

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 18th, 1906.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

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

LONDON, SATURDAY, AUG. 18, 1906.

AUGUST 4TH.

THE THIRD ANNIVERSARY OF

THE ELECTION OF OUR HOLY

FATHER, PIUS X.

A MESSAGE FROM HIS EXCELLENCY, THE

APOSTOLIC DELEGATE, TO THE ROYAL

IGN. PONTIFF, AND THE REPLY.

It is a great pleasure to us to communicate the following to the numerous readers of THE CATHOLIC RECORD, knowing how deeply interested they are in everything pertaining to the great Pontiff, now so happily ruling the Church of God.

On the occasion of the third anniversary of the election of the Holy Father, His Excellency, the Most Reverend Donatus Sbarretti, D. D., Apostolic Delegate to Canada, sent a cablegram to His Holiness, expressing the homage and devotion of Canadian Catholics to his august person and imploring for them the Apostolic Benediction.

His Excellency received the following message from the Cardinal Secretary of State.

Rome, August 4, 1906.

Monsignor Sbarretti, Apostolic Delegate, Ottawa.

The Holy Father accepts with keen appreciation the affectionate homage which you tendered him, and from his heart grants his blessing.

(Signed) CARDINAL MERRY DEL VAL.

We venture to say that in no part of the world will the Holy Father find more loyal children than the Catholics of Canada. Many a fervent prayer will ascend to the Divine Master asking Him to protect His vicar on earth and to grant to the gentle Pius X. many returns of the anniversary of his election to the Papal chair.

ARCHBISHOP OF HALIFAX.

The vacancy in the Archiepiscopal See of Halifax because of the death of that distinguished Prelate, Most Rev. Dr. O'Brien, has been filled by the appointment of Rev. Dr. McCarthy of the Cathedral staff. We have reason to believe that the choice has been received with glad acclaim by the priests and people of the Maritime Provinces, more particularly of the archdiocese of Halifax. It is recognized that the mantle of the great Archbishop O'Brien has fallen upon worthy shoulders, and that the distinguished priest now raised to the dignity of Archbishop will continue his life-work for the advancement of the interests of the Church in the same whole-hearted and capable manner which has been his attribute in the priesthood. We call the attention of our readers to the article concerning his appointment—published in this issue of THE CATHOLIC RECORD—taken from the Suburban, of Halifax, N. S. The CATHOLIC RECORD joins with its contemporary in offering sincere congratulations to His Grace of Halifax. May he live long to adorn that time-honored and important portion of our Lord's vineyard.

ST. FRANCIS XAVIER AND JAPAN.

World-Wide, a periodical issued from the office of the Montreal Daily Witness, gives in its issue of 21st July an article from the Manchester Guardian which is merely a fantastical account of the work of St. Francis Xavier in Japan, the occasion of this short piece of pseudo history being the fact that the fourth centenary of the great saint of the Jesuit order occurs in the present year. The writer states that

"The history of Christianity in Japan is rather painful reading because it affords one of the few instances in which the defects of Christians impelled a Government to stamp out their detestable superstition after nearly a century of toleration. Still the failures of the Portuguese and Dutch traders to prove that Christianity was a desirable religion does not affect the merit of Xavier in attempting to establish it among the Japanese. The most curious feature in his Japanese mission is the story of the way in which he made himself acceptable to that singular people. At first he travelled, according to the Jesuit rule, as a pilgrim vowed to poverty. He appeared among the Japanese as a man—to use their own language—'so abhorred of the earth, that the very vermin which crawled over him loathed their wretched fare.' This was not the way to appeal to one of the cleanest as well as the most beauty-loving of races. Xavier soon changed his policy, and appeared before the Daimio of Bungo resplendent in green velvet and golden brocade, with all the pomp that retainers loaded with gold and precious stones, marching beneath awnings of Chinese tapestry and silken flags, could lend to his mission. In this shape he achieved a speedy success."

