

## THE CATHOLIC RECORD,

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We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

WALTER LOCKE,  
PUBLISHER.

388 Richmond Street, London, Ont.

## The Catholic Record

LONDON, FRIDAY, OCT. 11, 1878.

Mr. Denis McCarthy is the authorized agent and collector of the CATHOLIC RECORD for London and vicinity, to whom subscriptions and other payments due this office may be made.

We have received some complaints of the non-receipt of the RECORD by local subscribers, and it is possible that there may have been oversights in mailing our country lists. It is hoped that our arrangements as now perfected will obviate such annoyance to our patrons in future, and we request all who have failed to receive their paper to date, or who may fail the future, to promptly notify us of the fact.

## IN MEMORIAM.

We note with pleasure the inauguration of a movement under the patronage of His Lordship the Bishop of Hamilton, for the erection of a suitable memorial to his lamented predecessor the Rt. Rev. Dr. Farrell, the first Bishop of that Diocese. Dr. Farrell was endeared to all within his extensive jurisdiction by his great piety, his long and faithful care of his charge and by the recollection of the many sufferings and privations borne by him in their service, particularly during the earlier years of his ministry. As will be seen elsewhere measures have been taken to insure the erection of a monument suitably commemorative of the virtues and services of Hamilton's late venerated Bishop.

## ALWAYS WITH YOU.

On Nov. 7th there will take place in St. Mary's School-house, London, a prize drawing under the auspices of St. Vincent de Paul's Society, of this city, the proceeds of which will be mainly devoted to the relief of the poor during the approaching winter. The simple announcement of such a fact should suffice to secure a generous patronage from all classes of people, for the Society knows no religious distinction, its chief aim being the amelioration of the miseries of mankind, "for sweet charity's sake." Nevertheless, we cannot refrain from urging all who have been blessed by Divine Providence with the means of doing so, to aid this noble work by purchasing one or more tickets. The price for the same has been fixed at 25 cents, a sum which there are comparatively few who cannot spare for so good an object. Remember that charity covers a multitude of sins, and that the giver of but a single cup of water in the Blessed name of our Saviour shall verily have its reward.

We cannot allow the opportunity to pass of expressing our deep sympathy with the losers by the recent fire at Park Hill, and more particularly for Mr. John McNeil, in whose premises the fire originated. We are under special obligations to this gentleman, in view of his disinterested efforts to extend our circulation, for which service he not only refused to accept any compensation, but would, if permitted, have paid for even the sample copies furnished to facilitate his efforts in our interest. We feel assured, and indeed are informed, that persons with whom Mr. McNeil had business relations will consider in the adjustment of his affairs the probity which has characterized his business career, and we have more than a hope that he will shortly be re-established in business, the result of which cannot fail in view of his character and energy to recoup the losses sustained by his late misfortune. As he remarked to us yesterday, he bowed to the will of God, and was thankful for the possession of health and strength and undiminished credit, and while reverently acknowledging his trust in the Almighty, declares that he has the fullest confidence in his ability to retrieve his great loss. It should not be necessary to suggest to all parties indebted to Mr. McNeil that immediate settlement will greatly facilitate his resumption of business.

## ANOTHER FENIAN SCARE.

The sensation-monger is abroad again, and now comes a report to the effect that the Fenians are plotting the assassination of the Princess Louise and Marquis of Lorne. We have little patience with such stories, and still less with their lying disseminators. The result of their periodical circulations, if any result there be, will be identical with that which followed the repeated ill-founded alarms of the shepherd boy, whose predilection for crying wolf we all remember as one of the stock tales of our childhood. Should the time ever really come when the misguided members of the Irish revolutionary societies in the United States actually attempt another invasion of the Dominion, it will be found that timely warning will be unheeded and discredited. In short, the propagation of these canards is apt to impare rather than advance the cause in which they are over-zealous. The Government will doubtless be slow to enter upon the expensive and ridiculous warlike preparations again, which made it the laughing-stock of all sensible people last spring.

