

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It is my earnest recommendation to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus. Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906. 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.

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

Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, SEPT. 15, 1906.

HOME RULE AND THE ENGLISH EDUCATION BILL.

It is now understood that the British Cabinet has promised to Mr. John Redmond that a Home Rule Bill will be brought before the House of Commons at an early date, by which a local Parliament will be established at Dublin which shall have large powers for the management of Irish matters, without impairing the supreme authority of the Imperial Parliament.

It is admitted by Sir Henry Campbell Bannerman that the autonomy accorded to the more distant colonies included within the British Empire, such as Canada, Australia, New Zealand, etc., has made these colonies thoroughly loyal, whereas all efforts to placate Ireland have failed, because even the most petty matters of Government are managed for Ireland by the Imperial Parliament, though in the colonies referred to such matters are under control of the various local Parliaments or County Councils.

There are undeniable grievances which bear heavily on the Irish people, among which are their excessive taxation and likewise the distribution of all offices of emolument and authority among the Protestant minority, to the extent of 65 to 80 per cent., whereas that minority comprises only a quarter of the population. This state of affairs could not and would not be endured by any liberty-loving people, as it exceeds even the disproportion between the governing and the governed classes of India and Egypt, in which the greatest consideration possible is given to the Buddhists and Mahometans who form the majorities in these countries.

Let there be a change in the mode of government in Ireland, and there will soon be a spirit of unity and amity between the people of the three kingdoms which has never hitherto existed. An oppressed and over-ridden people seldom or never becomes reconciled with the race of oppressors, and never is the word to be used as long as the vivid memory of the oppression lasts, or until, by a changed demeanor, the oppressors show by their deeds that they regard the subject race no longer as serfs but as equals. There may then be a union of hearts, but not otherwise. The people of Scotland have long been brothers to the English people, but such was not the case until, the highest positions in the united kingdoms were made equally open to both peoples — nay, even the Scotch were given decisive advantages by the union. A Scotch king had already long before been raised to the united thrones of the two kingdoms; Scotchmen could and did aspire to the highest positions under the union without any objection on the part of the people of England, and the most honored of British statesmen since the union was a thorough Scotchman, whose memory will not die so long as

Great Britain shall have a history, and further, it was mutually agreed to that the diversity of religions of the natives of the two countries should be no bar to the advancement of the citizens of both.

Why should not the same causes effect the same results between England and Ireland? And why should not the experiment at least be tried? We have not the least doubt that the effort to do so which it is now stated the Government will make will be a decisive success.

But in Ireland a different religion from that of the other two nations of the tripartite compact prevails. This should be no obstacle in the way of a permanent political peace. Let the three religions be made equal under the laws, and the result will be a permanent peace and friendship. This is what we believe Sir H. Campbell-Bannerman will effect by the Home Rule Bill he proposes as an olive branch offered to Ireland.

But here it will be said, "Scotland has not Home Rule, therefore to keep the equality, Ireland should not have it either." To this we answer that the difference of religion between Ireland and England makes Home Rule necessary for Ireland, whereas similarity on the score of religion removes that necessity so far as Scotland is concerned. The English people have so far shown such an animosity toward the people of Ireland on account of their religion, that, to make the three countries equal before the law, there must be a divergence of treatment of Ireland and Scotland which would otherwise be unnecessary. England and Scotland are treated equally because of their having similar though not identical religions, whereas the difference of religion in the case of Ireland has made a difference of treatment which gives Protestantism a ascendancy which is about equal to three hundred, or four times seventy-five to one.

We may here add a word on the Birrell School Bill which has passed the House of Commons, but which it is expected will not in its present form pass the Lords.

We cannot think that the votes of the Irish members can be purchased to support this educational measure which proposes to do a permanent injustice to Catholic Schools, already enjoying vested rights, for the sake of the Home Rule Bill which it is believed the Government will concede. Justice cries out that Home Rule be granted, and no such price should be paid to obtain it as the bartering away of Catholic educational rights. Anglican rights are at stake also. These rights are the rights of a large majority of the population; but, as a matter of course, Anglican rights are secondary to the rights of Catholics at the standpoint of the Irish National Party. Yet the claims of both creeds should be respected.