Buddhism had declined into a commercial system of prayers and masses curiously like that which Luther soon after attacked in Europe. The priests of Rome came with crucifixes in their hands, eulogies on their lips, and with rich dresses, impressive ceremonies, processions, and mysteries, out-dazzled the scenic display of the Buddhists."

"They preached the doctrine of an immediate entrance into Paradise after death to all believers—a doctrine which thrilled their hearers to an uncontrollable pitch of enthusiasm. Buddhism was beaten with its own weapons. For more than one generation it looked as if Christianity had taken firm root in Japan. But it was not to be."

The writer of the above falls into numerous glaring errors which prove completely that he is most untrustworthy, whether by design or through ignorance of the subject with which he deals.

The Dutch Lutherans trading with Japan were merchants, and had no thought of teaching the Christian religion to the Japanese. It was indeed nearly a century after St. Francis Xavier left the country in 1551 that the Japanese monarchs determined to exterminate the Christians, the persecution of Christians having begun in 1590, and terminated in 1642, leaving only a few who succeeded in escaping death. These, however, kept up the Christian teaching, recognizing the Pope or the "great chief of the Church at Rome," and administering those sacraments which, when a priest cannot be had, may be administered by laymen. When Japan was opened to Europeans, and partial liberty of religion was established, the latter being in the year 1877, numerous descendants of the old persecuted Church presented themselves to the Jesuit missionaries who came to the country to re-establish the Catholic Church.

The Dutch, so far from endeavoring to assist in the establishment of Christianity in Japan, as the writer in the Manchester Guardian asserts, lent their cannon to the Japanese Government to exterminate the Christians and thus obtained the favor of being admitted to trade with the Japanese, while all other nations were excluded from the country; and, moreover, by their readiness to aid the persecutors, they proved to the heathenish Government that though they were Christians of some sort, they were not at all of the same Christian faith as were the disciples of St. Francis Xavier; and this was further confirmed by the fact that they were ready before entering the country to trample on the cross as an evidence that the heathen religion would be held in respect by them, while no effort would be made to introduce the religion of Christ into the country.

In regard to the statement that St. Francis appeared before the Daimio covered with vermin, there is no credible historian who makes such a statement, though it is to be admitted that the Jesuit missionaries appeared in simple garb and showed by their readiness to appear as poor in spirit and in dress, that they were not seeking to amass wealth in the preaching of the Christian religion, but came in poverty, seeking only to save souls for God's sake. This is in substance what St. Francis wrote to his superiors.

It is true to say that they imitated the poverty of their Divine Master, but when they found they could not make any favorable impression on the Japanese, they changed their plan and dressed themselves in fine garments, so that they might be received more favorably by the officials of the country; and in fact by so doing they

succeeded in making many converts. It is attested that within the century during which the Church flourished, the missionaries who succeeded St. Francis had no fewer than four hundred thousand converts.

So far were the missionaries from being regarded with loathing from the time they appealed to the good sense of the Japanese to adopt the true religion, they spent their first years at Cangaxima in the territory of the King of Saxuma, and were received most graciously and honorably. The king freely gave them leave to preach the Christian faith to his subjects. Then being able by means of his constant and careful study to speak the Japanese language fluently and elegantly, St. Francis was obliged to leave the kingdom of Saxuma, because the Portuguese had transferred their trade from that kingdom to Firando, and on this account the king in his vexation became a persecutor of the Christians. Francis then went to Firando, where he succeeded far better than he had done at Cangaxima, as he baptized there more Christians in twenty days than he had done at Cangaxima in a whole year. Among these converts were several members of the royal family.

The assertion that the Buddhists had a commercial system of prayers and masses similar to that of the Catholic Church is a gross misrepresentation of the sacred rites which have been handed down from the early ages of Christianity, and their substance as used in the Catholic Church comes from the Apostolic age, and were substantially the work of the Apostles.

