

CLEMENCEAU'S CATHOLIC PAPER

REMARKABLE STORY WHICH HAS JUST BEEN TOLD IN A FRENCH LAW COURT. It is in the pitiful nature of things, says Rome, that the world has heard so little of the splendid abnegation and loyalty of the French clergy in the crisis which has robbed them of their houses and their stipend and their visible means of support, and it is in evidence that a few more or less black sheep among them should make more noise than the fifty thousand silent ones. One knows the figure made by the Deputy Abbe Lemire, rounded out and perfected by his recent speech in which he proclaimed that the Holy Father was an honest but misguided man. And now we have the case of the Abbe Tesson, which, according to the points of view from which you look at it, is instructive, vile, pathetic, amusing and painful.

This unfortunate abbe, haled this week before the Second Correctional Chamber of the Tribunal of the Seine for non-payment of his just debts, had an interesting explanation to offer to his judges. I am quite possible that in points of detail the hapless abbe may not be absolutely accurate, but the main lines of his story are patently true, and they are best given in his own words. He had dealings with Briand and Clemenceau which he promised to keep secret, but when the two of them threw the poor man to the wolves, and when, as he puts it quite enough, his "honourability" was impugned, he felt released from the compact, and this is what he said:

One day I went to the Ministry of Culture and there met an ex secretary of the Hon. Briand, who spoke to me about the religious situation in France and the new law of separation. "Something in the way of propaganda should be done," said the secretary. "Why not start a newspaper?" I told him I was quite willing, but had not the money. "If that is the only difficulty," he rejoined, "it will be surmounted. Do you know Clemenceau?" I said that I had never seen him. "Go and see him," he advised; and he went on to give some explanations as to the kind of newspaper that was wanted—it was to be orthodox, not aggressive, edited by respectable priests. I then made application for an audience with Clemenceau and received an answer by telegram that I would be received at the Ministry.

FIFTY THOUSAND COPIES WEEKLY. "I went, and Clemenceau at once entered with me into the subject of the newspaper. Then he asked me suddenly how much money would be necessary to start it, and I replied 100,000 francs. He exclaimed, "Too much of 100,000 francs is a great deal of money, and the Chamber thinks that I am spending excessively on secret service. But I will give you ten thousand a month." Clemenceau then instructed me to call on Buban Varilla, director proprietor of the "Matin," for ideas on the foundation of the new paper. I went to Varilla's chateau and eight days after returned to the ministry and showed Clemenceau the list of names I had thought out for the journal. Clemenceau selected "La France Catholique," and this is how that paper came into being. As I was about to leave, Clemenceau handed me an envelope containing ten thousand francs. I set to work at once; the journal made its appearance, and we printed fifty thousand copies weekly, which were sent to all the curés of France.

But Rome and the French Bishops failed to adopt the ideas of La France Catholique in favor of the associations' quarterly. Clemenceau recognized that it was no use for him to go on paying 10,000 francs a month to his now useless tool. The paper brought in no other revenue, the creditors grew impatient first and then indignant, and at last brought the abbe before the courts, and now the ex editor announces that he intends to appeal against the sentence which condemned him and that he will cite as witnesses Clemenceau, Briand, Briand's secretary, the owner of the Chateau and of the "Matin," etc.

THE CHURCH'S ATTITUDE TOWARD BIBLE READING.

ON NO OTHER POINT ARE PROTESTANTS MORE ASTONISHED. The attitude of the Catholic Church toward bible reading was the subject of a most instructive series of discourses delivered in St. Ignace's Church, Baltimore, by Father Corbett, S. J., during Advent. "The Church," said the lecturer, "has nothing to fear from the deopist study and investigation of any science, physical, historical or philosophical. She is not afraid of the truth. What she has to regret is the ignorance and the prejudice against her and her doctrines that are so widespread among those not of the faith. On no subject perhaps are the ideas of Protestants more astray than on the Church's attitude toward the reading of the Bible. This very week I have received a letter containing the following question: "Did not the Protestant religion give us the first Bible written in the language of the people?" and the answer is: "No. Whoever makes such a statement is ignorant of the facts of history. In the days of the Apostles the Old Testament had been translated into Greek and the New Testament was written in Greek, the language of the people. In the middle of the second century the Bible was translated into Latin and Syriac; that it might be understood by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in common use and later the saint prepared the great Vulgate version of the Scripture in Latin, which Latin was the universal language of the Western world. It was translated into Gothic about 350, into Armenian in 411. When the modern languages began to take shape, the first works were translations or paraphrases of the Bible. St. Bede was engaged on his death bed in translating the Gospel of St. John into Anglo-Saxon. There were two versions of the Gospels current in the tenth century

in England, six hundred years before Protestantism. After the Norman conquest the language of the higher classes was French and they had the Bible in that tongue. There is still preserved a complete French Bible written in the thirteenth century.

