

The Catholic Record

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LETTERS OF RECOMMENDATION.
Apostolic Delegation.
Ottawa, June 18th, 1905.
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 strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.
Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.
I therefore, earnestly recommend it 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.
Believing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONI, Arch. of Ephesus,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 1, 1906.

SUNDAY PAPERS.

There has been much said and much published in regard to the publication and circulation of the comic supplement of the Sunday papers which are produced and circulated widely in the large American cities such as New York, Chicago, Detroit, Buffalo, etc., every Sunday morning. It is much to be hoped that no such literature will be allowed to be published or circulated in Canada.

This comic supplement of the Sunday newspapers which has been developed during recent years is of a most degrading character, if we look at it as a species of humor, and is still worse if something instructive be looked for; and of it an article in the Atlantic Monthly for August says rightly: "it seems as if driven by a perverse cynical intention to prove the American sense of humor a thing of national shame and degradation."

"At no period of the world's history has there been a steadier output of so-called humor—especially in this country. . . . The very element of variety has been obliterated by the creation of types—a confusing medley of impossible countrymen, mulattoes, gnomes, German-Americans and their irreverent progeny, specialized children with a genius for annoying their elders, white-whiskered elders with a genius for playing practical jokes on their grand-children, policemen, Chinamen, Irishmen, negroes, inhuman conceptions of the genus tramp, boy inventors whose inventions invariably end in causing somebody to be mortally wounded with paint, or joyously torn to pieces by machinery, bright boys with a talent for deceit, laziness, or cruelty, and even the beasts of the jungle dehumanized to the point of practical joking. Mirabile dictu (wonderful to be told) some of these things have even been dramatized!"

In fact the humor is not humor at all. The writer already quoted describes in a few words this new kind of humor which consists always in such situations as the following:

"Somebody is always hitting somebody else with a club. Somebody is always falling downstairs, or out of a balloon, or over a cliff or into a river, a barrel of paint, a basket of eggs, a convenient cistern, or a tub of hot water. The comic cartoonists have already exhausted everything by which one can be knocked down or run over. And if the victim is never actually killed in these frightful experiments, it is obviously because he would then cease to be funny, which is very much the point of view of the Spanish Inquisition, the cat with a mouse, or the American Indian with a captive."

As an example of the output of last Easter Sunday's illustrated humor, the writer gives an analysis of what appeared in the Sunday humorous pictures of one paper, which is so popular as to boast of a circulation of several million readers.

"Physical pain is the most glaringly omnipresent of these motives. The entire group of Easter Sunday pictures constitutes a saturnalia of pre-arranged accidents in which the artist is never hampered by the exigencies of logic:

machinery in which even the pre-supposed poorest intellect might be expected to detect the obvious flaw, accomplishes its evil purpose with inevitable accuracy. Jails and lunatic asylums are crowded with new inmates: the policeman always uses his club or revolver; the parents usually thrash their offspring at the end of the performance; household furniture is demolished, clothes ruined, and unsalable eggs broken by the dozen. Deceit is another universal concept of humor that combines easily with the physical pain motif and mistaken identity in which the juvenile idiot disguises himself and deceives his parents in various ways, is another favorite resort of the humorists. The paucity of invention is hardly less remarkable than the willingness of the inventors to sign their products or the willingness of editors to publish them. But the age is notoriously one in which editors understate and insult the public intelligence."

Let the public not allow themselves to be deceived. The agitation which has been begun in favor of Sunday papers is an agitation in favor of the same class of papers which exists already in the United States for Sunday reading, but which is not fit for use on Sunday or any other day. We hope soon to see a law enacted in Canada, forbidding the sale of this nasty literature in Canada.

THE LOURDES PILGRIMAGES.

A despatch from Paris of date Aug. 14 says that hygienists have entered strong protests against the perpetration of the medieval practice of pilgrimages to Lourdes, which are not only harmful to the pilgrims themselves, but dangerous to the public health.

