



## "REASON, THE CHURCH AND THE BIBLE."

Since the beginning of Lent, Rev. Wm. O'H. Pardow, S.J., of Gonzaga College, Georgetown University, has been delivering a series of sermons in St. Patrick's Cathedral, New York. His fifth sermon was devoted to what is called "Higher Criticism." After showing that Protestants were now beginning to admit that Luther's cry, "The Bible and only the Bible" was wrong, he proceeded to say:

"The great accusation against the Church of Rome has been that it was antagonistic to the Bible. In relation of this error, Father Pardow said—

"But it is high time for men to be more critical and not to accept mere assertions in lieu of proof. The fact is, that before the invention of printing, in 1478, not one person in ten thousand could possess a Bible, as the slow process of copying by hand rendered the book very expensive. Hence the Church, in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore, meant, when examined critically, an open Bible. When the city authorities chain a cup to the fountain, is it in order to prevent the people from drinking the water, or is it for precisely the contrary reason?"

"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible now so common among non-Catholics. In tossing the great Book to the populace for every one to find in it what he might please, Luther was lowering it beneath the level of ordinary human literature. There have been established special chairs in universities for the interpretation of Dante and Shakespeare. The Constitution of the United States has an authorized official interpreter in the learned Justices of the Supreme Court; but every one, even the most ignorant, was considered able to interpret the Bible. This was directly against reason, as well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the sixteenth."

He then quotes the remarkable words of Leo XIII. in his admirable letter on "The Study of the Scriptures":

"There are some," so writes the Pope, "who, notwithstanding their impious opinions and utterances against God and His Christ, against the Gospels and the rest of the Scriptures, would fain be regarded as theologians, as Christians and as men of the Gospel." One would think he was referring to a certain scientist in England. "They attempt," continues the Pontiff, "to disguise under these honorable titles their rashness and insolence. Their vaunted 'Higher

Criticism' resolves itself into the reflections of the bias and the prejudices of the critics; and, seeing that most of these men are tainted with false philosophy and so-called rationalism, their criticism must lead to the elimination from the Bible of all prophecy, of all miracles, and of everything that lies beyond the natural order." Such are some of the clarion notes of our uncompromising Pontiff. "It is absolutely wrong," concludes the Papal letter, "to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. Those who admit inspiration only in things of faith and morals and in nothing beyond cannot be tolerated."

In concluding his powerful refutation of the grave, but baseless accusations, brought by her enemies against the Church, Father Pardow says—

"What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping cartloads of Bibles to foreign nations and gaining by this mechanical method the spread of Christianity. Will not all thinking men and women agree that it is absolutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the errors? Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible, containing only the Word of God, be sent to them?"

"The remark recently made by the president of the Philippine Commission to Protestant societies which are thinking of sending missionaries to our new possessions is pitiable in the extreme. He begs them to agree on some points of doctrine, and insists that all Protestant missionaries should teach the same thing, so as not to confuse these simple people. But, as has been truly said, if Protestants can all agree on some points of teaching, why not have the same unanimous teaching for their home consumption as well as for their export trade? A request similar to the above should be made to the Bible societies. Before shipping the bales of Bibles to the heathen, let them, by all means, print on the fly-leaf which parts of the Bibles are true and which are false.

"The Catholic Church teaches that the Latin Bible is true, and that this Church was given the Divine commission; but that commission was not 'Go and scatter Bibles,' but 'Go and teach,' and the matter to be taught was also specified. Christ's doctrine was not narrowed down to a few selected points, but all His doctrine was to be taught. 'Teaching them to observe all things'—so runs the divine Charter of the Church—'whatsoever I have commanded you.'"

returned American. The latter assumed an attitude of defiance, and threatened to shoot the police. He fired, but no one of the shots took effect. After an exciting scene, the police surrounded their assailant and felled him to the ground with their batons. He was then placed under arrest and brought to Gorey. Subsequently he was brought before a magistrate and remanded on a charge of attempting to murder Head-Constable O'Halloran and his party.