The Nonconformists have raised a false cry that they are taxed under the school laws of 1902 and 1903 for the teaching of the Anglican and Catholic creeds. The fact is, they desire to impose on Catholics and Anglicans alike a religious teaching to suit their desires. This injustice should not be done to the great majority of the people, and they may take it as a certainty that neither Catholics nor Anglicans will endure the threatened injustice.

Sir Anthony MacDonnell has already given a hint that the Home Rule Bill will be introduced at the next session of Parliament. It will not be so comprehensive as was that of Mr. W. E. Gladstone, but a representative Legislative Assembly sitting at Dublin and dealing with Irish matters will be a feature of it, and though there will be a determined fight in both Houses of Parliament over it, the Government is quite confident it will be passed with very little modification, even by the Lords, who killed Mr. Gladstone's bill.

MORE CONCESSIONS FOR UNITY'S SAKE.

The Presbyterians of the United States, having amalgamated with the Cumberland Presbyterians, with which they now form one body, and having already discarded the frightful doctrine of Predestinarianism, as taught in the Westminster Confession, have made another step which aims at further union with other sects, the purpose being to make a determined effort at a further union between Protestant bodies: but it is always at a sacrifice of doctrine that these advances are being made.

Some generations ago there was a great aversion among Presbyterians to a fixed liturgy further than the reading of the Scriptures and the recital of prayers made up from the thoughts of the minister himself, and it was because of the reading of the Book of Common Prayer by the Dean of Edinburgh in St. Giles' cathedral in that city that riot took place in the cathedral, being started by Mistress Jenny Geddes, on July 23rd, 1637, who rose up when the dean began to read, and threw

at his head the stool on which she had been sitting, saying "How daur you read the Mass at my very lug?" Then others taking part in the disturbance the meeting was soon entirely broken up.

Recently the Presbyterians of that city erected to the memory of Jenny Geddes an imposing monument, which attests that she has been regarded to the present day as one of the champions of Scotch Presbyterianism. But at the General Assembly which convened at Des Moines, Iowa, last May, it was decided to issue a new "Common Book of Worship" which has just been issued from the press and which bears a great resemblance to the Anglican Book of Common Prayer. This is undoubtedly a bid for a future union of these denominations, notwithstanding the indignation expressed a few years ago when the delegates of the Presbyterians who were sent to consult with the Anglicans on terms of union, were told that they could never endure to submit to reordination by Bishops, as a preliminary to union, as this would be an acknowledgment that they have hitherto wrongfully assumed the office of the Christian ministry.

PRESIDENT ROOSEVELT'S SPELLING REFORM.

A sharp discussion has arisen out of the order issued by President Roosevelt on August 24th, to the effect that in all official documents to be issued from the White House in future the President's messages shall be printed in accordance with the recommendations of a Spelling Reform Committee, the chairman of which is Brandon Matthews of Columbia University.

This Committee has published a list of a hundred words in which it is proposed that for the present the spelling shall be reformed, and these are the words the spelling of which is to be changed in official documents emanating from the President. Thus, though and through will become the and thru, and other words which are complicated in their spelling or have letters which are not pronounced, will be simplified by dropping the useless letters. The President's correspondence will also be spelled in the same style.

Secretary Loeb has already put into force the President's order, and we are further informed that as the Spelling Reform Committee shall prepare new lists of words which ought to be simplified, they will be added to the President's list and to that of the public printer.

It is not said that all executive departments at Washington must adopt the new spelling, but it is believed to be most probable that the heads of departments will fall into line and will use the President's spelling in their documents.

Coming so soon after the advice given by Mr. Andrew Carnegie to authors and editors to spell according to the rules laid down by the Spelling Reform Committee, the public have been partly led to believe that the President's action has been influenced very much by Mr. Carnegie's advice, and the press of England, especially the leading London newspapers, have not shown any sympathy with the President's action. The London Standard says that President Roosevelt overrates his powers, and adds that it declines to believe that scholarly and cultivated Americans will sacrifice the history and meaning of the language by adopting the Carnegie jargon. Other papers deal humorously on the matter, but generally offence seems to have been taken at the fact that the movement arose without consulting the people of England. This is thought to be an assumption that henceforth the United States is to be regarded as the supreme authority which is to govern the English language, a concession which the people of England will be very slow to make. And yet, if the language is to be reformed in its orthography, who is to make the change? It is clear that some one must begin.

