ge Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." (Christian is my Name, but Catholic my Surname.) St. Pacian. 4th Century.

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, DECEMBER 28, 1901

No. 1210

The Catholic Record. London, Saturday. Dec. 28, 1901.

MODERN SALONS.

man is slow to speak.

He finds out what reading of history bespeaking the enpared by committees of eminent English he can do, studies his limitations, and thusiastic partizan. It s hard, for exdoes not aim higher than his capacity ample, for anyone to see how Calvinpermits. But the fool is arrogant and ism "created Scotland." Most of our permiss.

is of everlasting utterance. We meet separated brethren are well aware that him in magazines cheering for Haeckel. this "creation" is not a thing to be We see him revamping some old charge proud of. Knox and the mercenary of Huxley's, and preening himself on nobles who aided and abetted him have his virility of intellect. He laughs at been given their proper niche in the miracles because he, poor fool, who is temple of history by reputable Protsurrounded by mysteries, cannot account estant authorities, and it is generally for them. The wonders of St. Anne de admitted that the Reformation was ef-Beaupre and Lourdes give him little feeted in Scotland much the same as in concern because he puts them down to other places: by spoliation and sanguinthe overwrought imagination. But if ary measures, they are facts—what then? Every It is, of course, quite true that many the Revised Version. effect must have a cause. And if the Scots gave full allegiance to the unlovecures at the above-named places are facts, and as such are vouched for by reputable authorities, it behooves a sensible man to either explain them or to

are lond of balancing their inexperience and ignorance against the wisdom and ignorance against the wisdom and motherly solicitude of the Church for the souls of her children. But we need not be reminded that worldly-minded Catholics have ever looked adversely upon statutes running counter to their own inclinations. They are responsible for much both by their loose talk and bad example. Their faith is cold, and their vision of the supernatural hampered by passion and preindice. And when we was and the Samarian women with the Saviour talked at the well! should seem to timply that spirit is the only God." This version would be even stronger, in the sense understood in Christian Science, for it would seem to imply that spirit is the only God." The Know-Noth in gricts by which it was songlet to expended more judiciously might well better spent in reclaiming the unclinations. They are responsible for much both by their loose talk and bad example. Their faith is cold, and their vision of the supernatural hampered by massion and prejudice. And when we was a provided the Revised Version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." Comment.—The article "ho" does of course refer to Theos, but that "ho" is not the reason why the translators used the indentific article—a-in the supernatural hampered by when they remember that John Wesley said: "What wonder is it that we have the sum of the God." This version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." Comment.—The article "ho" does not provide the family the well thou much throughout the English-speaking world. The Know-Noth ingrish when the Saviour talked at the well! Scientific the well! Scientific the well is the most fill the God. This version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." A country and the Samarian women wit passion and prejudice. And when we consider that some of these people are descendants of many who suffered persecution and death rather than prove recreant to their God we come tounderstand what a blighting influence the spirit of the world has upon a disloyal and un-Catholic kind of heart. True, they prate about such and such mixed marriages as having proved anything but abominable and detestable. They will persist in their opinion, however, the

Church may decide to the contrary. Then we have all heard that a woman of superior character can do much towards obliterating the prejudices and contributing to the conversion of the heretical party. This is a delightful bit of information, but it is a good thing not to know so much than to know so much that aint so. A woman of superior character may do a great deal, but that kind of a woman will not usually contract an alliance banned by the Church. She values her faith too highly to expose it to shipwreck and her Catholic spirit prompts unquestioning obedience to ecclesiastical superiors. And because she is superior she will always prefer a marriage "which the Church approves, which the Sacrifice (the Mass) confirms and which blessing seals.' Men who have studied the question of mixed marriages are unanimous in declaring that they are the fruitful mother of misery and unhappiness and the perversion of children. Anent this latter we may quote an extract from a statistical study of conditions prevailing among American young men between the ages of sixteen and thirty- missions in Catholic countries are the five: "In families where but one of the parents is a church member only 50 per cent. of the young men are members of churches. Where the father and mother are both Catholics, only 8 per cent, of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant, 66 per cent. of the young men do not

belong to a church."

nts of

its.

REVIVAL OF CALVINISM.