**THE CHRISTIAN BROTHERS.**—The annual sermon in aid of the Christian Brothers' Schools in Newry was preached in the Cathedral recently by the Rev. Father Stanbury, O.P. The eloquent priest took for his text, "Receive my child, nurse it, and I will pay thee thy wages." He said in part—

When the parent received the child back from the baptismal font he was to watch over its infancy, and when he found that it was capable of receiving an impression, he was by word and example to favorably impress that child—to direct its senses from hearing anything that would be derogatory to its spiritual advancement, to instruct it, and to introduce into the soul, even at the first dawn of reason, a knowledge of the mysteries of religion, a knowledge of the truths of heaven, a knowledge of the designs of God. It often happened that a parent could not discharge those duties imposed on him by Almighty God, and decided to hand it over to another to be taken care of and instructed. The question then arose as to what school the child should be sent. There were various classes of schools in this country, notably two—schools that were called national schools, and schools conducted by a body of religious men who were known under the name of Christian Brothers. No doubt a boy could receive in a national school a splendid commercial education—an education that would fit him for any position in life—but the parent thought, "What profiteth a man to gain the whole world if he loses his own soul." Accordingly the parent said that he would not send his child to the national school, because there the very emblems of his religion were forbidden to be looked upon by the Catholic eye of his child, but that he would send it to the Christian School, because there it would receive as good a commercial education, if not a superior education, and at the same time a sound religious education—an education that would impress upon it a knowledge of the

truth of holy religion and a knowledge of God, for whom it was created.

Why was it that the schools conducted by the Christian Brothers were so far superior, even in a commercial point of view, to those conducted by the National Board of Education in Ireland? The reason was very simple. If they only asked themselves what was a Christian Brother, they would arrive at a ready and convincing answer to the question. A Christian Brother was a man in whose ear the Holy Ghost one day whispered, "Thou who instructs others unto justice shall shine like a star in the firmament of heaven." That young man then resolved within himself to abandon the world and to seek the institute where those prophetic words of the Spirit of God were fulfilled to the letter. But notwithstanding the spiritual side of the Christian Brother, he was not yet divested of his humanity. He was a citizen, and as such he was obliged to conform himself to the duties of a citizen. Hence arose the cause that brought him (the preacher) there that day—to appeal to them for funds to enable the Christian Brothers to continue the glorious work that they had been discharging in the town of Newry for the last fifty years. It was a sad thing to say—and yet it must be said—that the Christian Brothers, notwithstanding all that they had done for the youth of the town from generation to generation, had not yet a house or a monastery which they could call their own. They were living in a rented house, and had to pay in adding rates and taxes like every other citizen. Oh, what the Christian Brothers had done for this country! What they had done since they were established in the city of Waterford under the guidance of that ever-living reverend Mr. Rice! They had constructed the entire system of the National Board system of education, for undoubtedly that system was introduced into this country for another purpose than to banish and to exterminate from the minds and the hearts of the Irish children not only religion, but every spark of patriotism and nationality. The Council Chambers of America, Australia, even of this country, today resounded with Irish eloquence, which was inhaled into the minds of the Irish youth at the knee of the Christian Brother. The Christian Brothers had done their duty nobly and well, and let the parents now come forward and fulfil their engagement.

A collection was then taken up, and a sum of about £120 was realized.

## SCOTCH NOTES OF INTEREST.

**ST. PATRICK'S.**—The pulpit of the elegant little church dedicated to Ireland's Apostle at Kilsyth, the respected pastor of which is Canon Michael Turner, was recently occupied by the well known preacher, Father Brady, Perth, who delivered an eloquent panegyric on the titular patron.

**A SOUVENIR OF BYGONE DAYS.**—An interesting relic has just been presented to the Dundee Museum and Art Galleries in the shape of an antique cross discovered whilst excavating the foundations of the ancient Church of St. Mary, built by the Earl of Huntingdon in 1198. The cross, which is of brass, even after the ravages of time bears upon it the traces of some very artistic workmanship, and forms an interesting souvenir of bygone days.