It is admitted by all who have paid any attention to the matter that the spelling of the English language diverges more than that of any other alphabetic tongue from the true purpose of an alphabet, which is to represent the sounds of the language. French comes next in the category, while German, Italian, Spanish and Portuguese come nearest to the ideal of a phonetic language, the words of these languages being spelled almost exactly as they are pronounced, due regard being given to the fact that each language has a force of its own for the letters of the alphabet.

The ideal phonetic alphabet would have as many letters as there are distinct sounds in any given language, and these letters would retain the same sounds wherever found: yet it would not exclude certain combinations of letters so closely united that they are separable with difficulty, from being represented by single characters.

From this point of view, English would require at least thirty-four

letters to make it strictly phonetic, but Sir Isaac Pitman about seventy years ago, till his death, advocated an alphabet of forty letters in which there would be six double or diphthongal sounds, and he furnished ingenious printed and script alphabets to fulfil this end, such that they would not very seriously change a printed or written page.

But though Sir Isaac Pitman's proposal had many earnest and active advocates both in Great Britain and America, and a sprightly paper advocating his views was published under the name of "Phonetio Nqz" (Phonetic News) the public generally showed no inclination to adopt his plan. It is to be noted that in this newspaper title the new character q represents ew or the long sound of u, one of the diphthongal characters used, the usual form of u being kept for the short sound of the same letter as used in out.

Many think that the official sanction of the President to the Reform movement will be the most effective and speediest method of inaugurating the new system of spelling throughout the country.

As to our own opinion on this matter, we may say without desiring to force it on any of our readers, that we conscientiously believe that by the adoption of Sir Isaac Pitman's plan, or even by the use of an alphabet of thirty-four letters, and the perfect phonetization of our spelling, the time spent in our schools in the mere elements of language would be shortened by fully two years, which would be a most desirable result. We would therefore be glad to see the language phonetized, but we are very doubtful of the full reform being effected by the gradual patching method. It remains to be seen whether the President's plan will bring about a good effect. But already we see a weakness which has not been pointed out in the reform now proposed. Thru does not represent the phonetized spelling of through, unless the sound of oo is to be always given to the letter u, which does not appear to be at all a desirable change.

In our estimation the most practical way to really improve the written English language would be to establish an international commission authorized by the respective governments of the two great nations which speak the English language to decide all questions on language together, so that the perpetuation of the language for future generations in both countries would be made sure, and the basis of the rules on which the decisions might rest should be to tend to the perfect phonetization of the language whether by degrees, or at once. By this means only could the two nations make such changes harmoniously.

Since the above was written President Roosevelt has shown signs of weakening in his decision to use the simplified spelling. In a letter made public on Sept. 3rd and addressed to Mr. Charles A. Stillings, the public printer at Washington, the President wrote that if the proposed changes meet popular approval they will be made permanent; if not, they will be dropped.

THE CHURCH AND THE VERNACULAR.

CONTINUED.

Now we have seen the history of the English Protestant Bible, we have seen that every translation that was ever published was condemned as either untrue or corrupt, and that by men who were the leaders of English Protestantism. We have seen that numberless revisions and re-revisions shared the same fate. We have seen that royal proclamations were issued granting permission to the people to read these Bibles and commanding ministers to teach them in season and out of season, although they were condemned as corrupt and untrue. We have seen that royal injunctions were enacted forbidding the reading of these Bibles under pain of imprisonment, not indeed because they were corrupt and untrue, but on account of the strife, ill-feeling, disturbance and quarrels which it engendered. The private interpretation of the Bible, which is the fundamental principle of Protestantism, was pushed to its logical extreme, for men freely discussed the Bible, and fought over it in ale-houses, taverns, and in all places of ill repute, and each found arguments in it to support his own theories, no matter how vile. The Bible had lost its supernatural life, and versions and revisions were strewn all over the land like corpses in a plague stricken city; in its new form, it lay dead at the feet of England, and sects crawled out of its bosom.