The Buddhists of to day have indeed a God, Krishna, whose name resembles that of Christ, and whose history is somewhat like that of Christ, but this has been shown to be merely a parody on the life of Christ as recorded in the Gospels. This was evidently compiled in order that the heathen worship might not be abandoned by those who received with joy the announcement of a Saviour.

The Catholic Church does not teach that all will go to Paradise (heaven) who die members of the Church, and as St. Francis Xavier never taught anything contrary to Catholic faith, he and his assistants certainly did not teach what World-Wide thus attributes to them through this article of the Manchester Guardian. You may find indeed, among Baptists, Presbyterians, etc., every sort of variety of teaching, but not in the Catholic Church, which teaches everywhere "the faith once delivered to the saints."

THE ANARCHISTS.

It is difficult at any time to set to work the whole machinery of the Government of one nation, and, of course, it is still more difficult to get several nations, with their diverse aims and interests, to work toward the attainment of one end, however laudable that end may be. And yet there is no denial that there are some matters in which the entire population of the globe have a living interest, so that during recent years we have witnessed at least one hearty union of Western nations for the attainment of one end, and on this occasion the troops of all nations fought side by side, namely, to prevent the Chinese from taking up a permanent anti-foreign policy of murdering all foreigners.

But a few days ago the Emperor William of Germany gave an interview to a representative of the Matin newspaper of Paris, in which the Kaiser told the newspaper man that the yellow peril is not the only peril threatening the world, for there is also the red peril, and this peril does not threaten merely monarchies or monarchies, absolute or constitutional, but also republics; and the heads of all States are in hourly danger of their lives.

"President Fallieres," said the Kaiser, "runs the same risk as the Czar, and President Roosevelt the same as King Alfonso. Those aiming at the abolition of all authority and order as maintained by Governments are well aware of the difficulty which lies in the way of getting two or three or four Governments to agree upon the measures of general self-defence which the Governments of the world should take to suppress bold anarchy."

It could scarcely have been suspected, and until recent years it was not suspected that there could be an association of men banded together for the purpose of assassinating those who wield the highest authority in a nation, and endeavor to use that authority justly; but it is now seen perfectly well that such associations do exist, and that their members are perfectly reckless as to what may happen to themselves.

With these men, after perpetrating the evil deed which they have set out to do, the desire of self-preservation becomes paramount, and they endeavor to conceal themselves from the indignant people who are shocked by the atrocious deed, and who are invariably ready to

tear to pieces on the spot the diabolical perpetrator, if he can be caught; and usually he is caught, but he is protected by the law so that he may not be punished as he deserves, without a fair trial being accorded him. But when the crime is brought home, punishment is sure to be inflicted on him, but this punishment is according to law, as a rule, inasmuch as the authorities are bound to protect even the worst criminals against punishment in passion.

The Anarchists seem to rely upon this fact for a chance for life; but often they find themselves so entrapped in the meshes of the net which usually surround them so closely as to make escape from the punishment they deserve impossible, and they commit suicide if they can, as in the case of the scoundrel who attempted the lives of King Alfonso, and Queen Ena, now Victoria.

It seems to us that under such circumstances, the Governments of the world should agree to punish those who preach or advise assassination, equally with assassination itself, as Anarchy is so vile a doctrine that even those who advise it are as bad as the dupes who put such advice into practice. It should be punished with the utmost penalties of the law, even when it is only maintained in a speech, or printed in a paper, or advised by one anarchist to another. There may then be hope to crush the doctrine out of the world, but not till then.

THE CHURCH AND THE VERNACULAR.

We read in the Roman Breviary for the English provinces that King Lucius of Britain sent messengers with letters to Pope Eleutherius requesting him to send ministers of the Divine Word (to Britain); and that the Pope acceded to his request and sent Paganus and Damaianus, two priests of the Roman Church, who baptized the king, all his family and most of his subjects. This fact is confirmed by Bede, who says—both in his history and chronicles—that Lucius, a British prince, sent messengers to Rome to Pope Eleutherius for instruction in the Christian faith.