**SUCCESS OF A CATHOLIC TRADESMAN.**—Mr. Peter McCabe, J.P., Hawkhill, Dundee, has won the first prize—a gold medal and diploma—for excellence in bread manufacture, at the annual exhibition of the Manchester and Salford Association, recently held in Manchester, under the auspices of the National Master Bakers' Association of Great Britain. This is the second gold medal Mr. McCabe has been successful in securing in the bread section of the public exhibitions held under the auspices of the National Association, he having been fortunate in gaining premier place at the Bakers' and Confectioners' Exhibition, held in the Agricultural Hall, London, in 1895.

**MOUNT STUART PRIVATE CHAPEL.**—The Marquis of Bute is just on the point of completing at Mount Stuart House one of the finest private chapels in the world. It has taken five years to build, and is expected to be ready for the opening ceremony by Cardinal Vaughan towards the end of summer. It is built into the north wing of the house, and is of best red sandstone to match the house itself. The pillars and arches are of marble, and the altar of red-veined marble. While the Marquis will have private worship there regularly, the local Catholics may be admitted occasionally to special services. The building is said to have cost £25,000.

**THE CATHEDRAL "ALTAR OF LOURDES."**—Before a crowded and interested congregation in the Cathedral last Sunday evening, the Archbishop of St. Andrews and Edinburgh performed the dedication services in connection with the altar, and also unveiled the beautiful statue of Our Lady of Lourdes, presented by Mr. Blount, of Paris. The sermon for the occasion was preached by the Very Rev. Canon Donley. There was in connection with the services a pleas-

ing and edifying procession in honor of Our Blessed Lady, in which a large contingent of altar-boys, school children, and lady members of the Children of Mary Sodality, took noteworthy part.

**THE HOLY WEEK SERVICES AT LAURISTON.**—These services will be carried out this year on a most impressive scale. The Sacred Heart choir are at present rehearsing Hayden's Passion music for the Good Friday evening services (The Three Hours), at which the Rev. Father Coupe, S.J., of Stonyhurst, will preach. Father Coupe will also preach at the Solemn High Mass on Easter Sunday morning, his subject being "The Victory of God."

**ST. JOSEPH'S, GLASGOW.**—The priests of the archdiocese have been stricken heavily by late sickness. Among the many convalescents Canon McBrearty is making but slow recovery. The latest victims have been claimed at St. Joseph's, North Woodside-road, where Father D. H. Thomson, S.J., has been confined to bed with a serious illness for some time. Father Thomson has but lately come among us from the South of England, and we regret that Scotland should have given him such a rough welcome. Father William Kay, S.J., of Wigan, occupied the pulpit last Sunday in Father Thomson's place. Father Unsworth, S.J., also, has had a short but severe bout of illness, but we are glad to say that he is once more among his parishioners. The sacristan, Brother Gerraty, is now so ill that he cannot attend to his duties. All this sickness has entailed a great strain upon the rest of the staff.

**THE LIBERALITY OF THE PROTESTANT PRESS.**—A remarkable specimen of the innate spirit of liberality which dominates the public press of this locality has been afforded in the editorials and correspondence columns of our Dundee prints regarding the Catholic attitude in the forthcoming School Board election. Innuendoes have been thrown out regarding the withdrawal of the candidates, and in not a few instances impertinent remarks have been made against Catholic representation at the Board. One impression, bolder than the others, outspokenly questions the right of such representation. A very trenchant reply to these peculiar views was given by the Very Rev. Canon Holder to a large meeting of the Catholic electors on Sunday evening last. Such opinions, he said, were not merely aspersions on the character of the two representatives at the Board, but it was also a direct insult to the Catholic electorate of Dundee. It was a plain indictment calling for a plain answer.

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## THE CATHOLIC UNIVERSITY QUESTION.

