

The Catholic Record.

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Letter of Recommendation. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1902. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

In matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Aoad. Dioc.

LONDON, SATURDAY, JUNE 28, 1902.

KING ALPHONSO'S PROPOSED VISIT TO ROME.

It has been arranged that Alphonso, the young King of Spain, will pay a visit to Pope Leo XIII., who is his godfather. The trouble arising out of the fact that the Pope is living in private in the city, while the King of Italy holds a usurped sovereignty, has been for the time being evaded by an arrangement whereby the young King will take up his residence at the Spanish Legation to the Vatican, from which he will pay his proposed visit to the Pope.

THE TAFT COMMISSION.

The Taft Commission which was sent by President Roosevelt to confer with the Pope in regard to conditions in the Philippine Islands has been cordially received by the Holy Father. The instructions given to the commissioners are to the effect that they shall settle with the Pope the terms on which the lands of the friars may be purchased by the United States Government. It has been stated that Governor Taft, who is the President of the Commission, has asked for the withdrawal of the friars from the islands before the Government purchases the lands. It is fully expected that a satisfactory arrangement will be reached. The American Executive has been careful to inform the public that the purpose of the Commission is not in any sense diplomatic, but is purely to arrive at a business-like settlement of business matters.

Pope Leo XIII. is engaged in the careful consideration of all the questions at issue in the matter. He is assisted in his deliberations by Cardinals Rampolla, Steinhuber, Gotti, Seratino, Vannutelli, and Vives de Tuto.

THE PROTECTORATE OF EASTERN CHRISTIANS.

The Sultan of Turkey has issued a decree recognizing the right of the Italian and German Governments to protect their own subjects within the Turkish Empire. Hitherto the protection of all the European Christians has been specially accorded to France, by an arrangement which dates back to the time of the Crusades. Of late years Italy and Germany have sought to have transferred to themselves this right, so far as the subjects of these two Governments are concerned, but the Pope's wishes being consulted in the matter the transfer was not made. It is probable, however, that the Pope's opposition to the transfer was withdrawn before the Sultan issued his recent decree, owing to the persistent warfare which has been carried on during the last thirty years against the Church by the French Government. France has always regarded the right of protectorate as a precious privilege which increased its influence in the East, and the partial transfer of the protectorate will be felt as a severe blow to French ascendancy in that quarter of the world.

RELICS OF FALSE AND TRUE SAINTS.

There is no practice of the Catholic Church which is more systematically attacked and misrepresented than that of showing reverence to the images, pictures, and relics of the Saints of God.

We are persistently told by Protestant controversialists that all religious reverence shown to these objects is a worship forbidden by the second commandment of God, and that Catholics by showing reverence of any degree toward them, are guilty of idolatry, by

giving to creatures the honor due to God alone.

The Catholic Church explains clearly the difference in kind between the honor due to God, to the Saints, and to relics and images of the Saints. To God we give Supreme worship and adoration. The saints, we venerate as God's special friends and faithful servants; and we regard relics and images or pictures of the Saints, merely as articles which remind us of their prototypes and thus encourage us to imitate their virtues. Being thus mementos of the Saints of God, they are to be kept with due reverence.

The fact that frequently through these relics miracles are sometimes expected to be wrought, does not change the case at all, though this is pointed to by the Protestants as an evidence that they are worshipped. God works these miracles as His own pleasure; but they are not positively expected by Catholics. They are simply accepted with gratitude when they occur.

It has several times occurred during the past few years that relics or images of certain persons who are regarded by sects of Protestants with peculiar respect have been publicly shown as objects worthy of being regarded with a certain religious reverence. We do not mean to say these objects were worshipped, but we do say without hesitation that the fact that they were respectfully regarded as articles which reminded them of John Wesley, John Calvin, John Knox, etc., is a complete admission that Catholics are right in showing a degree of respect to the relics and images of St. Anne, St. Anthony of Padua, St. Patrick, St. Francis of Assisium, St. Augustine, etc.