"Sir Thomas More tells us that 'the whole Bible was long before Wikli's days by virtuous and well learned men translated into the English tongue, and by good and Godly people with devotion and soberness well and reverently read.' What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Danish and Flemish. Immediately after the invention of printing, Bibles were printed in these languages before Luther was born or Henry VIII. broke away from the Church. The Italian Bible was printed in 1471, the French Bible in 1477 and eighteen editions of the Bible in German appeared before Luther's day. As long as the Bible was not abused and set up as a standard of revolt against the Church, the reading was not restricted or prohibited. When, however, the Reformers began to circulate corrupt translations the Church would have failed in her sacred duty as guardian of the faith had she not warned her children and condemned such corruptions of God's Word.

The special characteristics of the mistranslations on the part of Tyndale in England and Luther in Germany were pointed out. Protestants were quoted as showing that they looked on one another as "corruptors of the Word of God." The legislation of the Church on Bible reading was then reviewed, and it was shown that for the last hundred and fifty years there has been no restriction on the reading in the vernacular of versions approved by the Holy See or the Bishops. In answer to the question, "Ought Catholics to read the Bible?" the exhortation of Popes were quoted and the recommendation of the Plenary Council of Baltimore. His Eminence Cardinal Gibbons has often urged the faithful to read the Bible. Pope Leo XIII, granted an indulgence to all who would read the Gospels for fifteen minutes and a plenary indulgence once a month to all who make such reading a daily practice. Some fifty years ago a society was established in Italy for the spread of the Holy Gospels, and in three years they distributed 300,000 copies of the Gospels. This society has been highly commended by our Holy Father Pope Pius X.

Father Corbett recommended especially the reading of the Gospel in the New Testament and of the Psalms in the Old. He also recommended the following books for those who might wish to read on the subjects that had been treated: "The Bible and Its Interpreter," by Rev. P. H. Casey, S. J., McVey, Philadelphia on the question of the infallibility of the Church; "The Holy Bible: Its Use and Abuse," by Mgr. John Vaghan (Benziger Brothers); "The Sacred Scriptures or The Written Word of God," by Rev. William Hamphrey, S. J., on the subject of the Inspiration of Scripture. "Rome and the Bible," and "The Bible and the Reformation," two pamphlets published by the English Catholic Truth Society. Also Maitland's "The Dark Ages," on the use of the Bible during the Middle Ages.

CLAIMS OF THE CHURCH IN A NUTSHELL.

The following contribution to "Comments" from Lawyer Copeland, a well known and much esteemed resident of Chicago. It will be found, we think eminently useful to any earnest, intelligent, truth seeker.

Libertyville, Ill., Nov., 1907. Mr. Editor—In reply to your request that I should write for your modest publication, "Brief Catholic Comments," a few lines of my personal experience as a convert to the Church, I venture to send you the following extracts from a letter of mine written some years ago to a non Catholic friend who wished to have the claims of the Church "in a nutshell" and who was frightened by the idea that the Church is a "machine."

"My ignorance and prejudice were as dense as a year possibly can be, until at twenty-four, after my business success was assured, I determined to dispel both and settle the religious question for myself. "I had never been baptized, and was teaching Sunday school in North Market Hall, Chicago, where Moody had just become superintendent. I was often urged by my friends to 'profess' and become a member of the Protestant Church. I gave my nights and days to the work for two years. I read the Old and the New Testament and tried to prove Christ a myth—prayed earnestly—studied history, etc. My conclusion was that Christ was God, and that I would follow Him. No more independent man, I believe, ever lived than I was then. "What did Christ say to me? He said: 'Hear the Church.' I thought it must certainly be the Church which

Christ established—which was founded upon the rock—which He would lead always into all truth, which began to be during His life, because He established it. It must exist now, I reasoned, as He said it should stand to the end of the world. Now for me the question was, which of all the churches was it? Then I began to read the history of the churches which claimed to be Christian.

