the rights of property more secure. In short, the Christian religion watched over and contributed to everything regarded as useful in the State; so much so that, as St. Augustine says, it would seem that she could not have contributed more to a good and happy existence if she had been brought forth solely to prepare and increase the advantages and conveniences of mortal life. But it is not our purpose to enumerate all that has been done in this respect; we desire at present to speak of domestic life, of which Matrimony is the source and foundation.

The true origin of Marriage, Venerable Brethren, is well known to every one. For, although the vituperators of the Christian faith refuse to admit the perpetual doctrine of the Church on this point, despite their long tried effort to obliterate the record of all nations and of all times, they have been unable either to extinguish or diminish the power and splendor of truth. We are recalling what is well known to all men and what is doubted by none, when we say that after having, on the sixth day of creation, made man from the slime of the earth, and after breathing into his face the breath of life, God wished to place by his side a companion, whom He miraculously took from the side of man while he was asleep. By this, God, most provident, wished that this conjointed pair should be the natural beginning of all men, through which the human race was to be propagated for all time, and that this procreation should be preserved and continued without intermission to the end of time. And that this union of man and woman should be the better response to the wise counsels of God, it assumed from that time two especial properties, noble above all, and, as it were, deeply impressed and graven, namely, unity and perpetuity. This is openly declared and confirmed in the Gospel by the divine authority of Jesus Christ, Who testified to the Jews and to the Apostles that Marriage, by its very institution, was to take place only between two beings, namely, man and woman, that the twain were to become as one flesh, and that the nuptial bond was, by the will of God, so closely and firmly connected, that it can be neither broken nor loosened by any man. "Man shall cleave to his wife and they two shall be one flesh." Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder."

But that form of marriage, so superior and exalted, began to be corrupted and to decline among Pagan nations; it even appeared to be in the light of the sun, among the Hebrews. For, among them the custom was established regarding wives, that every man was allowed to have more than one, and subsequently, "because Moses, by reason of the hardness of their hearts, was so indulgent as to permit them to put away their wives," the door was opened to divorce. As for the society of the Gentiles, the deformities and corruptions which marriage underwent could hardly be believed, as they were subjected to the flood of errors of every nation and to the most shameful passions. All nations, more or less, appeared thus to forget the idea and origin of true marriage, and hence it is that every where laws were enacted which seemed to meet public requirements, but not those demanded by nature. Solemn rites, invented according to the whim of legislators, so ordained it that women obtained either the honest name of wife or that of concubine. Moreover, this point was only reached by the authority of the Chiefs of State; they decided who could marry and who could not, the law being thus iniquitous to many and injurious to many others.

Among others, polygamy, polyandry and divorce have been the means by which the nuptial bond has been greatly relaxed. Great perturbation also arose as to the mutual rights and obligations of spouses, the husband having acquired the property of his wife, and commanding her, often without just cause, to resume her property; while he himself was permitted to plunge into the wildest and most unrestrained license, and to frequent indisputable women and servants as if the fault proceeded from compulsion, dignity and not from the will which does the harm."

Man's license being thus unchained, there was nothing more miserable than woman, reduced as she was in such a point of humiliation that she was regarded, so to speak, as the bought medium for the satisfaction of passion or the begetting of a posterity. Men did not even blush to buy and sell women for marriage, as they would in corporal things; and the father and the husband had also the power to put woman to death. Coming from such marriages as these the family necessarily became either the property of the government, or the domain of the head of the family, on whom the laws conferred, besides the power not only of making and breaking at will, the marriage of his children, but of exercising over them a barbarous power of life and death.

But at last a savior and renewer of the family came, and the many vices which were directly applied to the many vices and the many iniquities with which marriages were sullied; Jesus Christ, wishing to re-establish human dignity and to perfect the Mosaic laws, displayed a solicitude about marriage, which was neither the least nor the last of his anxieties; for He desired to enable the marriage feast of Cana in Galilee by His presence, and He made it memorable by the performance of His first miracle. Hence it is that the beginning of a new holiness in marriages among men appears to date from that day. He next restored marriage to the dignity of its first origin, by reposing the morals of the Hebrews who abused the multiplicity of wives and of the faculty of repudiating them, and especially by prescribing that no one should dare to separate what God had joined together by a bond of perpetual union. Hence it is, that after disposing of the difficulties introduced into this question by Mosaic institutions, and assuming the role of Supreme Legislator, He decreed concerning spouses the following: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery."