Now a new relic has been exhibited in Montreal within the last few days which is said to have been the property of Martin Luther and then of Catharine Boren, being nothing less than the engagement ring with which they were betrothed. It is said to be a "beautiful specimen of the jeweller's skill," on the inside of which is the inscription "D Martin Luther Catharine Boren" or something to this effect. The relic is owned by a Captain E. M. Svendsen late of the Norwegian barque "Longfellow" which was wrecked near Matane on May 11.

On the hypothesis that the relic is authentic, there is certainly more justification for Catholics who honor the relics of the Saints of God, than for the hundreds of Protestants who crowded to see this relic of the gross-minded founder of Protestantism and the worldly nun whom he induced to violate, as he had done himself her vow of perpetual poverty and chastity, solemnly made to God. This ring, which is the symbol of the violation of solemn vows, is a memorial of the breach of the commandment of God: "When thou vowest a vow unto God, defer not to pay it. . . . Pay that which thou vowest. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. v. 4-5.)

Almighty God has frequently deigned to work miracles through relics of His Saints. Thus in 4 kings xlii. 21, (Prot. Bible, 2 kings,) we read that a dead man who was hurriedly cast into the sepulchre of Elisha (Elisha) was brought to life as soon as the body touched the bones of the prophet.

In Acts xix. 12 we are told that when handkerchiefs and aprons which had merely touched St. Paul's body were taken to the sick, their diseases left them.

Many who touched the hem of our Lord's garment were healed of grievous sicknesses. (St. Matt. ix., 20; xiv., 36.)

In the history of the Church there are to be found similar healings of all manner of diseases through relics of the Saints, from all of which we justly infer that Almighty God has made it manifest by the miracles He has wrought through these objects, that it is pleasing in His sight to pay certain marks of respect to images and relics of the saints. We refer to these proofs here not to accuse of idolatry the Protestants who with great ceremony set up pictures of John and Charles Wesley in the Metropolitan church of Toronto, and crowded to view and revere John Wesley's razor a few years ago, and Martin Luther's engagement ring more recently; but to show that the Catholic usage is fully justified by the acts of those who have been loudest in denouncing the Catholic Church as guilty of idolatry.

It is to be noted as a remarkable difference that the heroes of Christianity are they who are honored in the Catholic Church, and the persons are of very dubious antecedents whom the Protestant relic-worshippers honor. The sanctity of the Catholic saints is, besides, vouched for by the infallible authority of the Church of Christ, whereas those whom the Protestants delight to honor, are sanctioned as saints, only by the private opinion of individuals who have taken very little, if any care to investigate thoroughly the worthiness of whom they regard as saints of Christ.

THE SO-CALLED JEFFERSON BIBLE.

On May 10th a resolution was passed in the House of Representatives at Washington, favoring the printing of nine thousand copies of a so-called Bible or kind of New Testament which was compiled by Thos. Jefferson, the third President of the United States. The volume is commonly called "Jefferson's Bible," though it consists of extracts drawn almost entirely from the four gospels, and was called by Jefferson himself "The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English."

As may be inferred from the title of the book, it consists of passages from the Gospels so far as they treat of the moral precepts which should govern the conduct of men.

Jefferson was an unbeliever in Christianity, though not an Atheist, as he professed belief in the existence of an infinitely wise and all-powerful Supreme Being or God Who presided over the creation of the universe. Even Tom Paine, the most noted propagandist of Infidelity on this continent, had, or professed to have, the same belief. But both denied God's Providence, in practice at least, as they refused to admit His intervention in the affairs of mankind.

