

The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITOR: REV. GEORGE R. NORTON.

Author of "Mistakes of Modern Theology."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Agents, Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

LETTER OF RECOMMENDATION.

TO THE EDITOR OF THE CATHOLIC RECORD, London, Ont.

TO CORRESPONDENTS.

W. M. of Chatham, N. B., asks:

"Please give a short account of the origin of language: also of the ceremony of the laying and blessing of the corner-stone of a church."

"What does this ceremony symbolize? And is there any difference between the corner-stone and the first stone of a church building?"

1. THE ORIGIN OF LANGUAGE.

In regard to the origin of language, we learn from the account of the creation of our first parents given in the Book of Genesis, chapters I. to III., that after man was created, the Lord God brought to Adam all the beasts of the earth to see what he would call them; for whatsoever Adam called any living creature, the same is its name.

"This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man, etc."

Then Adam and Eve are represented or implied as speaking to the Lord, to each other and to the serpent (who was really the devil under the form of a serpent).

From this as an inspired and an historical record, we must infer that speech was originally a gift of God, and not a mere human invention, whereas human beings began to speak immediately after their creation by God.

In the unpointed Hebrew, which is the original form of the language, as written by Moses, a man is ish or ash. A woman is ashah or ashah, which are simply the feminine forms of the expressions for a man; and this explains why Eve was so-called, "because she was taken out of man."

The names of animals were given them by Adam when Almighty God brought them before Him for that purpose, to show that Adam was their master, and they were his subjects. It is evident, therefore, that though Adam and Eve possessed the gift of language, it was such a language as was suited to their present needs, without being so developed as to supply words for the discoveries of the future.

Being intelligent beings they had the capacity of making such words as their future progress in the arts and sciences might require.

Viewed in the light of reason this account of the origin of language is assuredly more consistent with reason than that of the unchristian scientists who have supposed that man was originally an unreasoning and unintelligent being who gradually acquired intelligence by self-development.

A German writer, the Count of Stolberg, points out that so necessary is the gift of language to the state of reason that if the first man had been created without the gift of speech, we, his descendants, would still be mutes without the powers of reason or language.

Language and reason are so intimately connected that one is absolutely necessary to the exercise of the other. The profound scholar, Baron Humboldt, is of the same opinion.

Our soul is something entirely distinct from the instinct which is found in mere animals which have no power to develop themselves to become superior to their ancestors, or to improve upon the knowledge which animals of the same species possessed in former times; but it is not so with man. Man from the moment of his creation was the reasonable being which he is to day, and God, Who made him a reasonable being, could with equal ease make him a

being having the use of language, which is a necessity of the state of reason; and reason and revelation unite in proving that he could use both reason and speech from his first creation.

And what was the original language which man's first parents spoke?

From the eleventh chapter of Genesis we learn that before the attempt of man to build a tower which should "reach to heaven," "the earth was of one tongue and of one speech."

From this we must conclude that the language of Noah and his family was still spoken at the time of this attempt, since all men then living were the descendants of Noah. At the least, Noah's language was that of his father, Lamech, who was born about the year of the world 805, or 995 years before the building of Babel.

It is reasonable to suppose that the same language which survived nearly a thousand years at least from the birth of Lamech, had been handed down during the nine hundred and thirty years that Adam lived, as it is clear that Adam was living during the first one hundred and twenty-five years of Lamech's life.

We may, therefore, very reasonably infer that the language of our first parents was substantially the one tongue and one speech which formed the basis of the many tongues which were produced by the confusion of tongues which God caused at the building of the tower, to prevent men from carrying out their wild and proud project to build a tower which should make their name famous before they should "be scattered about into all lands."

The probability is that Hebrew was that language, substantially at least, as Moses says: "For whatsoever Adam called any living creature, the same is its name." Max Muller and other eminent philologists agree that there are inherent evidences that the great variety of languages extant are from one common stock which diverged into many languages, at first by the sudden confusion at Babel, and afterward by easy stages, especially by the gradual substitution of one letter or sound for another which is nearly related thereto.