Now, that which has been decreed and laid down by the authority of God concerning marriages, the Apostles, the messengers of the Divine laws, have transmitted in terms still more clear and explicit, to tradition and to letters. Now, we call all to mind what, faithful to the teachings of the Apostles, "the Holy Fathers, the Councils and the universal tradition of the Church have always taught us, namely, that Our Lord Jesus Christ raised marriage to the dignity of a sacrament, that He at the same time so ordained that spouses, surrounded and fortified by heavenly grace, the fruits of their merits may acquire holiness in marriage itself, and that in this marriage, become like unto the model of His mysterious marriage with the Church; He has made natural love more perfect, and He has drawn more closely by the bond of divine love the association of man and woman, which is, in its nature, individual. "Husbands," says St. Paul to the Ephesians, "love your wives as Christ also loved the Church and delivered Himself up for it, that He might sanctify it... Men ought to love their wives as their own bodies... for no man ever hateth his own flesh, but he nourisheth and cherisheth it, as also Christ doth the Church, because we are members of His body, of His flesh and of His bones. For this cause shall man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament. I speak in Christ and in the Church."

The Apostles have also taught us that Jesus Christ has desired that the perpetual unity and fixity required at the origin of marriage should be always holy and that it should never be violated. "To them that are married," again says St. Paul, "not I but the Lord commandeth that the wife depart not from her husband. And if she depart that she remain unmarried or be reconciled to her husband." And again: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty. It is for these reasons, then, that marriage is a great Sacrament, a sacramental and a pious and chaste, to be revered because it comprises the form and signification of things more exalted. But, the Christian perfection and the plenitude of marriage do not lie alone, in what we have recalled; for, there has been proposed, in the household of God, that "a people might be procreated and reared for the worship and for the religion of the true God and of Our Saviour Jesus Christ."

In the second place, the duties of both the spouses are plainly defined, and their rights described with exactness. Hence it is necessary that they be always in the disposition to understand that they owe each other the greatest love, a constant faith, and prompt and assiduous aid. The husband is the head of the family and the head of the woman; for her, who is flesh of his flesh and bone of his bone, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered. In him who commands, as well as in her who obeys, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered. In him who commands, as well as in her who obeys, she must be subject to her husband and be obedient to him, not after the manner of a slave, but of a companion, that is, in such a way that neither honesty nor dignity be wanting in the obedience thus rendered.

We have seen, for example, that dissolve and free loves have been condemned by the sentence of the Council of Jerusalem; we have recorded a citizen of Corinth who was guilty of incest, condemned on the authority of St. Paul; we still see constantly repudied and rejected with the same rigor the efforts of those who attack Christian marriage, as did in the early ages the Gnostics, the Manicheans, and the Montanists, and in our day the Mormons, the Sun-Simonians, the Chalansterians and the Communists.

Thus, also, have the rights of marriage been established everywhere and the same for all, by the suppression of the ancient distinction between slaves and free-born; the rights of the husband and of the wife have been made equal, for, as St. Jerome says, "Among us, what is not permitted to do so without further delay. The Grand Recorder must keep a complete list of members in his jurisdiction."

St. Thomas, Ont., March 4th, 1880. Whereas, it has pleased Almighty God in His wise dispensation to remove from the presidency of the Catholic Mutual Beneficiary Association—our well beloved and respected Brother Daniel Barrett.

Resolved—That while we bow in humble submission to the will of Divine Providence, yet we cannot but regret the sudden demise of one who has been most firmly attached to this Association since its organization.

Resolved—That in his death this Association has lost one of its best members; his wife and family a fond and affectionate husband and father, and the Catholic Church a good and true Christian.

Resolved—That this Branch avail itself of this sad occasion to tender its sincere, respectful and profound sympathy to his wife and family in this, their hour of sad affliction, and hope that God in His divine mercy will reward him according to his merits.