From this character of the Jeffersonian creed it may be inferred that the "Jefferson Bible," being a code of morals taught by Christ, regarded merely a pious man, does not include any reference to the divinity of Jesus or His divine purpose of redeeming man. Man would not require any redemption according to this view, and thus "the Jefferson Bible" is simply a handbook of Deism, which has already been published in part by the secular or infidel publishing houses as part of their series of free-thought publications. It is a misnomer to dignify a book which ignores the most prominent of Christ's characteristics, and His main purpose on earth, with the name Bible, and Jefferson himself did not call it by this name. He was too sincerely honest, from the purely human standpoint, to sail his ship under false colors, and his book was merely intended to show that in the Bible the same morals are inculcated which infidels proclaim to be necessary for the true happiness of mankind having borrowed them from the Bible in the first place. It is no wonder Jefferson had this intention in view; for he would as readily have made use of the works of the Chinese sage Confucius, or the Hindu Vedas, the Persian Zend-Avesta for the same purpose, if they were current in the country.

The vote of the House of Representatives to scatter such a work as this broadcast throughout the country has very naturally raised a storm of indignation among the Christian people. They do not deny that as the President of a country which is not supposed to favor any particular form of religion, Mr. Jefferson fulfilled ably the duties of his office; but they consider that it is not within the sphere of the Congress to undertake the missionary duty of propagating the Jeffersonian creed of Deism, by publishing a garbled life of Christ which omits all mention of His divine and supernatural character, and which is merely a Deistic polemical work.

The Jewish papers are as much opposed to the publication of the work as are the Christians. They maintain that it is a foolish expense, the chief of which will be to do violence to the religious sentiments of the great majority of the people, which is an act from which the national government should at least abstain. This is expressed by the Philadelphia Jewish exponent.

On behalf of the Catholic body the Buffalo Union and Times has this to say: "Let us grant that the book is a curiosity. So, it may be added, would be the attack on Christianity by Celsus the pagan. If it be asserted that Jefferson was an American statesman, what legitimate excuse can be given for not publishing Paine's Ages of Reason?"

"Frankly, we do not think much good will be done by bringing out the work at the present dangerous moment. We can not believe the Christian people of this country were demanding it very urgently. They have an ample host of things similar to engage their attention. Above all, we fail to see why the Government of the United States should lend itself to the diffusion of free-thought literature. We can not see what right it has to do so, and are forced to believe that some propaganda has an axe to grind in stocking the public libraries of the country with a Gospel that refuses divinity to our Lord."

"Positively and absolutely, such books should not be brought out at public expense. Does the Government mean to adopt free-thought as the national religion?"

The Protestant press and clergy are equally emphatic in condemnation of the vote of the House of Representatives, holding that the publication will be a direct attack upon the religion of the great majority of the people. They say there would be no ground for ob-

jection if the book were published as a private enterprise, but the national government should not make of itself a propagandist of infidelity.

None but the ultra infidel section of the people favor the action of the House, and in view of the strenuous opposition which has arisen, the House itself has retraced the step it had taken, and has requested the Senate to return the bill without acceptance by that body. It is supposed that private publishers will take advantage of the advertisement the Jefferson Bible has received, and will publish the work.

All the rest of Jefferson's works were ordered before by vote of Congress to be printed, as a testimonial to the high regard entertained for their author, but by some oversight the Biblical extracts were not included, and the recent action was intended to supply the omission, but it may now be taken to certain that the Government will not include them.

PRESBYTERIAN REVISION AND THE POPE.

The paragraph of the Westminster Confession which treats of the Pope and which has been "revised" out of existence by the new creed adopted at the recent meeting of the General Assembly of the Presbyterian Church of the United States is as follows:

"There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God." (Chap. 25.)

In proof of the first part of this article of belief the annotated Confession quotes Col. 1. 18: "And He (Christ) is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence."

It must be clear to every reader that there is nothing in this passage of Holy Writ against the Catholic teaching that Christ is truly the head and founder of His Church, and that He will so continue to be as long as the world last. Neither is there herein anything contrary to the Catholic belief that for the continuance of His work on earth, Christ appointed a visible Head of the Church to be His Vicar, and to rule the Church in His name.

In Eph. iv. 11 we find that the same Apostle who wrote the above words declared that Christ "gave some to be Apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ, (the Church,) till we all meet in the unity of faith and of the knowledge of the Son of God."