## TO OUR READERS.

The second number of the CATHOLIC RECORD is now before our readers, and our undertaking entered upon some months since has been brought to a successful issue. Few persons can form even an approximately correct idea of the amount of labor and anxiety involved in the prosecution of such an enterprise. Such of our friends as have been seen since the appearance of the first number, have expressed themselves in the most flattering terms of approval both as regards its appearance and contents, while those of our contemporaries which have reached us since mailing our exchange list, have been especially kind in their criticism. On the whole, we hazard the assertion that the CATHOLIC RECORD is all that we pledged ourselves to make it—a first-class non-political, Catholic, family newspaper. As it is already in its infancy conceded to be one of the best papers of its class, it is our ambition to make it the very best in Canada, in this respect *Excellens* being our motto. What degree of success may attend our efforts must to a great extent depend upon the measure of support received from Catholics throughout the Province, but more especially those of this diocese. Many times has the projector of this journal listened to the consoling prophecy that, however well conducted, a Catholic paper would seek in vain the general and generous support of the Catholic body. That his own views differed widely from these is sufficiently shown by the evidence in the hands of the reader. We have the fullest confidence that the liberal patronage essential to firmly establish and ably conduct a paper of this class will not be withheld, this confidence being fully sustained by reports received from our agents, the number of whom is increasing rapidly, and their field of labor being daily extended. We ask each of our subscribers to consider himself our canvasser; to obtain that all Catholics in his vicinity subscribe for the paper, and this being done every pledge which we have made herein will be more than redeemed.

## TO CORRESPONDENTS.

In another column will be found the second letter from our Manchester correspondent which treats largely of the apparently irrepressible conflict, at least in the English manufacturing districts, between labor and capital. The people of Canada, belong they to which class they may, are little able to realize the bitterness which has for some time past characterized the relations between employer and employee in England, in view of the fact that equity and good will governs the conduct of the same sections of society here. It is not our intention to discuss the comprehensive and far-reaching questions of political economy involved in this dispute, still less to array ourselves on either side of the issue, but as our correspondent's expressed views are evidently strongly biased we feel called upon, without endorsing or condemning them, to disclaim any responsibility for them. We feel, however, that common justice requires that we should say that in the city and country from which he writes, conditions unknown here exist. Vast industries, in comparison with which the greatest of ours sink into insignificance, are and have been for several years past in a state of great depression which involves much hardship and privation to many thousands of operatives and absolute destitution to not a few. Persons on the spot, especially those as intelligent and observant as our correspondent, should be better able to form a just opinion on the merits of the dispute between employers and their hands than we at a distance. For ourselves, without stultifying our previous disclaimer of intention to take sides, we may say that there is much to be said on both sides of the question, and that considerable concessions might profitably be made by each of the parties thereto. While we are in common with all persons having the welfare of their fellow-men at heart, de-

plore the condition of things at present existing in Lancashire, as described in the letter we speak of, we are not prepared or disposed to enter upon a discussion of the abstract questions involved, and take this occasion to state that while our columns will be at all times open for proper discussion of questions even remotely affecting the interests of any class of our readers we shall in all cases, as in this, disclaim any accountability for the views expressed by our correspondents unless the same be specifically endorsed editorially, nor must anything herein be construed as a relinquishment of the right to revise and prune all communications so as to bring them into accord with our views as to their fitness for publication.

## CATHOLIC COLONIZATION.

Within a couple of years past a new agency for good has been developed by our co-religionists in the United States, the beneficial results of which have already been great, and prospectively must prove incalculable. We refer to the settlement of whole townships by Catholics exclusively, which is being and has been done during the past two years, under the supervision of the Rt. Rev. Dr. Ireland Bishop of St. Paul, Minn. Knowing that vast tracts of unoccupied land in different sections of that State were held by Railroad Companies under legislative grant, and the anxiety of those companies to attract population to the sections tapped by their lines, the Bishop had long cherished the design of utilizing these conditions to the advantage of Catholics and the Church. There were, however, many difficulties to encounter in seeking to obtain the most favorable possible terms from the corporations controlling the sites of projected colonies, and the elaboration of the admirable system under which business is so transacted that the trouble and expense attending emigration is reduced to the minimum figure, was not accomplished without long, patient and no doubt prayerful consideration. Accomplished it was, however, and under its operation several hundred families, including representatives from every one of the older States in the Union, have located in one of the richest agricultural sections of the State not inaptly termed the garden State of the Northwest. These emigrants have been divided into three distinct settlements, each of which has had its church and priest from the beginning, and also necessary provision for the education, religious and secular, of the youth of the communities. What a blessing to these latter that while yet unacquainted with the prevalent vices, heresies, and infidelity so unhappily more or less prevalent in all older communities, they have been removed far from all danger from these sources, and surrounded by influences and conditions of life calculated to develop the good which is in them and neutralize the bad. Under these conditions there is, therefore, being formed the nucleus of communities destined without a question to unprecedentedly rapid growth, both in population and wealth, and which it may well be expected will afford a striking contrast in the matter of public and private morality to those from which the first settlers sprung. In the majority of instances these lands, some hundreds of thousands of acres of which are by special contract controlled by Bishop Ireland for a limited period, have been sold to the heads of families on the most favorable terms as to time, at from \$1.50 to \$7.50 per acre, according to the location and contiguity to railways. Not content, however, with the good accomplished in this way the Bishop is engaged in perfecting arrangements which will make it possible for even the very poorest people, those having no means whatever, to secure homesteads, and provision for their own and family's future support and independence. Surely this is a noble field for Christian endeavor. Surely the reward of its Right Reverend discoverer, who has been so indefatigable in his efforts to secure its occupation and the blessing attendant thereon to thousands of his fellow-men who otherwise might never have acquired homes that might have been called their own. Surely his reward will be passing great. Our object in calling attention to this subject has been to suggest the feasibility of adopting similar measures on this side of the line, to secure such co-operation among Catholic emigrants to our North-western territories, of whom there are large numbers yearly, as will secure for them the blessings and advantages a few only of which have been enumerated, enjoyed by their brethren in the States. Apart from the religious aspect of the case the most liberal concessions in terms of purchase could under such an arrangement be effected; but perhaps the strongest argument which can be used in support of such an arrangement from a temporal point of view of view is that it robs emigration of its greatest terror to many and greatest hardship to all—isolation. It gives the emigrant from the outset congenial society; it obviates the sudden suspension of the habits of a lifetime and in many cases prevents the sundering of precious ties. Who will do for Canadian Catholics what has been done for their neighboring brethren?