This event took place probably about 180 A. D., for Butler in his life of St. Alban asserts that Christianity was brought to Britain as early as this period, if not before. It is not unreasonable to believe that there were Christians in Britain at a very early date, since from the intercourse between the Romans and the Britons, it is probable that some Roman Christians might be found in Britain, while those of the Britons who were in Rome, on becoming acquainted with the Christians, some, in all probability, yielded to the entreaties of the latter and embraced the faith.

In Butler's life of St. Dunstan we read the following foot note:

"The West-Saxon kings exceedingly enriched the abbey of Glasterbury, as may be seen by their charters extant in John of Glasterbury, etc. But it had been famous in the times of the Britons, and its Church was the oldest in Britain, founded by those who first planted the faith of Christ in this island; which happened about the end of the reign of Tiberius, says Gildas, though few at first embraced it, as he adds. Meta phrases quotes a passage from Eusebius, importing that Saint Peter preached in Britain, Fortunatus, Sophronius, etc., affirm the same of St. Paul. It is at least certain from Tertullian, Theodoret, Origen, Eusebius, etc., that the light of the gospel had diffused its rays into Britain soon after the dispersion of the apostles."

There is also evidence that a knowledge of the gospel was not confined to that part of Britain which was subject to Rome, for before the close of the second century it had penetrated among the tribes of the North. Tertullian says that there were places in Britain which, though inaccessible to the Romans, were nevertheless subject to Christ, *Britanniarum inaccessa Romanis loca, Christo vero subdita*. However that may be, it is certain that Christianity was known in Britain in the second century. Before the close of the third century a regular hierarchy was established in Britain, for in one of the most early of Western Councils, that of Arles, we find the names of three British Bishops, viz., Eborius of York, Restitutius of London, and Adelphius of Lincoln. Yet with these facts before us, to try to determine the date when the Scriptures were first translated into the vernacular tongue of Britain would be nothing better than guesswork.

The early missionaries of Britain were men imbued with apostolic zeal; that they made known to the people the depth and beauty of the word of God cannot for a moment be doubted. If St. Paul considered it useful to have his letters read to other Churches besides the ones to which they were addressed, it certainly becomes us to plausibly believe that the early missionaries of Britain did all in their power to have the people acquire a sound knowledge of the word of God, and to aid them in this acquirement, that they, as soon as was

convenient, translated the Scriptures into the vernacular tongue. What happened in other countries no doubt took place in Britain also, that when monasteries were established there, the monks occupied themselves translating the acts and teachings of apostolic times, for next to the Church they have always been the faithful guardians of the sacred deposit, while their archives were the arsenals of sacred and profane learning.

Prior to the time of Saint Alban, 278, A. D., Britain was subjected to a fierce persecution, not only by Roman and Danish invaders, but also by the heathen inhabitants of the island. Like all other early Christians, those of Britain were anxious to preserve the sacred mysteries of their religion pure and inviolate, consequently they preferred to trust to the oral transmission of them rather than run the risk of seeing them outraged, and subjected to sacrilegious profanation. It is asserted by some that when this north wave of persecution had passed over Britain, the Bishops made or had ordered to be made a translation of the Scriptures into the vernacular tongue, and that it cannot be argued that, since no copy of this translation remains, therefore it never existed. Tradition, they say, records the fact that the whole Psalter and other portions of Holy Writ were often committed to memory by the faithful, and that even those who could neither read nor write gained a knowledge of them by listening to their daily recital in Church. But these worthy people have forgotten to tell us who and when made the above translation, and where it was made.