There are common roots, and grammatical similarities which almost demonstrate that such was the case. Nevertheless there are firm believers in the Bible who believe that the words of Moses do not imply that the original language of the human race was the same in which the great Jewish legislator wrote, and there is nothing positive in Revelation to forbid this view of the case being taken.

THE BLESSING OF A CORNER-STONE.

The corner stone of a building is the most important of its stones because the building rests and is dependent upon it more than on any other stone. Hence by a synecdoche or figure of speech, it represents the building itself.

Then, as the building, by a similar figure, represents the purpose for which it is built, the corner stone of the church building symbolizes also the foundation on which His Church is built.

In Job xxxviii. Almighty God shows from the works of His hands that His power and wisdom are beyond man's understanding. In verse 6 of this chapter, He asks: Upon what are the basis of the earth grounded? Or who laid the corner-stone thereof?

Here the corner-stone symbolizes the earth itself, and similarly the corner-stone of the Church building symbolizes the foundation of the Church itself as established by Christ, or it may signify the Church, or the religion which Christ instituted.

In Psalm cxvii. Christ is foretold as "the Stone which the builders rejected," signifying His rejection and crucifixion by the Jews. Nevertheless He "is become the Head of the corner." This expression "the Head of the corner" or "corner-stone," is also used in the Hebrew original of the Bible to signify the bulwark or Saviour and stay of the people, as in Is. xix. 13 l. xi. 39.

In St. Mark's gospel xii. 10, St. Luke xv. 7, Christ applies to Himself the words of David; and in Ephesians ii. 20, the Apostle St. Paul tells us that the Christian people are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

Thus the symbolism of the corner-stone becomes clear. We signify by its blessing that our faith and conduct are to be built upon Jesus Christ Himself, our Teacher and the Model of our conduct during life.

The corner-stone of a church is solemnly blessed by a Bishop or a priest duly authorized to act in his name, because it is to be dedicated to God's service by prayer and the Word of God in accordance with the words of St. Paul to Timothy: "For every creature of God is good, and nothing to be rejected that is received with thanksgiving: For it is sanctified by the Word of God and prayer." (1 Tim. iv. 4.)

The blessing of God's creatures to sanctify them for sacred uses dates from the earliest days of the Church. Thus the blessing of water, mixed with salt was ordered by Pope Alexander I., who sat in the Chair of Peter from A. D. 108 to 117. This Pope declared:

"We bless for the use of the people water mixed with salt, that they may be purified and sanctified by sprinkling themselves therewith. We recommend all priests to do the same. If formerly the ashes of a heifer, mingled with blood purified the Hebrews, much more will water mixed with salt, and consecrated by sacerdotal prayers, have a like efficacy. Divine prayers have the power to bring a blessing upon human things, to purify us from corruption, to increase our true goods, to preserve us from the snares of the devil, and protect us from his dangerous deceits."

they should be exempt from the support of purely secular schools. On this principle the school laws of Ontario and Quebec are based, but the United States so far have not acted upon it, and Catholics as well as Lutherans are forced to pay a Public school tax, notwithstanding that they send their children to parochial schools which teach the faith of their parents. This is a gross injustice.

In England the first efficient school system was established by the Churches. In the maintenance of a Christian system of education the Church of England was the most forward Church, for the reason that it has the greatest number of adherents. But Catholics and Methodists generally also maintained their own schools.

Mr. Wm. Gladstone's School Bill of 1870 established Board schools which taught no religion. He, perhaps, did not intend to inflict an injustice, but as a matter of fact he did so, and subsequent legislation had in view to remedy this grievance.

The Rev. Dr. Clifford, who has been already mentioned in this article, puts his case thus:

"I contend that no tax-payer should be obliged to support schools in which dogmatic and ecclesiastical instruction contrary to his belief is taught, nor to help pay teachers who must undergo a denominational religious test before they are allowed to practice their profession. It is precisely the same spirit which caused the Pilgrims to emigrate to America in 1620, for just as the Government was trying to force a state religion upon the people then, so it is trying to strengthen that religion now by proselytizing the children of Nonconformist parents."