Resolved—That a copy of these resolutions be sent to the family of our deceased Brother, also entered on the records of the Branch.

P. J. SMITH,  
Signed, P. REATH,  
JNO. DOYLE,  
Committee.

HUGH DALY,  
Recording Secretary,  
Branch No. 2, C. M. B. A.

CANADIAN NEWS.  
At Newstadt, Ont., on Monday, Sebastian Herringer, butcher, was kicked by a horse, and died two hours after.

A young lad named Wm. Elliott, son of the late Wm. Elliott, of Cayuga, was on Wednesday, kicked in the abdomen by a horse, and died in an hour.

Mrs. John Payne, of Renfrew county, drank some nitrate of silver in mistake for liquor, on Thursday, from the effects of which she died yesterday.

Douglas Stewart, a young man aged twenty-one, while chopping in the woods at Melancton on the 14th inst., was instantly killed by a falling tree.

Jacob Weigel, of Formosa, Ont., oldest son of Mr. Jos. Weigel, was thrown out of a wagon Tuesday morning, and died about five minutes after.

An inquest was held on Saturday on the body of John Carruthers, of concession 18, of Egremont, who was found dead in his bed Friday. The jury returned a verdict of death from natural causes.

Sarnia, March 18th.—Correspondence from the north-eastern section of the township of Dawn gives an account of an Indian being found brutally murdered in his wigwam, on the 15th inst., on the evening of the 10th inst. His body was literally covered with wounds.

If a conviction is recorded against M. Kero and Lucien Barnes, of the Royal Opera House, Toronto, they intend to press charges against the Methodist churches for taking up collections on Sunday; and they also intend to proceed against the newspapers for employing labor on Sunday.

Seaford, Ont., March 12.—While Mr. Robert Reid, Treasurer of the Township of Stanley, was driving near the railway track this afternoon his horses ran away, throwing him out on the frozen street, seriously crushing the back of his head. He died shortly after the accident.

Wednesday afternoon, while some men and a team of horses were going out on the ice at Barrie to put a bridge over a canal, about forty rods from the shore, the ice broke, and all went through. The men, twelve in number, were with much difficulty rescued, but the team was drowned.

One day last week a cow belonging to John O'Heron, Simcoe, knocked down and gored in a most frightful manner a young woman named Mary Fitzpatrick. The cow is reported to be an ugly brute, for this is the third time it has attacked persons. Such animals ought not to live.

John McCullum, a prisoner confined in jail at Belleville, and a former inmate of the Central Prison, attempted to commit suicide on Sunday. He seized a razor and tried to cut his throat, but was prevented by Geo. Newbold, alias Howard, a fellow prisoner.

A special train left Clinton by the Grand Trunk Railway on the 16th with ninety-five passengers and eleven cars of live stock and household effects, etc., for Dakota. The special train is in charge of T. Ford and J. M. Taylor, travelling passenger agents of the G. T. R. and C. M. & St. Paul Railway.

The frame building owned by Mr. W. B. Clark Front street, Sarnia, and occupied by Mr. Hetherington, as a photographic gallery, and in which were the offices of J. P. Bue, Esq., R. W. Bristow, was discovered to be on fire on the 16th, and notwithstanding the efforts of the firemen the building was completely destroyed. Cause of fire unknown.

It is understood that the venue of the Biddulph murder cases will be changed from London to Toronto, and that Amelius Irving, of Hamilton, and Jas. Magee of London, will be crown prosecutors. It is probable that Dalton McCarthy and Nicholas Murphy of this city, will be engaged with Meredith and Macmahon, of London, to defend the prisoners.

Monday afternoon, as a son of Mr. Thos. Cluff, pump maker, Seaford, aged three years, during the temporary absence of his father, attempted to climb on a seat of a horse-powered road for driving machinery in the factory, he slipped into the gearing and had one leg dreadfully mangled. The doctors have hopes of saving his life.

Mr. Phillip Connolly, of this town, was seriously injured on Tuesday last by the fall of a portion of the wall of the old Catholic Church building, which was in course of removal. He was looking on at the work, and while walking through the building the walls fell, a portion of them striking him and knocking him insensible. It was first feared that his injuries were fatal, but we are glad to learn that he is in a fair way towards recovery.—Sarnia Observer.