It is said that Professor Jean de Bonnefon invited opinions from the pathologists of France on this subject and received eleven thousand two hundred and twenty-one replies, nearly all of which condemned the pilgrimages as being conducted without proper regard to health. We are told: "An infinitesimal minority defend the pilgrimages, among which are significantly included the doctors of Lourdes itself. The majority condemning the conditions denounce the maintenance of the custom as a serious danger to the pilgrims and the community in general."

"The chief object of the condemnation is said to be the piscina in which sufferers are bathed. The water, which is supposed to have healing efficacy, is not changed throughout the pilgrimage, and is absolutely filthy, as, whatever may be the virulence of the sore on a devotee's body, he is plunged into the water regardless of spreading contagion."

The Paris correspondent adds that "if a medical practitioner did such a thing he would be immediately prosecuted. Furthermore, on the trains which convey crowds of diseased persons, the most elementary rules of hygiene are violated, thus constituting a perpetual danger to the pilgrims, subsequent travellers, and the residents of the districts through which they pass."

These statements profess to be statements of facts, but we have no hesitation in saying that they are not to be readily believed. Yet, as we have not been on the spot, we cannot oppose personal knowledge to the assertions attributed to Professor Bonnefon. We have conversed, however, with many persons of intelligence and of cleanly habits, from whom we have heard that the state of Lourdes and of the grotto and its water is totally different from what is here represented to be the case.

The fact that this information is thrown before the public just at the moment when there are thousands of visitors to the spot to celebrate the great annual festival when Lourdes has its largest number of visitors, gives room for the belief that malicious pens are at work to vilify the place of pilgrimage and create confusion.

The French people are quite alive to the necessity of hygienic conditions, and we know by personal observation that for many years the rules of health have been observed in French cities and towns, even with much greater care than in the cities of England, for we saw, more than a generation ago, that the streets of Paris were swept clean every morning and washed before the people were out of their beds, while no such measures were taken to clean London.

We are therefore of the belief that the purpose of the alarmist report issued by Professor Bonnefon was so calculated as to produce confusion and alarm among the visitors to Lourdes, at the moment when the number of visitors would be greatest, namely, on the eve of the feast of the Assumption.

From all that we can learn of the true state of the case, both the Government, the Church authorities, and the Board of Health of Lourdes put forward all their energy to make the conditions of the city as favorable as possible, and to keep clean the running stream in which the diseased bathe their limbs, and, were this not the case, the Government would itself

before now have stopped the pilgrimages.

These pilgrimages have not sprung suddenly into a custom. They have been growing more popular every year, as it became more widely known that miracles were wrought there, and we do not doubt that all necessary precautions have been taken by the authorities for the preservation of the health of the visitors, so far as precautions were needed, according to the most modern methods.

It is not the first time even during the last few months that brazen lies have been told by the correspondents for the British and American press, in order to throw an undeserved slur upon the French priesthood. But even if the story now told were quite true, it is too much of a leap to conclude that the clergy are the persons to be blamed for the state of affairs, which seems to fall under the duty of the civil authorities and the Government to correct, and not the clergy, who have very small influence with the Government at present. We have no doubt that when the truth of the matter is known by the mails the story will be found to differ greatly from that which has been sent by cablegram.

We know that the conditions under which pilgrimages to Mecca have been made in past years have been the cause of cholera and other plagues which from the course of the pilgrims as a centre, have been spread over Europe and other continents, but France is not Turkey or Arabia, and the French Government is carried on in a different way from that of the Sublime Porte.

THE CHURCH AND THE VERNACULAR.

CONTINUED.

Now that Henry was a self-made Pope, the supreme head of the church of England, he, like all reformers, considered himself the very essence of orthodoxy; he, the most immortal man in England, set himself up as England's spiritual guide. And although Henry had abjured the Roman Church, still that was no guarantee for the innovators, that they could mould their doctrines to their own fancy, for experience had taught them that Henry, as Pope of the church of England, was as much to be dreaded as when he was "Defender of the Faith."