This implies that the main purpose for which Christ established a ministry in His Church, and for which the gospels were written was to preserve unity of faith and a sure knowledge of the mysteries of religion. The ministry of the Church would vainly aim at preserving this unity without a visible head. This is evident from the gradual change of faith of Churches where there is not a unity of headship. The Presbyterian Church is itself an evidence of this. So far as it has sprung from Scotland, it has preserved a sort of unity of doctrine since the adoption of the Confession in 1647, notwithstanding that there have been secessions on account of minor points of difference; but the gradual fermentation of free opinions within their fold has already spread through the whole mass, and has culminated in a change of creed under the name of a revision of the confession.

If the English, Scotch, and American Presbyterians had one head, any change of creed would not so readily have permeated the whole body, and possibly there would have been no change at all. But as the case stands, practically a new creed has been adopted by the American branch of the Church, and another differing substantially from this was adopted several years ago by the Presbyterian Church of England.

There are now three creeds for the three branches of that Church, and revision is only just begun. It needs no great wizard to prognosticate that the fermentation of opinions will go on, and will result after a time in further changes. In fact, there are already several distinct Presbyterian Churches in Scotland—we believe the number is eight—though we do not insist so strongly upon the divergences which did not include a difference in creed; but the adoption of a new creed cannot be regarded as a minor divergence.

It must be borne in mind while this matter is being considered that the General Assembly which at Edinburgh adopted the "most excellent" Westminster Confession on August 27th, 1647, declared it to be "most agreeable to the Word of God . . . most orthodox, and grounded upon the Word of God, and accepted" as a common Confession of Faith for the three Kingdoms.

Elsewhere (in the National Covenant) the faith of the Kirk is declared to be the only true religion of Christ.

These are strong assertions for a Church which makes no claim but actually renounces all claim to infallibility, though they are not too strong for the true Church of Christ, which St. Paul declares to be the pillar and ground of truth, and with which Christ promised to remain to the end of time.

From what we have already shown, the Church of Christ needs a visible head for the fulfillment of the great purpose for which it was established, to teach Christ's doctrines truly and surely; and St. Peter was certainly appointed to that office by Christ, Who made him the rock on which the Church was built, and commissioned him to feed His whole flock, His lambs and sheep. For the same reason, St. Peter's successor, the Pope, rightly claims to be Christ's Vicar on earth, and supreme visible Head of the Church.

The American Presbyterians have therefore done wisely in eliminating from their new Confession the statement that the Pope is the anti-Christ, the man of sin and son of perdition denounced in Scripture. By so doing they have practically accepted the statement of the late Dr. Philip Schaff who said that the Confession on this point was based upon a misconception or a wrong interpretation of Scripture.

But if this wrong interpretation of Scripture could be once pronounced by the Church to be a revealed truth, what confidence is to be placed in the teachings of a Church which even once made such a pronouncement? It is evidently not the Church against which the gates of hell shall never prevail, and which is the pillar and ground of truth; and instead of pronouncing so dogmatically that the Roman Church teaches an unscriptural doctrine, if it loved the truth, it would have stated that its own teachings have been unscriptural; and what assurance have we that they are not unscriptural still? The revision evidently puts the Presbyterian Church of America into a sad dilemma, from which it endeavors to extricate itself by a very transparent subterfuge that it has not changed the Confession, but has only explained it. It has really explained it out of existence; for the new Confession is the one which will for the future be regarded by all as the authoritative creed of the Church.

Instead of what we have quoted above from the Confession, referring to the Pope, the following will in future be the teaching of the American Church:

"The Lord Jesus Christ is the only Head of the Church, and the claim of any man to be the Vicar of Christ and the Head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

It is difficult to see how even this statement can be seriously made. It is certain that the High Priest under the Old Law was God's Representative or Vicar; but this office certainly did not dishonor God the Father, since he occupied it by appointment of God Himself. How then could a somewhat similar office under the New Law dishonor God the Son, Who instituted it for the wise purposes mentioned by St. Paul in Eph. iv.?