If the leaders of Protestantism became so appalled at the havoc which a corrupt Bible, as well as the principle of private interpretation, was creating, where can that man be found, outside of an insane asylum, who, having any pretensions to common decency or common sense, will blame the Catholic

Church for condemning such engines of immorality and infidelity?

To counteract the evil influences of the Protestant version, a Catholic translation was made from the Latin Vulgate by Dr. Gregory Martin, assisted by Dr. (Cardinal) Allen, Dr. Richard Bristow and Dr. William Reynolds. The New Testament was published at Rheims in 1582, A. D., and the Old Testament at Douay in 1610 A. D. On the title page we read: "The Holle Bible faithfully translated into English out of the avthenticall Latin; diligently conferred with the Hebrew, Greeke, and others editions in divers languages, with arguments of the bookes and chapters; annotations, tables, and other helpe for the better understanding of the text, for the discoverie of corruptions in some late translations, and for clearing controversies in religion, etc."

In the preface to the New Testament the translators say: "Moreover we presume not to mollify the speeches or phrases, but religiously keep them word for word and point for point, for the fear of missing or restraining the sense of the Holy Ghost to our fancy."

This Catholic version created a furor in England and many copies were seized and confiscated by the agents of Queen Elizabeth. A certain Thomas Cartwright, a Puritan, was appointed to refute it, but after some little time, Archbishop Whitgift of the Church of England, prohibited him to proceed any further, deeming it improper that the doctrines of the Church of England should be defended by a Puritan.

Then a certain Dr. Falke was appointed, and it is conceded by Protestants that if abuse can be considered refutation, Falke succeeded most admirably. McDore, a Protestant critic, writing on the Douay version says: "This version is, as it professes to be, translated from the Vulgate, and in some parts more exactly represents the very words of the inspired writers, as they were originally written, than the authorized version, or any other translation. This is owing to Saint Jerome having translated the text into Latin from primitive manuscripts, which were not accessible to later translators, who therefore had to rely on copies made in many instances by heretics, containing interpolations and omissions as well as intentional alterations, which by the mere process of constant copying, varied in hundreds of places from the original documents. Saint Jerome lived more than a thousand years before the reformation, and he was free from all those religious prejudices of a later age, which contribute to corrupt the word of God in such a manner that, with all due respect to our separated brethren, it can be truly said that the pure word of God has not for well nigh four hundred years been offered to the people either by the Church of England or by any other Protestant denomination. However, it is but right to say that the alterations introduced into the Bible by the English reformers have been largely corrected in the more recent revisions of the Protestant Bible, for scholarship and not religious prejudice was the motive and guiding light of the revisers. But a sufficient number of errors of a fundamental nature can still be found in the newest revisions of the Bible made under Protestant patronage to prevent Catholics from using such revisions and to disciplinary regulations of the Church prohibiting the use of the Protestant Bible, except for the purpose of study, is wholly justified. And no matter how closely it may resemble our own, the brand of rebellion is upon it. We recognize the likeness but we cannot follow it on account of the difference. The Catholic translators, though they were good Hebrew and Greek scholars, nevertheless they deemed it wise to follow the translation of Saint Jerome, for the reasons given by our Protestant critic, as quoted above. And although the Vulgate was only a translation, still it was a good translation, and better than the originals that were then at hand, and a good copy of God's message to man. The English into which it was translated was the quaint English of the Elizabethan age, and very often the translators, not finding suitable expressions in English into which they could translate certain Latin words, religiously incorporated these words into the English language, thereby enriching it, a fact which is said to have delighted the heart of Doctor Johnson.

In order to thoroughly understand the position of Catholics in regard to this or any other Catholic translation of the Bible, it is necessary to distinguish between the truth contained in the language and the grammatical construction and polish of the language. The Scriptures, as the word indicates, are written documents which have been handed down to us, like other written documents, through the medium of human preservation, which, like all things under the sun, is at best but imperfect, and it is not to be wondered at if the obliterating power of time and

other causes have left their marks upon them. Incidentally we must remark that this proves that God never intended that His Revelation should be made known by means of the Bible, for, if He did, He undoubtedly would have preserved the originals of the inspired writings; but no, He has allowed them to decay and to be lost, a fact which proves conclusively that He did not deem them necessary.