About six years after Henry had issued the above proclamation, it was brought to his notice that the "Matthew's Version" was replete with many false renderings and unseemly notes calculated to mislead the unsophisticated and uneducated; and that the indiscriminate reading of such a version had produced a number of teachers who professed strange and contradictory doctrines, that the ignorant discussed the interpretation of the Scriptures in ale-houses, taverns and in every place of ill-repute. This base conduct had been carried so far that amidst copious libations the disputants would very often pass from heated discussions to the more persuasive arguments of the "ring." And we are told that the Scriptural injunction "to turn the other cheek" was not the order of the day, but that the spirit of retaliation was abroad, and that it made very little difference which part of an assailant's anatomy was punished as long as he received a supposedly well merited chastisement.

To remedy this state of affairs it was enacted that Tyndale's version should be disused altogether, since it was crafty, false and untrue, and that the authorized version (Matthew's Bible) should be published without note or comment; that the permission to read the Bible in public was revoked; that the private reading of it was confined to lords and ladies of noble birth, and to those who were householders; and that all others who would dare to open it were subject to imprisonment for one month.

Now non Catholics have been in the habit of accusing the Catholic Church of having prohibited the reading of the Bible by Catholics, but at no time did she ever issue such a sweeping prohibition as that enacted by Henry, the Pope and head of the church of England.

The next translation of the Bible was made in 1538 A. D. It is known as the "Great Bible," but for some reason or other, it is also known as "Cranmer's Bible," notwithstanding the fact that some learned Protestants have proved that Cranmer had nothing whatsoever to do with it. It was Coverdale, conjointly with others, who made this version at the request of Thomas Cromwell, who, with the possible exception of Henry, was the most dastardly fiend in England. It was he who pillaged and destroyed the monasteries, convents, churches and cathedrals that were the landmarks and monuments of the generosity, faith, saintliness and learning of his forefathers. He never stopped at anything, never considered anything too foul when his own personal aggrandizement was in question, and it was for this end alone that he urged the translation of the Bible. By his mendaciousness and servility he raised himself from a fuller's office to the position of Vicar General to the King. This naturally increased his influence with Henry, and to it may be attributed the royal permission granted for the publication of the Bible, as well as all the injunctions and proclamations concerning the same that were issued by "His Royal but Heretical and Polygamous Holiness"—Henry. Cromwell desired that this bible should, in point of typography, excel anything that was hitherto printed, so he induced Henry to obtain from Francis I. permission to allow Grafton and Whitechurch to print it in Paris. Francis granted the permission, but after some time withdrew it owing to the great pressure brought to bear on him, and despite the order of Francis that all that was printed of the Bible should be confiscated, it was nearly all smuggled into England.

The vulpine Cromwell determined not to be outdone, so he sent to Paris and bought types and presses, and encouraged a number of workmen to accompany them to London, where the bible was completed. It has no dedication, but on the title page is a representation of the Almighty saying to Henry: "I have found a man after my own heart, which shall fulfill my will." There is no doubt that the cringing and crafty Cromwell was the author of these words, and if Henry ever did the will of God it must have been when he caused the nose to be tightened around the neck of his base, selfish, heartless and unprincipled Vicar-General.

At the instigation of Cromwell, Henry issued proclamation in November 1539 A. D. substantially as follows: "Desiring that our subjects should acquire a knowledge of God's word, so that they may be better able to serve Him and observe His commandments, and perform their duty to us, their ruler; and knowing that this our desire cannot be more effectual than by allowing them to read with all freedom the Holy Scriptures in their own vernacular tongue; and to avoid these in conveniences and disorders which spring from the diversity of translations, we have charged our well beloved councillor, the Lord Cromwell, Keeper of the Privy Seal, to see that no person within the realm attempt to print the Bible for the next five years, without his permission." Cranmer, who married and divorced Henry as often as the latter desired, and who never allowed any scruples of conscience to stand in the way of his own interest, on finding that Henry was favorably impressed with the "Great Bible," had it revised and wrote a prologue to it. This prologue was printed in subsequent editions of the Great Bible and gained for Cranmer the credit of having made the translation.