This is not a fair statement of the case, for under the Education Acts, no child is compelled to receive religious instruction to which its parents object, though where the people are nearly all Anglicans, and the Nonconformist children are very few in number, the Anglicans are given the opportunity of having such religious instruction as they desire.

Neither can it be said that the Nonconformists are paying for such denominational instruction, for the denomination to which the school belongs chiefly pays for the denominational instruction by its voluntary contributions. This is especially true of the Catholic schools. Thus in a lecture delivered by the Rev. Jesuit Father Charles Coupe at Wigan, the Father said:

"The Nonconformists do not pay for the teaching of our religion. We pay our share of the rates as they pay theirs, and our share supports our own children as their share supports theirs. A casual and uninformed listener to the Clifford-Horton eloquence might gather that Catholics and Anglicans pay nothing at all, and that Nonconformists paid not only for their own children, but also for ours. Not one single penny of non-Conformist money goes to the teaching of the Catholic religion. We Catholics pay every farthing of it ourselves. Nay, we far more than pay for it, for our private contributions far more than cover the cost of the daily half-hour of religious teaching. We voluntarism more than pay for the teaching of our religion out of our private pockets, by building, equipping, and maintaining our schools—14,409 of them."

Finally, Father Coupe declares that "the Catholics of England will never again endure that a system of Board schools giving religious instruction to please Baptists and Presbyterians only, shall be the only schools supported by local taxation."

But the Nonconformists Passive Resistors have met a check. They are now told by the Liberal leaders that their resistance to the tax-gatherer has frequently disfranchised them, so that they are throwing away the only constitutional instrument in their hands for repealing the law they dislike, and that their movement weakens and discredits the Liberal Party. Sincere they may be, but even if they do number 70,000 voters, which is very doubtful, they are but an insignificant faction in comparison with the whole English electorate.

A SO-CALLED MODEL SALOON.

The saloon reformers of New York city a few days ago formally opened a so-called "model saloon" under the name of the Subway Tavern. The purpose of the promoters of the enterprise is declared to be to serve pure liquor and food at low prices under the best possible moral conditions.

Bishop Henry C. Potter of the Protestant Episcopal Church delivered the principal address, whereby a religious aspect was given to the occasion. The Bishop declared that the keynote of true temperance had been struck by this attack on the liquor situation. He said he believed in the old village tavern as a meeting place where an evening could be spent pleasantly without the necessity of intoxication.

"I belong," he said, "to a dozen clubs, and if I want to go out to dinner or a social evening, I can do so in any one of these clubs. But what of the man who lives in two rooms with five small children? He has no club. To get his glass of beer with his luncheon, he must go to the saloon. This is the

greatest social movement New York has ever known. It is a movement every one of you must take into account if you would save the Republic. I wish, therefore, every success to this movement."

In conclusion, the doxology was sung to show more decisively the religious character which its promoters proclaim to be found in the enterprise.

We do not doubt the honorable intentions of the social reformers who have undertaken this enterprise, but we certainly do think that they have made an egregious mistake in the method they have adopted to effect a reform in the saloon business, and Bishop Potter has made an equally great mistake in giving his solemn sanction to the new fad as a religious or semi-religious institution.

The insidiousness of the drink habit is so well known that while we believe that it is a work of benevolence to furnish food at the lowest prices, as the Subway is to do, we have not the same belief in regard to the benefit of the furnishing of intoxicating drinks on the same scale. This will, in our opinion, increase the consumption of these beverages, and drunkenness will be encouraged to the same degree, and we believe our readers will agree with us in this opinion.

For a time, it may be, that this new saloon may be conducted in a more orderly manner than other saloons, but we believe that the same germ of evil will be nurtured in the new saloon as in other saloons, and it will soon degenerate to the same level with them. The quasi-religious ceremonies with which this saloon has been opened appear to us, therefore, to be a desecration, and it is to be regretted that a clergyman of any denomination should give a solemn religious sanction to the novel establishment.