At a recent session of the Imperial Parliament the question of recognizing the claims of Catholics in the matter of higher education, which was introduced by Mr. P. J. Farrell, provoked a spirited debate. We clip the following report from our Irish exchanges. Mr. Farrell drew attention to the grievances which Roman Catholics were subjected to in the matter of university and higher education, and moved—"That, in the opinion of the House, the provision for universities is notably inadequate, and none can be regarded as equitable which does not secure for the Roman Catholics of Ireland, equally with other members of the community, facilities for university education without violence to their religious feelings." The subject had been many times before the House, and might be said to have been since 1854 perennial. Some of the best speeches delivered by the leader of the House in 1857, but he regretted that the right hon. gentleman, who perhaps too much to the support of the cause of Ireland on a question which undoubtedly was edged round with difficulties, had not seen his way to part from the missionary and to submit legislative proposals for giving effect to his declared opinion. There was no desire to interfere with the traditions in the establishment of Trinity College, but education was an universal right of citizenship, and it was a national duty to possess the means for the education of all our people. It was a national duty to possess the means for the education of all our people. It was a national duty to possess the means for the education of all our people.

and openly sectarian. Alas, alas! Speaking for himself, he wished such an institution were set up.

Mr. Carvell Williams, after condemning the Welsh members for their attempt to lower the flag of religious equality in England as they had done in Wales, pointed out that the Nationalist representatives of Ireland took for granted nothing remained to secure the fulfilment of their desires but overcoming the timidity of Mr. Balfour, and possibly the bigotry of the English Nonconformists. But those who demanded this sectarian university were asking for something which did not exist in any other country, and he opposed it not because it was a Protestant or a Nonconformist, but because he was opposed to the principle of sectarian universities. Sectarism appeared to him to be absolutely opposed to the very idea of a university.

Mr. Lee Malcolme thought Ireland had a special responsibility to secure the real needs of the Irish people, because they had refused Home Rule to Ireland. There was a demand backed by all classes of the population in Ireland for democratic institutions, and he thought the circumstances warranted the Government in considering the demand. Ireland had been subjected to exceptional treatment before, and he earnestly hoped the opponents of this proposal would not be so stupid as to make a mistake which would be fatal to the Catholic cause.

Mr. Balfour pointed out that if the Government had a real interest in the education of the Irish people, they should have done more to support the education of the Irish people. He pointed out that the Government had done nothing to support the education of the Irish people. He pointed out that the Government had done nothing to support the education of the Irish people.

Mr. Balfour was really surprised to find that the letter represented in some way the opinion of the Government. But the right hon. gentleman had the courage of his convictions, and he hoped he would have the persistence to press his views upon his colleagues. The question did not affect solely the upper classes, because there was no peasantry in the world amongst whom the desire for knowledge burned with a brighter flame than amongst the Irish. Nationalist cheers. With regard to the scheme of constitution, he hoped it would be in such a form that a university would be established pervaded by a real and genuine intellectual atmosphere.

Mr. Balfour would go a great length to see the question settled, but deprecated any measure that might endeavor to narrow university education, and for that reason was unable to support the amendment. In his opinion, the Roman Catholics of Ireland might be content with a system similar to that which existed in Scotland.

Mr. S. Young spoke in defence of the amendment, and hoped that next session the Government would submit a bill dealing with the question.

Mr. Arnold-Forster reminded the House that a large and important portion of the population of Ireland was opposed to the endowment of an exclusively Roman Catholic University controlled by the Roman Catholic hierarchy. In no country in Europe was special provision made for the university education of Roman Catholics.

Mr. Dillon referred with gratitude to the sympathetic speeches which had been made by the members for Oxford University, Carnarvon, and the Stow-market Division. The scheme had undoubtedly been advanced by the conversion of such a personality in the world of learning as the member for Oxford (Sir William Anson). The criticism of the member for Aberdeen (Mr. Bryce)—that neither the mover nor the seconder of the resolution, nor any Irish representative, had submitted any proposal to the House—was, he thought, not a fair one. It had been admitted over and over again in the House that it was not the wisest and most prudent way to advance any great question for members interested in it to introduce a plan which could only be brought in as a private member's Bill, but that, on the contrary, the best course was to endeavor to obtain from the House a recognition of the existence of the grievance. But he would venture to point out that they were not without a plan. There was the plan before the country which had come to be known as the plan of the First Lord of the Treasury, but he asked the member for Aberdeen what security was there that that proposal would be accepted in its entirety, or with some slight modification by the Bishops and lay Catholics of Ireland. That right hon. gentleman then goes on to state that there was reasonable ground to imagine that the proposal would be refused. It was of the utmost importance that that matter should be put upon a proper footing. What had happened? A representative conference of Irish Catholics had been held at the Mansion House, at Dublin, to consider the proposal, and at that meeting

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## HAPPENINGS IN IRELAND.