In the two succeeding years six editions were issued, and the editors deserve great credit for having been so true to their principles, since no two editions agree with each other. Bishop Tunstall vigorously opposed all translations of the Bible, for in his opinion they were calculated to make the church of England and its ministers the laughing-stock of the world. The King's injunction that the Bible should be read with "discretion, honest intent, charity, reverence and quiet behavior," was so completely disregarded that Bishop Bonner of Hereford threatened to remove from St. Paul's church the six Bibles he had placed and chained to the walls there in, on account of the strife, ill-feeling, disturbance and irreverence produced by the reading of the Scriptures. This needs no comment, suffice it to say, that if the reformers themselves became so disgusted with their partisans and followers, they cannot blame others for heaping coals of fire on their heads.

Richard Taverner first became known to the public through the disturbances at Oxford, which arose out of the distribution of Tyndale's New Testament. He was a protegee of Cromwell; and the Bible that bears his name was printed in 1539 A. D. It was partly translated by himself, and partly taken from "Matthew's Version." If it had any merit, it was only feebly recognized, for it was completely superseded by the Great Bible, which was universally admitted to be the official Bible of the Church of England. Taverner in his dedication to Henry says: "This one thing I dare full well to affirm, yet amongst all your majesties deservings, your highness never did anything more acceptable to God, more profitable to the advancement of true Christianity, more unpleasant to the enemies of the same and also to your Graces enemies than when your majesty licensed and wyled the most sacred Bible, containing the unspotted and lively word of God to be in the English tongue set forth to your highness subjects, etc."

If there is one thing more than another that stands out in bold relief,

in all the dedications of the English Protestant Bibles, it is the base obsequiousness of the writers, especially to Henry the Eighth, a man who should have been hurled from his throne amid the execrations of his outraged subjects.

We admire a man when he shows becoming respect to his superiors, but to try to influence them by sordid flattery, in order to advance one's own selfish aims, is nothing better than Hindoo servility. It is true that not all of those in power are influenced by the sweet narcotic, but unfortunately some take to it like fish to water, and on certain occasions a state of irritability is produced, if it is not forthcoming. This of course should not be the case, and after making all due allowance for the weaknesses of human nature, we must say that men in power should be above the little vanities that make life so pleasant for women.

The Geneva Bible, or, as it is commonly called, the "Breeches Bible," was published in Geneva in 1550 A. D. It is the work of non-Conformists, who on the death of Edward the Sixth went to the continent. Whittingham, a brother in law of Calvin, superintended the translation. In all the editions the word "aprons," in the seventh verse and third chapter of Genesis, is translated "breeches;" this is the reason why it is called the "Breeches Bible." This word "breeches" is the birthmark by which the Geneva version may be known and distinguished from all other translations of the Bible.

The non-Conformists are indebted to John Bodley, the founder of the Bodleian library, as it was he who contributed the money necessary for the publication of this version. It is permeated with Calvinistic doctrine, and it could not be otherwise, for the very atmosphere of Geneva was loaded with Calvinistic influence. When these non-Conformists returned to England they made every effort to have their peculiar views "take root and flourish there," but with very little success.

A note in this version reads as follows: "As the only will and purpose of God is the chief cause of election and reprobation; so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart an inferior cause of damnation." Such teaching is enough to overturn all religion, and even civil society itself, since it contains the germ of the grossest immorality, for according to it our salvation or damnation depends solely on the will of God, and not on any actions moral or immoral that we may perform or be guilty of. Yet we must give them credit for not having altogether corrupted the faith once delivered to the saints. In the note to Matthew, chap. 23. verse 1. "And he (Joseph) knew her first born Son etc.," we read as follows: "Christ is here called the first born, because she (Mary) had never any before, and not in respect of any she had after. Neither doth this word (still) import always a time following wherein the contrary may be affirmed; as our Saviour saying that He will be present with His disciples till the end of the world, meaneth not that after this world He will not be with them."

THE POPE ON TEMPERANCE.