A PAN-BAPTIST CONGRESS.

It is announced that the Baptist Union of Great Britain will convene a Congress of representatives of all the Evangelical Baptist Unions throughout the world to be held in 1905, and probably in June or July, in the London City Temple.

Hitherto the Baptists of Great Britain and America have been shy of admitting what has been known to be the truth, that the Anabaptists of Germany are the parent stock of the Baptist Church. The founders of the Anabaptist had so eccentric and dubious a reputation that the English speaking Baptists did not wish to claim any connection with Messrs. Storck and Munzer, but claimed to be of much earlier date than all German Protestantism. But now the question is to make it appear that the Baptists are a very widely extended sect, and fraternity and unity are being claimed by the Anabaptists so as to make the Baptist denomination a worldwide organization, and the Anabaptists will come in very handy for this purpose, so the fraternity is now being very strongly insisted on.

It is often strange how circumstances change cases; but in the matter of religion, such changes prove only that the Church which undergoes them is not the Church of all ages, which the true Church of Christ must be, as Christ promised to be with His Church to the consummation of the world or the end of time.

The relation of Baptism to Church membership is also a much discussed question with the Baptists, and has led to the distinction between close and open communion Baptists. As this division permeates the Baptist denomination, it has been decided that there shall be no discussion raised on this point in the coming Congress. It is evident, therefore, that the Pan-Baptist Congress will be no more authoritative than have been the Pan-Anglican and Pan-Presbyterian Councils which have been held during recent years. That is to say it will have no authority at all, and its result religiously will be nil. It will be merely a social gathering.

MISSIONARIES SLAUGHTERED IN CHINA.

A recent despatch from Shanghai, which was received from the Belgian consul at Hankou, states that the Catholic Bishop Verhaegen, and his brother, a missionary of the Belgian missions in the province of Hupeh, and Father Robbrecht of the same mission were killed near Chennan, China. They were killed by rioters, supposed to be Boxers. Bishop Verhaegen was a distinguished scholar, and was beloved by both Europeans and Chinese for his devotedness to his people and benevolence for all classes, pagans as well as Christians.

It is remarkable that as soon as the facts were made known, Mr. Delcasse, as The Foreign Minister of France, demanded an explanation from the Chinese Government, and full reparation for the murder. This demand was made in virtue of France's ecclesiastical protectorate of Christians in the East,

though the slaughtered missionaries were not French.

It is an anomalous state of affairs that France should be persecuting the Church at home, while being so jealous of its interests in foreign countries. The anxiety of the French Government to retain the ecclesiastical protectorate is evident from the haste with which it took up the case of these murdered missionaries; but it is not at all improbable that the protectorate will be handed over by the Pope to some nation which can be better relied on for the protection of Christian interests. The Emperor of Germany is very anxious that this protectorate should be transferred to himself, and he would certainly be less unreliable than Premier Combes. If the protectorate be allowed to remain still with France it will be because the Holy Father looks forward to a not distant change in the person of the French Government.

In connection with this matter it is worth while to note that M. Constant, the French Ambassador at Constantinople, speaking recently at a banquet on one of the ships of the French squadron of the East, said that as an old Freemason he would not be suspected of clericalism, but since he has been in the East, he has gone to Mass, followed religious processions and had members of the religious orders at his table, and he has assured M. Combes that without the Religious orders French influence in the East would be lost.

DEATH OF M. WALDECK-ROUSSEAU.

Pierre Marie Ernest Waldeck-Rousseau, who was Premier of France before M. Combes assumed the office, died on Wednesday, August, 10th, at his country residence at Corbeil, eighteen miles from Paris.

Mde. Waldeck-Rousseau and several near relatives and friends were present at the time of his death. A priest of Paris was telegraphed for to give him the last rites of the Catholic Church, but arrived too late.