"Most of them, I found, were of quite recent origin and of man's foundation, and no one of them was as old as the time Christ lived on this earth, and none of them taught what and as He commanded. These doubts in Him returned. He had not fulfilled His promise. He was not God. I was troubled. I told my troubles to an able, learned lawyer—a good, honest charitable man, who was not then a member of any Church. He asked me if I had considered the claims of the Catholic Church. I had not. Why should I bother myself about that old abomination of abominations? It surely could not be the work of the humble, lowly Jesus. I had been taught till then that it was the work of the devil, and that the Jesuits, whom he advised me to see, were the worst of his imps. But I was not afraid of them and went several times to see them. They explained to me the claims of the Catholic Church; its dogmas, its sacraments, its institutions, its foundation, its Catholicity, its work in the world and its influence on the human race. Then the truth dawned on me. He was God and I had found His Church. I heard it and was happy; all doubt was removed and I have continued to be happy until this day, within its fold and under its guidance.

"If the machinery seems (to you) to be the 'ranked kind' of a contradiction of the teachings of Jesus Christ, it is certainly on account of your ignorance concerning it and your prejudices. The reason why a Christian should be a member of the 'Catholic Machine' is that He told him to be a member of it. 'Hear the Church.' 'Be of one and one baptism.' It is not that 'in a nutshell'." Do not forget that He is God. It is His 'machine' we are talking about, and He it is who is running it."—Brief Catholic Comment.

FATHER MATHEW.

PROTESTANTS ON RECORD AS TO THE REMARKABLE CHARACTER OF THIS PRIEST.

Thackeray, the English novelist, who met Father Mathew in Cork, bears witness in his "Irish Sketch Book," to the beneficence of his work and the rare charm of his manner. Even the cynical Carlyle, who happened to come upon him as he was administering the pledge, could not listen to him unmoved. "I almost cried to listen to him," he said, "and could not but lift my broad brim at the end, when he cried for God's blessing on the poor those poor wretches had taken."

Mrs. Carlyle was still more deeply moved when she beheld a similar scene as she writes to her husband: "You know I have always had the greatest reverence for that priest; and when I heard that he was in London and attainable to me, I felt that I must see him, shake him by the hand and tell him that I loved him considerably. He made me sit down on the only chair for a moment, then took me by the hand as if I had been a little girl, and led me to the front of the platform to see him administer the pledge. Two hundred took it, and all the tragedies and theatrical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces both of men and women that will haunt me while I live; faces exhibiting such concentrated wretchedness making you would have said, its last struggle with the powers of darkness. And in the face of Father Mathew, when one looked from them to him, the mercy of Heaven seemed to be the bare. I could not speak for the excitement of the way home. When I went to bed I could not sleep. The pale faces I had seen haunted me, and Father Mathew's smile."

Rev. William Channing, the distinguished Unitarian minister of Boston, speaking of Father Mathew, said: "His records no revolution like this to me, I felt that I must see him, shake him by the hand and tell him that I loved him considerably. He made me sit down on the only chair for a moment, then took me by the hand as if I had been a little girl, and led me to the front of the platform to see him administer the pledge. Two hundred took it, and all the tragedies and theatrical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces both of men and women that will haunt me while I live; faces exhibiting such concentrated wretchedness making you would have said, its last struggle with the powers of darkness. And in the face of Father Mathew, when one looked from them to him, the mercy of Heaven seemed to be the bare. I could not speak for the excitement of the way home. When I went to bed I could not sleep. The pale faces I had seen haunted me, and Father Mathew's smile."

Advertisement for Epps' Cocoa, featuring a picture of a cocoa tin and text describing its benefits as a delicious and sustaining food.

that is, thoroughly well built and well proportioned. Without being corpulent, his figure is well-rounded and in excellent condition. His features are regular and full of expression. His movement and address are simple and unaffected. Altogether he has something about him that wins for him the good will of those he addresses."

Teach self denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and helping others. By being ourselves strong and virtuous we can be of help to others who are sinful or sorrowful. What comfort can one impart who is himself conscious of sins unrepented of, and wrong doing unatoned for?

DIOCESE OF LONDON.