We happened lately upon an article entitled the "Revival of Calvinism." It is, in the main, thoughtful but more hopeful, we ween, than circumstances It has been often said that the wise warrant. Here and there is a stridman is slow to speak. His knowledge ency of time that jars on one and a

cures at the above-named places are ly creed of Calvin. However, to quote fought for it, and went home, many of Writing in the annals of Our Lady of them, with the sincere conviction that Writing in the annals of Our Lady of Lourdes Dr. Brunnelle says that he has they and they only had the Gospel. It lourdes Dr. Brunnelle says that he has they and they only had the Gospel. It lourdes Dr. Brunnelle says that he has they are the same than they are the same than the same that the same than the same than the same than the same than the sa verified miracles scientifically and challenges any physician to give him a names was due in no small measure to make any sense of the jumble, some words or words must be supplied or understood. tural explanation of those cures. the high scholarly attainments of many tural explanation of the control of their preachers. Whether this shall course, to be supplied, according to pened to visit while on earth and to be scientifically how a leg can instantly increase its length two inches; how an osseous tumor of three years' standing can be instantly healed and covered with a new skin, or how acute pulmon-with a new skin a new ski scientifically how a leg can instantly continue it is impossible to foresee.

thinking that the climate must have a somewhat deleterious effect upon the system, for we do not imagine that normal-minded men and women would seek to make calumny and vilification their crusade for religion pure and undefiled. We do not believe they would, unless in a fit of temporary insanity, immerse themselves in the filth of a cess-pool and eagerly endeavor to add to its foulness by their own personal contribution. So we put it down to the climate. Quinine and bromide of potassium are good for distempered brains, and we have no doubt that a liberal dose of them will have a soothing effect on the missionaries who cavort around the eternal city distributing high art literature. Then they can read prayerfully the advice of Wesley, that the work of God does not, cannot, need the work of the devil to forward it. And possibly, after considering that their influence lasts as long as the \$40,000, they may come home and admit that the Protestant gentleman referred to by the Ave Maria was not far wrong when he said: " Of all the shams under the sun the Protestant

graces need to be learned by every Christian—patience and submis-sion under defeat, and modesty in vic-

greatest.'

tory. We should belong to God and our neighbor without reserve; and our charity for both should dispose us at all times to do and suffer that which is most difficult, for their sake.—St. Vincent de

Version of the Bible, which was prepared by committees of eminent English and American scholars, beginning in 1870, and completing their labors fourteen years later, in 1884. It certainly follows the Greek original more closely than 'God is a Spirit.''

Comment.—We have examined the Revised Version you speak of, and find that those eminent English and American scholars retained in the text the old form "God is a Spirit," and gave the form of the Bible, which was prepared by committees pirit does not exclude finite spirit does not exclude finite spirit does not exclude finite by in the spirit does not exclude finite overcame Holofernes, the enemy of the Lord's people, and struck off his head. It was then that the Jews cried out, 'Blessed art thou among women.' Yet Judith was so termed because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because of the indefinite out, 'Blessed art thou among women.' You are doubtless are that a or an is a contracted form world from spiritual bondage and from sin. Mary herself uttered the propagation applies to the use of the indefinite out, 'Blessed art thou among women.' You are doubtless are the people, from mere temporal bondage, while Mary was because of the term Infinite Creator.'' You are doubtless are that a or an is a contracted form world from spiritual bondage and from world from spiritual bondage and from spiritual bondage and from world from spiritual bondage and from world from spiritual bondage. It is the catholic Church is pression and the tota

can scholars retained in the text the old form "God is a Spirit," and gave "God is Spirit" in the margin, thus showing their preference for the old form as the more correct English ex-

pression of the original Greek.

McCrackan. — "Even the verbal translation 'Spirit the God,' though CARDINAL GIBBONS' SERMON ON not good English, nevertheless bears out the sense of the translation used by

Comment.—As we have seen, the text of the Revised Version gives the old The verbal translation, spirit the God," does not bear out the sense of the Revised Version translation, nor any other translation, for there is no sense whatever in it; it is utterly meaningless, a mere jumble of words. To

'Christian Science meaning into this translation (God is spirit), this translation was made, without any reference full of grace, the Lord is with thee. lation was made, without any reference to Christian Science, by scholars had probably never heard of Christian Science. They began their labors in 1870, five years before 'Science and Health' was published." -We repeat that those

Comment.—We repeat that those scholars of 1870 put into the text of suppose they had omitted the article, do you claim that they were wiser or more learned than all the Greek Biblical scholars of centuries before them?

McCrackan.—"It would seem more

probable that the early translators of the Bible, both Catholic and Protestant, were influenced by their preconceived ideas of the nature of naking their translation of God is a

Comment.—It would seem that they vere influenced by their better knowl-

edge of Greek.

McCrackan.—"There is a very good reason for not using the expression of God is an infinite spirit, because the use of the definite (indefinite?) article admits that there may be other infinite Comment.—Not at all. It means no

nore nor less than what it says, name y, that God is a spirit and that He infinite. It affirms infinitude only of Him, and by that attribute separates Him infinitely from all other spirits and McCrackan.—"If spirit is really in-

finite it excludes any other spirit or spirits. There can be no infinite spirits, for the only spirit there is is eternal for the only spirit there is is eternal and indivisible."