The new teaching was likely brought in to blind the eyes of the public to the fact that the Church had changed its teaching; but the public are not so easily hoodwinked as the revision committee and the Assembly imagine. The public know very well that a real change of teaching was made, and the necessity of the change may be readily seen in the fact that it was adopted by the Assembly by an almost unanimous vote, only two votes being recorded in favor of leaving the Confession as it has hitherto stood.

While we cannot congratulate the Presbyterians on consistency, we do congratulate them on their approach toward truth, common sense, and common politeness. They will no longer subject a member of their Church to doing Penance on the cutty-stool for not calling the Holy Father "anti-Christ, or the Son of Perdition." But would it not have been a still more definite approach to truth if the revisers had stated plainly that the Pope is not what the Confession has hitherto called him? The Confession as it now stands will leave its adherents free to believe what is now practically admitted to be a false doctrine, viz., that the Pope is still as bad as he was declared to be by the obsolete Confession.

After all, who knows but, as one of our witty contemporaries has said, when anti-Christ will really appear on earth, he will prove to be a Presbyterian? At all events, it would have been in order for the Canadian General Assembly to have followed the example of their United States brethren. As the matter stands one thing is revealed in the States, while in Canada the truth is something very different.

Weight is the last thing to be considered in a successful life—there are myriad other conditions—Success.

IRISH LITERATURE.

The following fervent letter speaks for itself. It comes from the pen of a gentleman who is no stranger to readers of this paper. Himself a distinguished Irish scholar and litterateur, Mr. Murphy has done a lion's share towards disseminating and popularizing the literature of his native land. The suggestions contained in Mr. Murphy's communication should receive serious attention from all who are interested in the subject it covers. The only serious objection we can see to Mr. Murphy's proposition is one stated by himself, that the Irish works when purchased by the library authorities might not be read, and the complaint that their purchase was a useless expense would be well founded. If, however, the association were once formed in any locality, its members should take care that such a complaint should not arise. Wherever the association may be formed, it should be composed of active members who will carry out their pledges faithfully.

The letter is as follows: New York, June 3, 1902.

Editor CATHOLIC RECORD: Dear Sir—The lamentable death in our public libraries of works written on Irish subjects by persons competent to take up such material and do it justice, prompts me to offer a suggestion to the Irish people of Canada and the United States through the columns of your paper, with your permission. Let us effect a national organization throughout the country that will demand of the public libraries that such works be placed upon their shelves, and then read them. In most cases where the public library is supported by a municipal fund or endowment, these books will be placed upon the shelves at the request of one or more citizens. Therefore, such an association as that suggested, is not handicapped by the necessity of raising any fund; organization is all that is necessary.

Librarians usually complain that when some patriotic Irishman has a number of Irish works placed on the library catalogue, they remain untouched and unread; proving that such purchases are a useless expense. This is an evil that our association can prevent by furnishing readers for the books as soon as they are available.

While good, wholesome Irish fiction is always welcome, it should be the aim of the association to see that the major portion of the books thus placed is Celtic in spirit and comprises works on the arts, sciences and literature of ancient Ireland. These should be chosen very carefully by a committee of able Irish literati, chosen for their knowledge of such subjects as well as for general literary ability. It may be difficult to select a large number of such men at first, but after a while they will readily be found and there is no doubt that all such men will heartily enter into the work and serve such a cause with all their hearts. The nucleus of such an organization could be formed in each town with five or ten people. Several small circles would, indeed, be more effective than one large one, as the facilities for meeting often would be better.