New it is not necessary to be versed either in the rules of grammar or of rhetoric in order to be able to communicate a truth to others; the truth of this assertion may easily be verified, for it occurs in our daily intercourse with children and uneducated people. How often have not solemn truths been found rudely carved on the top of some wild and rocky precipice by savage hands, but which were nevertheless as true as if they had been chiselled out by the trained hand of a Michael Angelo, simply because the force of truth is something distinct from elegance in diction or from artistic culture.

In this way Catholics were always secure regarding the truth contained in their Bible, for they well knew that God could not fail to safeguard the revelation which He had made to men for their direction and guidance.

The Bible is not the principal teacher of Catholics, it is only a secondary one; in fact it can well be compared to a text book in the hands of a student, which needs the explanation of a living teacher. For us that teacher is the Church. Hence, there is no necessity for us to be the least apprehensive about the defects of our quaint old Catholic version. After all the written word is only a secondary source of Divine Revelation, and as such it is made known to us by Tradition, which maintains the authenticity and integrity of the written word. And if Tradition is capable of doing this, surely it must be capable of safeguarding it independently of ink and paper; and in fact it does so in many ways under the form and authority of the Church. It must be remembered that since revealed truth, taken in its traditional form, is identical with the Christian doctrines and truths which are conserved and communicated to the world by the magisterium of the Church, that the Church herself is nothing but Divine Tradition divinely informed. This is what makes the Church so eminently scriptural and in the secret and cause of that beautiful harmony that exists between the living teaching of the Church and the written word of God. When St. Augustine said that he would not believe the gospels only on the authority of the Catholic Church, did he not imply that there could not possibly be any antagonism between the Church and the written word of God? Hence it is easy to understand why Catholics cannot find anything in their Bible contrary to the truths, doctrines, laws, liturgical practices and traditions of their holy mother the Church.

TO BE CONTINUED.

A POLISH SCHISMATICAL CHURCH SEEKING AFFILIATION.

A couple of months ago there was a dispatch published in the papers from Cooperstown, N. Y., announcing that the pastor and congregation of a Catholic Church in Plymouth, Pennsylvania, had applied to the General Conference of the Methodist Episcopal Church, then in session in Cooperstown, to admit them to membership in that Church. The pretended priest who was represented as being thus desirous of becoming a Methodist and bringing his congregation with him was stated to be the Rev. Joseph Davidowski, who on further investigation was ascertained to be the self appointed pastor of a so-called Polish National Church at Plymouth. These Poles had started this pretended Church, because they could not rule the Catholic Church of that city, and of course they could no longer claim to be Catholics.

Davidowski is a man of glib tongue who had some influence with these Poles, and got them to make him their pastor, though he was not and never was a Catholic priest, nor is his name to be found at all in the Catholic directory, which has in it the names and addresses of all the Catholic priests of the United States and Canada. The Church which these people, numbering forty families, attend is known not to be a recognized Church of the diocese of Scranton, to which Plymouth belongs, so that the pretended pastor thereof is not a Catholic priest, nor are his followers Catholics. The truth of the matter is that this church is heavily burdened with debt, and Davidowski has sought to have it accepted by one of the sects in order to have its debt paid. He at first made advances to the Russian church, but the Russian church authorities refused to accept him into their body. The Baptists, on being applied

to, also refused. This I believe is the only church of the United States which are not away from following Davidowski. This false bishop's trouble is named. We have his Holiness for admiringly done in satisfaction desiring a conviction true Catholic.

It has been the Province of the English which has been French. The certain English lation of Catholic leaving. To themselves, few ex treatment the Pr and could never great the C having countr causes result, standi thousand the Eri Gallic Quebec that t list a French. For was g organ to ass were the F chasit peopl made Ontari No ters the h Witn foush bec, editi this In lette cau said nals jour Cat pari aut one this cal sort Jan a "e aut Cor cla An sho tes Qu cal sup "e; p th the gre Py on ca ba pa Qu wa ha Co P of M W ec

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