Comment. — An infinite spirit excludes any other infinite spirit. So far we agree with you. But when you say it excludes any other spirits, that is,

reason.—New York Freeman's Journal.

The true lover and named Nazareth.' ord or words must be supplied or nderstood.

McCrackan. — "The verb is is, of place on earth at which our Lord hapwith a new skin, or how acute pulmonary tuberculosis and natal blindness can be cured by a simple bath, then we will come exultant over the revival of Calvinism. With respect to this matter the Catholic Telegraph gives a few as they do.

The Greeks do not make use of the article "a" or any equivalent of it, as it is implied in the noun. And the Latins borrow greatness from the sun. To us implied in the noun. And the Latins borrow greatness from the sun. To us implied in the noun. And the Latins borrow greatness from the sun. To us the land of Galilee is hallowed ground, and we approach with reverence the town of Bethlehem, where Christ was a contribution on the above subject in compliance with the English idlom, if compliance with the English idlom, if convioled is convolved in compliance with the English idlom, in compliance with the English in translating.

The Fatth Flourishes Best Hand Atmosphere of Freedom.

The Catholic Times and Public Opinion, has a contribution on the above subject in which the troubles and difficulties of Catholics in the British empire are com-MIXED MARRIAGES.

We have more than once in our columns called attention to the evil of mixed marriages. The declarations on this subject are decisive. The Church sample and discussion is followed in innumerable and marriages. The declarations on this subject are decisive. The Church abominates and detects and annumerable present so many deformities and spiritual dangers. Therein is the verdict of the adeptrably out-of-date legislation. They cannot see wherein mixed and are fond of balancing their inexperience and ignorance against the wisdom and motherly solicitated of the Church for the mother for the mother

> most to starve."
>
> But there is no accounting for tastes. The foreign field must have some strong attraction for the males and females who hie away from their own country. We do not question their sincerity or disinterestedness, albeit their methods might induce us to have a reasonable doubt of them. Still one cannot help thinking that the climate must have a most of the government and of officials passed that what the undisguised hostility on the past of the government and of officials passed that what have most of the Blessed Virgin Mary, who becaute the must we say of the Blessed Virgin Mary, who becaute the must we say of the Blessed Virgin Mary, who becaute the must we say of the Blessed Virgin Mary, who becaute the must we say of the B McCrackan. — "Instead of any attempt having been made to get a 'Christian Science meaning' into this art thou amongst women 'Blessed the fruit of thy womb Jesus. We, like busy bees, gather spiritual honey from the bed of roses contained in this gospel. Herein lies the answer. The Lord sent His angel from heaven to the Virgin Mary and He so addressed

her: 'Hail full of grace, the Lord is with thee. Blessed art thou among women. Blessed be the fruit of thy womb Jesus.' Every word is material our consideration. or our consideration. "Whether we consider the messenger or the divine message it is equally important. God sent to Mary not a king or an ambassador, not a prince or one of the world's great personages. He did not even send an ordinary angel from among the great hosts that surfrom among the great nosts that survound His throne, but an archangel, one of the first and foremost of the heavenly regions. How did the angel salute the Blessed Virgin? Did he praise her beauty and her charms. No! Although she was the first lily of Israel and possessed of a rean heapty he did not alessed of a rare beauty he did not allude thereto because he knew how fleeting were earth's charms, all of the vanity of mere physical beauty. Did he speak of her lineage, although he knew her to be the descendant of one

tue beamed upon her.

"Gcd gives grace to every one acit excludes any other spirits, that is, cording to his merits, and the Lord is her cit excludes apprits, we must condrate within a person when He bestows upon hops'

for one. And if you can say "one" Infinite Creator what objection can you have to the same word in its shortened form? Your objection to the inoffensive indefinite article has no foundation in reason.—New York Freeman's Journal. Christ. We are asked by non-Catholics why we honor the Blessed Virgin and praise her in conjunction with God. CARDINAL GIBBONS' SERMUN ON THE IMMACULATE CONCEPTION.

Baltimore Mirror.

Cardinal Gibbons preached at St. Vincent's Church, Baltimore, on last Sunday morning.

The sermon preached by His Eminence was on the feast of the Immaculate Conception.

The conception.

The sermon preached by His Eminence was on the feast of the Immaculate Conception. of the praises of his son or when a son is honored? Does he not glow with you ever see a father who was jealous joy when a son is honored? Can we imagine the sun jealous of the clouds which surrounds his glowing orb and work of missions among non-Ca which gather brilliancy from his radi-Can we conceive the sun being jealous of the beautiful rose whose lus cious bloom is but a gift from his hands, and which has blossomed into beauty through his warmth?"