ORDINATION AT ST. PETER'S CATHEDRAL, LONDON, ONT. On Saturday, Dec. 21st, at St. Peter's Cathedral, London, Ont., His Lordship, Right Rev. E. P. Murray, D.D., ordained three young men to the holy priesthood: Rev. Hubert Robert, of Chatham; Rev. Thomas Ford of Kingsbridge, Ont.; and Rev. James Hogan of Lucknow, Ont. The newly ordained are for the Diocese of London. They made their classical and philosophical course at Assumption College, St. Catharines, Ont., and their theological course at the Grand Seminary, Montreal. Each offered up his first Holy Mass Sunday, Dec. 22nd, in his respective parish. Fathers Ford and Hogan in the same church, St. Patrick's, Kingsbridge, whose pastor is Rev. M. McCormick. Father Ford was assisted at his Mass by Father McCormick and Father John Hogan, Father Jas. Hogan was assisted by Father John Hogan, his brother priest, and Father McCormick. After the Mass Father McCormick, P. F., delivered an address of welcome to the young priests to the parents words of appreciation of their love of the Holy Church and their noble vocation; to the people he offered congratulations, their parish having the largest number ordained for the Diocese of London, thus encouraging others to the holy vocation.

ARCHDIOCESE OF TORONTO.

The impressive ordination ceremonies of the Catholic Church were celebrated at St. Basil's Church, Toronto, on Dec. 27, 1907 when Rev. Gregory Kernahan, Toronto, and Rev. Thomas Remond Penzance, Toronto, were raised to the priesthood. His Grace, Most Rev. Denis O'Connor, D. D., administered the solemn sacrament of Holy Orders to these young men by which they were made priests of God. His Grace was assisted by Rev. J. R. Teefe, C.S.B., and Rev. N. Roche, C.S.B. In the sanctuary there were present Rev. Fathers Barretto, Midland; J. T. Kidd, Penzance; K. J. Kelly, Dixie; McCaffrey, St. Mary's, Toronto; Mor-

Advertisement for St. George's Baking Powder, featuring a picture of a man and text describing the product's quality and availability.

Advertisement for Vestments, Canelabra, and Candles, featuring a picture of a chalice and text describing the items available for purchase.

Advertisement for Hair Goods by Mail, featuring a picture of a woman and text describing hair switches, puffs, and other hair accessories.

Advertisement for Standard Catholic Literature, featuring a list of books by Father Sheehan and Father John Talbot Smith, including titles like 'Triumph of Failure' and 'A Woman of Culture'.

Advertisement for The Sovereign Bank of Canada, featuring text about the bank's capital, branches, and services, including a list of directors.

Advertisement for Home Bank of Canada, featuring text about the bank's full compound interest, savings accounts, and branches.

Advertisement for Men Wanted at Once, featuring text about a need for men in various roles, including drivers and mechanics.

Advertisement for Works of the Very Rev. Alex. MacDonald, D. D., V. G., featuring a list of books and their prices.

Advertisement for Catholic Home Annual for 1908, featuring text about the annual's content and subscription information.

Advertisement for Little Folks' Annual for 1908, featuring text about the annual's content and subscription information.

Advertisement for The Catholic Record, London, Canada, featuring text about the publication and its contact information.

Advertisement for New Books, featuring a list of books by Father Hugh Benson, including 'The Mirror of Shaloth' and 'The Sentimentalists'.

VOLUME X The Catholic LONDON, SATURDAY

Writing in the News, Mr. G. K. "All reasonable men; but some reason believe in ritualism mean, I imagine, a s plex, elaborate and whenever they talk seem to mean the Church. Why should the ritual of the army, the ritual of the law of Parliament are much the ritual of a dinner and great jewels in them there is only them on. When you party they put in ferent chalices, of alid shapes, to symbolize of wines."

Commenting on Rev. Arthur Lloyd, has taken to the per Peter's Pence as an able sign of the The Lamp, an Arg says that "already, of God, results of sequence have groos own initiative. Who will follow his ex Christmas gift of Pe Pope in honor of his It should contain message to the Ho him know that the g Churchman whose h porate reunion with

THE WITNE The Montreal W readers that the l against Modernism Mayor a Jew, Enos Now Nathan is n and is half English is a rabid anti-cler Grand Master of t Furthermore, ont but 17,000, out of the Vatican, app Hence their victory to anything but a spirit that is oppose editor may attrib utterances because the other, but peopl ors have some re ordinary rules of members of the new is the editor of notoriously blasphem paper," says a cor Saturday Review, "disgrace to journal The editor, it seem pains to conceal his in Rome. Percha who writes dispar topics did not pen astonished us. One without; trampling social amenity. At the Holy Father wit rules of fair pay. onable individual c with abhorrence are calun passes our compre

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