**A NEW HOSPITAL.**—On the 23rd April, the splendid new Belfast Hospital, the Mater Infirmary, will be formally opened by the Lord Mayor, Alderman R. J. McConnell. It is stated that addresses will be delivered on the occasion by His Eminence Cardinal Logue, the Marquis of Dufferin, the Hon. W. J. Pirrie, and the Most Rev. Dr. Henry.

**IRISH AGRICULTURE.**—Mr. Horace Plunkett, M.P., on Wednesday, introduced to the House Secretary a deputation from the Irish Agricultural Society, whose object was to urge on behalf of the proprietors of creameries in Ireland that certain amendments should be introduced in factory legislation which would allow a large employment of women in creameries and a certain amount of Sunday labor.

**THE TEMPERANCE CAUSE.**—Last week a temperance Retreat was conducted in Emisicorthy Cathedral by the Mission Fathers. The church was densely crowded each evening, and the able sermons on the vice and evils of drunkenness were eagerly listened to. The Retreat was one of the greatest successes that has ever been known in Emisicorthy, and the zeal and enthusiasm which has since been displayed in the town in the temperance cause equalled since Father Mathew's crusade against drunkenness.

**THE NATIONAL CONVENTION.**—From the same source, we learn that the Irish National Party, at a recent meeting, adopted a resolution which the people will read with a degree of keen interest. The subject dealt with was the best means of consolidating the long-despised National forces. Mr. John Redmond presided, and fifty-four of his colleagues were in attendance, so that the vote acquires enhanced importance from the large numerical representation. The Party, of course, were unanimously of opinion that a convention of the Irish people should be held at the earliest possible date. Such has been the evident longing of many Irish Nationalists for months. A convention cannot be held too soon. Not, by any means, that it should be "rushed." The point of

importance will be to secure that the Convention shall be organized on the broadest lines and be made thoroughly representative of the people. This achievement, as we have insisted repeatedly, should not be beyond the abilities and the patriotism of the gentlemen who have taken a leading part in bringing about that Parliamentary reconciliation which has imparted a fresh impetus to the Irish movement. The party expressed their desire that the Convention should be "thoroughly representative"—a Convention of the whole nation and not a section or faction. The Convention, the framework of which only was foreshadowed in Friday's resolution, will include the clergy and delegates from the elected public bodies and from all Nationalist organizations. As for the date, it is fixed tentatively for Whitsuntide, but definite arrangements have not been formulated.

**IRISH LITERARY SOCIETY.**—The annual report of the Irish Literary Society, just issued, shows that the past year has been one of vigorous life in many directions. The membership now stands at 346, of whom ten are life members. The latter are due to the initiative of the Hon. Chas. Russell (the new hon. treasurer), to whom the society is deeply indebted for the earnestness and energy with which he has thrown himself into its work. At the suggestion of Lady Gregory a fund has been opened to purchase the books, curios, manuscripts, and the gift of Sir Gavan Duffy, so that the collection may be kept together and presented to some Irish institution, preferably the National Literary Society in Dublin, where they might form a nucleus of a larger collection of Irish books and MSS.

**A WEXFORD EVICTION.**—According to the "Irish Weekly," a very exciting scene was enacted at an eviction in Parkbawn, last week, a short distance from Gorey, County Wexford. Head Constable O'Halloran, with a couple of police, proceeded there to aid the sheriff's bailiffs in executing a warrant under the 7th section of the Land Act, against a tenant named Patrick Higgins, who had stopped with him his brother Peter, a