IRISH BENEVOLENT SOCIETY.  
THE ANNUAL MEETING.  
The third annual meeting of the Irish Benevolent Society was held on Friday in the hall of the St. Patrick's Benevolent Society, Albion Block, at which there was a large attendance.

The following were balloted for and elected members of the Society: Rev. Father O'Mahony, John Yorrick, John Rannah, jun., and Richard Wright.

Mr. Long stated that the committee appointed to raise subscriptions for the relief of the distress in Ireland were working hard and were meeting with grand success. He said they had already collected over \$2,000, together with the very generous grant of \$1,000 from the City Council, and had telegraphed the Lord Mayor of Dublin to draw on them for £200, and had also shipped a car-load of Graham Flour and another of cornmeal, and thought the committee would be able to increase the subscription to \$2,000 more, as they had not all the returns in yet.

The following resolution of condolence was next introduced and unanimously carried: "Whereas, it has pleased Divine Providence to call from our midst Mr. Philip McCann, late member of this Society, it is therefore

Resolved, That while bowing with submission to the divine will of the Society, hereby sympathize with the widow and family of deceased.

Resolved, That a copy of these resolutions be presented to the widow of our late Bro. Philip McCann, and published in the city papers.

Mr. John O'Mara presented the financial statement of the society, for the past year, as follows, which does not include over \$200 relief given at Christmas:

RECEIPTS.  
To Balance on hand... \$ 29 88  
Amount of annual fees... 142 00  
Life Membership fees... 40 00  
Proceeds of Concert and Lectures... 164 63  
Private Subscriptions... 19 26  
Bridges and Stationary... 1 10  
Cash from Treasurer... 151 73  
Interest on Bank Deposits... 1 30  
Total... \$610 96

DISBURSEMENTS.  
By Amount Distributed for Relief during year... \$119 66  
Paid for Printing... 24 90  
Drugs for poor... 2 00  
of Moore's Centenary Lecture... 4 20  
Paid for Bridge for President... 6 25  
" " Ballot Box... 1 60  
" " Bro. O'Dwyer... 1 00  
Postage and Stationary... 3 15  
Paid on accumulating stock in Canadian Savings Association... \$106 73  
Paid on accumulating stock in Agricultural Society... 125 00  
" " as Premium on Stock... 162 50  
Balance on hand... 321 23  
Total... \$610 96

ASSETS.  
To balance on hand... \$ 312 26  
Amount paid on stock... 298 75  
Amount of dues... 162 50  
Total... \$610 96

Liabilities—None... \$35 49  
The election of officers was next proceeded with and resulted as follows:  
President—Mr. D. Regan.  
1st Vice—Mr. Benj. Cronyn.  
2nd Vice—Mr. J. M. Keary.  
Treasurer—Mr. John F. Mahon.  
Financial Secretary—John M. O'Mara.  
Correspondent Secretary—Chris. Hevey.  
Auditors—Thos. Coffey and J. P. O'Byrne.

Executive Committee—John Smith, H. D. Long, Dr. Mitchell, Abd. Thompson, D. Glass, Q. C., J. J. Gibbons, D. M. Fraser, Abd. Sarnow, James Magee, Abd. Taylor, P. F. Boyle and Abd. Sharmam.

Mr. John Smith having taken the chair, Mr. D. Regan moved a vote of thanks to Mr. H. D. Long, the retiring President, for his valuable services during the term of office.

Mr. D. Glass seconded the resolution, which was carried unanimously.  
A vote of thanks to Mr. P. F. Boyle was moved by J. J. Gibbons, seconded by Mr. J. M. Keary, and unanimously carried, and an honorary life membership tendered to him for his indefatigable labors in connection with the Society.

Mr. D. Glass seconded the resolution, which was carried unanimously.  
A vote of thanks to Mr. P. F. Boyle was moved by J. J. Gibbons, seconded by Mr. J. M. Keary, and unanimously carried, and an honorary life membership tendered to him for his indefatigable labors in connection with the Society.

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