BRITISH CATHOLICS.

tration of this custom we will take some sure to want nothing and the latter almost to starve."

The most to starve."

The undiscussed with Him are entitled to our lasting veneration and which does not comply with the English the Plant of this custom we will take some conversed with Him are entitled to our lasting veneration and they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty.

The undiscussed have to day.

"If all of the others who knew the saviour and conversed with Him are entitled to our lasting veneration and they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty.

The undiscussed have the pages of romance. On every hand they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty.

States and Australia, where the utmost States and Austraha, where the utmost freedom prevails, and where present prosperity points to a yet greater future, the advance of the Church has been most decisive. Thus we see how groundless is the cry raised by bigots that the Faith of Rome does not flourish in an atmosphere of freedom. The contrary is the fact; it flourishes best where freedom is most extensive. It must, however, be acknowledged that England herself stands far and away the worst position of all the Englishthe worst position of all the English-speaking countries in respect to the relative proportions of the Catholics and the general population. Whilst Scotland can claim about one-tenth of her inhabitants as Catholies, Ireland about three-fourths, the United States about one-sixth, Canada nearly half, and Australia about one-fifth, the Catholies form scarcely more than one-twentieth of the people of England. In our opinion this may in no small degree be attributed to the power of what may be called the Protestant tradition The Protestants took possession of Catholic churches and Catholic instituof the kings of Israel? No. He rather praised her for her merits of character, for her graces of mind and heart, for her virtues, for her beautiful character which was like the dimend which renects a hundred rays when exposed to the rays of the sun. Like the glistening diamond exposed to the noonday light, a beautiful benediction was the character of Mary when the sup of the character of Mary when the character of Ma

In the great American Republic, in Australia, in Canada, in South Africa, her clergy are enthroned in the Bishops' Sees or are occupied in the par-

CHRISTIAN SCIENCE.

(Continued.)

McCrackan.—"In further elucidation of the translation of 'pneuma ho Theos,' by 'God is Spirit,' allow me to say that this translation is not my own, but is the translation found in the Revised by the manufacture of the Bible, which was presented by the possibility of creation. But you admit that the infinite spirit does not exclude finite spirit does not exclude finite spirit of that person especial graces for especial ricks. And the Lord was virtues and merits. And the Lord was not His very flesh and blood united with her. Other women, according to sacred spirit Creator. Your own position, therefore, requires you to admit that the infinite spirit dees not exclude finite spirit overgrame Holofernes, the enemy of the that person especial graces for especial grace of sects, and nowhere save in the Catholie Church is presented the grand spectacle of some two hundred and fifty millions of people united in the worship

MISSIONS TO NON-CATHOLICS.

The last number of The Missionary, the organ of the Catholic Missionary Union, gives a deeply interesting ac-count of the late meeting of a Convention of Missionaries to non-Catholics, in Winchester, Tennessee. The convention was composed of twenty-five members, including Bishops, members or religious orders, secular clergy and laymen. The meeting was not only members of the convention were inthe convention in this number of the

The view we get from the proceedwork of missions among non-Catholies, both that which has already been ac-complished and that which is contemplated in the future, is very encouraging and even stimulating. The work is evidently no longer an experiment. It active co-operation of too many of the Bishops and priests of the Church to be allowed to fail. Its growth has been rather slow to the present time, but steady and permanent, and the meeting of this conference has given it an im-pulse which at a single bound promises

which is exceedingly interesting reading. It is hoped that this conference will be repeated annually, and on a much larger scale and with more general interest. The universal feeling of the delegates was that the mission to non-Catholics is a work of God, and is bound to succeed. They confidently look forward to nothing less than the lie Church.—Sacred Heart Review.

A Mistake.

The hymn "Lead Kindly Light," so much spoken of in connection with the late President, is very improperly credited to Cardinal Newman. When that hymn was written there was no Cardinal Newman. It was written by Rev. John Henry Newman, minister of the Church of England, when he was slow-Church of England, when he was slow-ly groping his way toward the truth. It is, as the Presbyterian Journal says, "rather an expression of doubt and groping in the dark." Newman was always a most conscienti-ous man, and always loyal to the light he had, and in comtowards the Catholic Church material considerations have lent strength to religious prejudice. Whilst regretting the depletion of Ireland's population, painful though it is it can at least 100 time of the Catholic Church material pliane with his prayer cried out from the gloom and darkness and confusion of Protestantism; the Kindly Light led him on until he came into the Catholic Church material pliane with his prayer cried out from the gloom and darkness and confusion of Protestantism; the Kindly Light led as he expressed it. wards Newman said: wards Newman said: "Never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress, or

any kind of religious trouble."

After he became a Catholic his
hymns were in a different key and timber, and hence we repeat it is improper to credit Cardinal Newman with