A general convention of the Catholic Total Abstinence Union of America was held recently at Providence, Rhode Island, at which the Rt. Rev. Bishop Canevin of Pittsburgh presided. Eight hundred delegates from all parts of the United States were present. The reports of the various organizations composing the Union show that the society has a membership of 100,000. This is a large number in itself, yet, at first sight, not nearly so large as such an association, spread over the whole country, ought to have, as it is but one member to 120 Catholics. But it must be considered that of these 120 Catholics referred to more than one half are women, for whom there are but few specially organized Temperance Societies. Few women of any standing, whether members of the Catholic Church or of the Protestant denominations, require for themselves the restraint of the laws or rules of any organization to keep them to temperate habits, and thus but few parishes have deemed it desirable, much less needful to have active temperance societies for women. Many also have pledged themselves against the use of intoxicants without belonging to any organization, and this is almost entirely the case with those children who take the pledge at the time of their First Communion or Confirmation, which frequently happens. It often occurs also that the members of some societies have objections to incorporate their societies with unions of larger extension; and with all these causes operating most surely the number of actually pledged temperance workers on the Total Abstinence plan throughout the United States is really many times, per-

haps even one hundred times the number of members of the Union.

One of the first acts of the Union was to telegraph to the Holy Father Pope Pius X. the firm adhesion of the union to the Holy Father.

A cordial greeting was returned by the Pope, conveying his blessing to the convention, the delegates and their work, and the Holy Father expressed the hope that the Catholic Church itself may become a vast Temperance Society on the principles laid down by the Temperance Union. We cannot doubt therefore that Pope Pius X., without laying it down as a principle to which all are absolutely bound, is fully of the opinion that Total Abstinence, as an act of noblest self denial and mortification, is the safest practice for those who are or have been addicted to drink, and the best example which even the most sober people can give to brethren who are liable to fall into the vile sin of intemperance.

"CREED REVISION."

"Present indications are that no revision of the Methodist creed will be undertaken in this generation."

This is what the Michigan Christian Advocate, the Methodist organ of that State, has to say in answer to an invitation made to the Southern Methodists to join them in putting the common creed into better form. The Advocate is of opinion that "the time is ripe for it." The present age is an age of transition, according to this official organ of Western Methodism, which continues its article on this subject in its issue of August 4:

"Under such conditions our articles of religion, general rules, and other standard doctrine are as satisfactory to the majority as any one which could now be framed. While not including such peculiar tenets as the witness of the Spirit and Christian perfection, they do not oppose them, and these can live, as they have in the past, without inclusion in a formal creed."

The article states plainly the fact that the English Methodists especially, to whom all would naturally look for hearty support in such an undertaking, seem averse to the movement. Besides we are told that the Methodist Times, a London paper which is radical in some things, and with whom it confesses, "expediency outweighs honesty," absolutely opposes the present movement. This paper says that

"Theoretically, a great deal ought to be said in favor of the American proposal, especially on the score of honesty. But practically, we are convinced that any attempt at definition just now would be inexpedient. The fact is, every Methodist Church now allows a certain latitude to its ministers and people on points of doctrine, so long as the substance of doctrine is accepted and honorably adhered to. We all know, in practice, what that substance is; for it has been clearly laid down in the admirable Free Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the straight waistcoat of a doctrinal standard would probably have an effect of a far reaching and disastrous character."

"For the plain truth is that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution, as the result of researches into natural science. But even on the subject of evolution, we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations of the psychologist . . ."

"In these circumstances, no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our Church asunder from pole to pole."

"Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill, of which no signs are yet discernible. If the invitation comes to the British Conference, we hope it will be courteously declined—and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

For over one century Methodism has attacked the Catholic religion because it has taught other than Scriptural doctrines, that is to say, unscriptural doctrines, and there was no true teaching of Christ but that of John Wesley. But now we have all Methodism giving out its opinion on Christian doctrine.

Southern Methodists believe that the truth of Christ must be made conformable to what people can be induced to practice, and they invite other Methodists to reject the teachings which have been hitherto those of all Methodists, and of which we have hitherto heard that it is the true spirit of Christianity that Christians must not dance, that they must abstain absolutely from all intoxicating drinks and from smoking, especially cigarettes, and that they will become justified by merely asserting their own justification. Northern Methodists believe that these doctrines are the truth of God and must be taught so long as they are satisfactory to the majority of the people. But God's truths though they are, they can be changed at will by the General