## THE PROTESTANT BIBLE REVISION SOCIETY.

The existence of the English and of the American Bible Revision Society is not the least among the many remarkable facts with which the present enlightened century teems. This is the age of progress; the word of God must be made subject to the general law! The above-mentioned association is but a link in the chain of Protestant testimonies that go to prove what Catholics have not ceased to charge them with, viz., the corruptions of the Protestant version of the Scripture, and consequently the sad, the truly awful condition in which those who must slake their thirst for divine truth at such muddy, poisoned fountains.

All Christians, none more freely than Protestants, admit the necessity of divine faith for the attainment of eternal salvation. This is in accordance with holy writ, "Without faith it is impossible to please God," and "He that believeth not shall be condemned." Few also will deny that faith is not a mere opinion or plausible conjecture, but that on the contrary it is a firm, absolute assent of the mind to the truths revealed by God; or, in other words, that the mind when exercising an act of divine faith is perfectly convinced that in doing so it is not in the slightest danger of assenting to what is not true. St. Paul shows the necessity of this certitude of faith when he says: "Though we or an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema," Ad. Gal. i. 8. Hence, the Protestant Bishop Pearson defines faith "an assent to the revealed articles with a certain full assurance of their revealed truth." Primate Wake says: "When I assent to what God has revealed, I do it, not only with a certain assurance that what I believe is true, but with an absolute security that it cannot be false." It is clear, then, how all-important, nay, how absolutely necessary a pure, unadulterated version of Scripture is to Protestants who profess to derive their faith from the Scriptures alone. For how can they give a firm, absolute assent that what they read in the Bible is God's word alone, pure, uncorrupted, not intermixed with the errors and adulterations introduced culpably or not, by fallible, prejudiced translators? Have they such a security? Have they a pure version of the Holy Scriptures? Let Protestants themselves reply, for they are good authority when testifying to the truth against their dearest interests. The translation brought out by Matthew Parker in 1568, commonly known as the Bishop's Bible, was so faithless, and contained such glaring, barefaced corruptions as to raise a universal cry against it, even amongst Protestants themselves. It is sufficient for our purpose to show what Protestants thought and do think of their own versions of the Scriptures. The translations of Tyndale and Coverdale, and the Bishop's Bible (the last according to Home, having been used for forty years in the Churches), were so faithless, and contained so many glaring corruptions as to raise a universal outcry against them, even amongst Protestants themselves. The famous *Millenary Petition*, to which more than a thousand ministers subscribed, besought His Majesty King James that the Bible be newly translated, such translations as are extant not answering to the original.