Summing up the foregoing, briefly, the objects of the association should be:

- 1.—To select at regular intervals a national committee or advisory board which shall select a certain number of works each year for the purposes of the organization.
2.—To meet once every month, at least, to discuss current Irish literature and receive reports from the advisory board, in reference to works on Irish subjects.
3.—To see that approved works are placed on the shelves of every public library.
4.—To have these works read when they are thus placed, each member pledging to read as many of them as feasible during the year, and then interesting as many acquaintances as possible outside of the association.
5.—To interest the newspapers of the country in Celtic, particularly Iberno-Celtic literature, so as to bring the publication of such matter prominently before the public.
6.—To encourage the production of all new works on important Irish subjects and give moral support to researches into Irish antiquities.
7.—To study the Irish element in American history and bring into prominence the part taken by the Irish race in the founding and maintenance of the American Republic.
The foregoing are suggestions with which to begin the society. Other aims and work will be suggested later by the developments of the movement. The importance of such an organization can hardly be estimated. From a national standpoint there is no subject of more consequence that the literature of a country, and the apathy displayed by the Irish people toward their literature must be dispelled if we hope to keep the spirit of the race alive. For this apathy the Irish people, however, are not wholly to blame, as it is a product of English misrule over their native land. Dr. Sullivan, the erudite editor of O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," in writing on this very subject says: "During the first part of the eighteenth century the possession of an Irish book made the owner a suspected person and was often the cause of his ruin. In some parts of the country the tradition of the danger incurred by having Irish manuscripts lived down to within my own memory; and I have seen Irish manuscripts which had been buried under the marl which had almost faded, and the danger their discovery would entail at the visit of the local yeomanry." The causes of the indifference of the Irish people to their own literature are too obvious to allow blame to rest on

the race. Crushed by who placed a price on schoolmaster and made crime, it is a wonder any literature left. I not driven the love for their hearts, however, yet responds to the prying of the Alps pro north of the fact that greasure of ancient literature the world actively nothing, because in the vernacular. In own great Celtic scholar's extent. M. St. Arled quotes a German authoring that the literature Irish previous to the tary and still existing, sand octavo volumes, medicine and science w included in this category. Dr. Douglas Hyde, it work, "A Literary Land," tells us that O'Longan and O'Beir lugged a little more th manuscripts in the Royal catalogue of content volumes containing 3 many more manuscripts unatalogued. Is this, this work should rem None.

The number of bo furnish the public l country would make sufficient size to an author for spending m The ancient manus brought into English and reproduced originals. Ireland's would be popularized tions of her ancient would startle the wo literature is a field plored, and the perso the frothy tales of Le others, as Irish liter of that wonderland of which is alone wort Irish. All this splen the possibilities of su as that suggested. V branch be formed? As for me, my poor s at the disposal of Thanking you for hearing in the colum RECORD, I am, Yours very

155 West 97th St., N

On account of the columns this week, leave over for a futu interesting articles, movement Exercise flourishing seat of l

PILGRIMAGE TO ST. ANNE D.

The annual Ontario shrine of St. Anne (Quebec) will take Tuesday, July 22nd, the patronage of the bishop of Kingston the Rev. D. A. Two Ont., to whom all garding rates and addressed. Further later issue of the C.

THE REAL PRESBYTERIAN IN THE E

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This doctrine of is one which has b sented. It has been many opponents o therefore all non-gl to have an au- it, and of the reas it.

The Council of the Catholic Church always has taught, Eucharist that w bread and wine is, changed into the s and blood of our L soul and divinity— tire person; a called Transubstanti- prehensible, nay, doctrine seems to m most consoling, th in every way the of our creed.

Let us open the sixth chapter of the Saviour and fishes by a stupen occasion of this, a doctrine doctrine sent down from t souls as well as t His teaching an Bread of eternal speaks figurately, eighth verse He and from speak that He is to them Himself, personall stance, to be the clares that they sss Himself by His flesh and blood, testant version. Life. Your faith the wilderness a the bread which heaven, that a ma not die. I am t came down from h this Bread, he s the Bread that I world. The Jew among themselves Man give us His Jesus said unto the flesh of the S Who blood, ye Who catch Me, My blood, hath r raise him up at flesh is meat, I drink indeed. I and I in him, hath sent Me, an so he that eate live by Me."