Premier Combes and the members of the Government met as soon as possible after the death and decided to give deceased a public national funeral, but Madame Waldeck-Rousseau declined this honor, and it was decided that the funeral should take place to the Church of St. Clotilde in Paris.

Ex-Premier Waldeck-Rousseau was born at Nantes, France, in 1846. He was the son of Rene Waldeck-Rousseau, a prominent member of the Chamber of Deputies. The deceased studied law, and stood high in the profession. He was elected deputy for Rennes in 1873, and was regarded as one of the foremost orators among the deputies. So early as 1881, when he was only thirty-five years of age, he became a member of M. Gabetto's cabinet, which was short-lived, and lasted only a little more than a year. He then entered the Cabinet of Jules Grevy, which remained in office till 1885.

He became Premier in 1890 which office he retained till 1902, which is the longest period for any French Government to have retained office since the establishment of the Republic.

He inaugurated the anti-Catholic policy of the French Government, and under his rule the Associations Law was passed under which all the religious orders were expelled from France under the rule of M. Combes. M. Waldeck-Rousseau, however, never intended this law to be so rigorously interpreted, and he vigorously opposed the final policy which M. Combes carried out in the expulsion of these orders from France.

M. Waldeck-Rousseau was a man of rare genius and varied capabilities and remarkable for coolness, and firmness in critical times. Such a time arose when the Dreyfus case was retried, but whatever peril threatens the country on this occasion was ably warded off by M. Waldeck-Rousseau's coolness and determination.

In the Fashoda trouble with Great Britain, their was also a grave peril lost France should be plunged into a most serious war, but the danger was again averted by M. Waldeck-Rousseau's able diplomacy.

The responsibilities of his office, however, weighed heavily upon him, and, compelled by his growing weakness, he resigned, and it was believed that his resignation would be but temporary; but death has intervened to prevent his return to his former position.

It will be remarked that notwithstanding M. Waldeck-Rousseau's anti-Catholic policy while he was Premier, it is stated in the despatches that the funeral will go to the church. We have not direct information that he repented for what he had done against religion, but it may well be that during the two years which have elapsed since his resignation of office he gave satisfactory proofs of penitence, and in this case, however grievous his sins may have been, the Church, which is a kind mother, would gladly accept his prom-

ises of amendment. had not actually professed by visible or outward acts for a priest to administer would be sufficient for the clergy in regard to his moment of death, Christian burial.

RELIGION

The Italian census which has been in some interesting the religion of the Catholic population, 31,539,000, of whom under fifteen years 900 over that age number 65,695, under fifteen.

Among the Pro many thousands of cans, and English large staff of maintained there and British missions are also many thou or Vaudois, a sect the year 1170, which merchant of I and gave them to went forth as a poverty.

The doctrine that ies had no conn Protestantism with Luther's preaching the sixteenth centu anism was started almost disappear were to be found bers in the valleys ally Piedmont, an deputation to the and Switzerland soon after which es became abso movement of Prot

In 1886 there were dension Churches ers, 4,005 Chure children in the S ing to the official 37 preachers t agents under the and teachers. D tianity in 1901 members at 15,0 30,000, a total of, a notably an exagger

Allowing for the number of foreign Protesta the reader that th missionary socie tion of Protest borne much fruit

The number down at 35,617, number, consid been in the coun ginning of the C long before this declared that th 794,000 refused to be of any arises from the which the count erned during the

AN OBJECT

Rev. George "Mass, inde say, "Why charge against always going and all kin geting, getting up forming these ing, noon and us, to impose ceremonies imp parity of hea same thing over about the sea make clean the of the dish, but rapine and un 25."

Well, no des Pharisees de Lord; and a Catholics eith But please to just two ver "We to you call them; be unise and cur weightier thi and mercy, a you ought to leave those u

Notice, I sa outward obser proved by our deemed was but the omis more interio excused him latter for non duties enjo would have b A father w to respect hi also wishes spect from hi the exterior plished by t torior is not produce the So our Di us that to pl our worship inward. And fill this dou sible, to ce neglects the to the outwa sidered so, v with us. Ne tends to the