The ministers of the Lincoln Diocese presented a petition to the King in 1604, complaining that the Book of Common Prayer appoints such a translation of Scripture to be used in the Churches as in some places is absurd, in others, takes from, perverts, obscures and falsifies the word of God. Innumerable other Protestant testimonies could be adduced, but surely the joint testimony of a thousand ministers and that of the ministers of a whole diocese, ought to be sufficient to prove to the most incredulous that the English Protestant versions of the Bible that preceded King James' translation were notoriously corrupt, erroneous, and consequently that the people using them were following guides who led them, not into that easy way in which fools could not err, but into a way overhung with worse than Egyptian darkness, and set with snares and pitfalls. Well then might King James say: "I profess I could never yet see a Bible well translated in English." With this conviction full upon him, His Majesty determined that he should not depart until he should see the Bible well translated into English, and accordingly appointed fifty-four translators for the execution of this important task. This new translation appeared in 1611; the seventh year after its commencement. His Majesty was pleased to think that he had reason to cry Eureka! But alas! the lot of man is always subject to disappointment. Critics attacked it with the greatest violence. Hence its admirer and advocate, Home, says, referring to Protestants: "Of late years, however, this admirable version, the guide and solace of the sincere Christian, has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity and elegance, ambiguous

and incorrect even in matters of the highest importance." And MacKnight, a Protestant, in the general preface to his translation of the Epistles says: "Even that which is called the King's translation is not a little faulty." Hence it is that intelligent Protestants, seeing the necessity of a more correct translation, have organized the aforesaid society to effect a new revision, but time will prove that this version also will want to be revised, and revised again, and that the work of revision will go on until the day of doom, before Protestants can get what they want—a translation from which they can derive with certainty their faith. Of these reformers of the word of God it may well be said, *Dirigunt, adificunt, mutant, quadrata rotundis*. How then, we repeat, can the great majority of English-speaking Protestants, for whom the Scripture in the original tongue is a sealed book, exercise faith in view of these facts? It is no wonder that many of them are fast wending their way towards the verge of Christianity, and many crossing the boundaries, step forth into the dreary waste of infidelity. But we are told the version that is to be brought out by the English and American Revision Society will reach the acme of perfection, and will quickly dissipate the darkness of error. We fear these flattering expectations are doomed to bitter disappointment. The Church of the living God is the pillar and ground of truth, the only sure, because divinely appointed guide to lead men certainly and infallibly into the correct knowledge of God's revelation.

## FAITH IN THE CATHOLIC CHURCH.

The following remarks of the illustrious Dr. Newman are worthy of serious consideration:

It is perfectly true that the Church does not allow her children to entertain any doubt of her teaching; and that, first of all, simply for this reason, because they are Catholics only while they have faith, and faith is incompatible with doubt. No one can be a Catholic without a simple faith. That what the Church declares in God's name is God's word, and therefore true. A man must simply believe that the Church is the oracle of God, he must be as certain of her mission as he is of the mission of the Apostles. Now, would anyone ever call him certain that the Apostles came from God if, after professing his certainty, he added that, for what he knew, he might doubt one day about their mission? Such an anticipation would be a real, though latent doubt, betraying that he was not certain of it at present. A person who says, "I believe just at this moment, but perhaps I am excited without knowing it, and I cannot answer for myself that I shall believe to-morrow," does not believe. A man who says, "Perhaps I am in a kind of a delusion, which will one day pass away from me, and leave me as I was before," or, "I believe as far as I can tell, but there may be arguments in the background which will change my view," such a man has not faith at all. When, then, Protestants quarrel with us for saying that those who join us must give up all ideas of ever doubting the Church in time to come, they do nothing else but quarrel with us for insisting on the necessity of faith in her. Let them speak plainly; our offence is that of demanding faith in the Holy Catholic Church; it is this, and nothing else. I must insist upon this; faith implies a confidence in a man's mind, that the thing believed in really true; but, if it is once true, it never can be false. If it is true that God became man, what is the meaning of my anticipating a time when perhaps I shall not believe that God became man? This is nothing short of anticipating a time when I shall disbelieve a truth. And if I bargain to be allowed in time to come not to believe, or to doubt, that God became man, I am but asking to be allowed to doubt, or to disbelieve, what is an eternal truth. I do not see the privilege of such a permission at all, or the meaning of wishing to secure it; if at present I have no doubt whatever about it, then I am but asking leave to fall into error; if at present I have doubts about it, then I do not believe it at present, that is, I have not faith. But I cannot both really believe it now and yet look forward to a time when perhaps I shall not believe it; to make provision for future doubt, is to doubt at present. It proves I am not in a fit state to become a Catholic now. I may love by halves, I may obey by halves; I cannot believe by halves; either I have faith, or I have it not. And so, again when a man has become a Catholic, were he to set about following out a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith, he is not merely in danger of losing it, he has lost it; from the nature of the case, he has deliberately determined to pursue his doubt. No one can determine to doubt what he is sure of; but if he is not sure that the Church is from God he does not believe it. It is not I who forbid him to doubt; he has taken the matter into his own hands when he determined on asking for leave; he has begun, not ended, in unbelief; his very wish, his purpose, is his sin. I do not make

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