We are not going to deny that the people, at the time of which we are speaking, were somewhat acquainted with the Scriptures, but did they memorize them in the Latin or in the vernacular? Mr. Dore, an English Protestant writer, says:

"In the second century the Liturgy of the Church, and the various books which form the New Testament, were translated from the Greek, in which they were first written, into the Latin tongue, and as that language was commonly known, and formed the ordinary medium of communication in the greater part of the Christian Church, the offices and the Bible were, to all who could read, just as useful in their Latin form as they would have been in their mother tongue."

Now it must be remembered that in those days there was but one form of Christianity, viz., the Catholic; and the Catholic Church, at least in Western Christendom, used and still uses the Latin language in her divine services. And if the people gained a knowledge of the Scriptures by listening to their recital in church it must have been in the Latin language that they acquired such knowledge, especially when it was so universally understood.

It is maintained also that Gildas, who is surnamed the Wise, wrote an epistle in which he embodied a history of Britain. In this epistle he quotes profusely from the Scriptures, but since it is plain that he does not quote from the Vulgate it is concluded that some vernacular translation must have been in use in Britain of which not a single copy remains. Now Gildas wrote his epistle or history in Latin, and since there were several versions of the Bible in Latin in the time of Gildas he could very easily have quoted from some one of these versions which did not agree with the Vulgate in all particulars. But we cannot argue from the fact that since Gildas wrote in Latin and quoted from some other Latin version besides the Vulgate, that there was a translation of the Bible in the vernacular of Britain in his day. And those that would maintain that there was must prove the highly improbable thing that Gildas translated the vernacular version into the Latin, the language in which he wrote his epistle.

Adhelm translated the Psalter into the Saxon tongue in the year 700, A. D. About the same time also and at the suggestion of Adhelm, Egbert, Bishop of Lindisfarne, translated the four gospels. This brings us to the time of the Venerable Bede, who, we are informed, quoted much from the Sacred Scriptures, which he had learned from the monks at Jarrow. In that monastery he spent sixty-two years devoting his time to his own improvement as well as to the improvement of others. The Abbot Cuthbert said of him: "It seems to me to be only right that all the Angles in all the provinces, yes, wherever they may be found, should render thanks to God for having raised up in their midst such a wonderful man." Fuller, speaking of the Venerable Bede, says: "He expounded almost all the Bible, translated the Psalms and New Testament into English and lived a comment on the words of the Apostle: 'shining as a light in the midst of a crooked and perverse generation.'" Bede, speaking of himself in his history, tells us that when he was fifty-nine years of age he had compiled several books for his own use and that

of others. He gives a list of forty-five, of which thirty—and many of these are divided into several books—consist of comments on the Old and New Testaments. On his death-bed he finished the translation of St. John's gospel, for Cuthbert tells us that when Bede was informed by his disciple Wilberth that there was still one sentence that was not translated the saint answered "write quickly." The young man answered, "It is now done," and Bede replied: "You have well said; it is at an end, all is finished. Hold my head that I may have the pleasure to sit, looking towards my little oratory where I used to pray: that whilst I am sitting I may call upon my heavenly Father, and on the pavement of his little place sing, 'Glory be to the Father, and to the Son, and to the Holy Ghost.'" Thus praying he breathed his last. That Bede translated a considerable part of the Holy Scriptures into the vernacular is certain, but we have no historic evidence to assure us that he translated the whole Bible.

When King Alfred, surnamed the Great, ascended the throne in 871 A. D., he found learning at a very low ebb, owing principally to the frequent invasions of the Danes, but he soon set to work to remedy that evil. He desired that all those whose circumstances would allow them should learn to read and write, while those who were designed for civil or ecclesiastical employment should have a knowledge of the Latin language. He made it known that none need aspire to receive favors at his hands if they were not indowed with a desire for knowledge. He set the example to all, for he gathered around him the most distinguished scholars of his own and foreign countries, and often regretted that the illustrious scholars who once flourished in Britain had not translated into their language the learned works of other nations. But he was not the man to sit and whine and spend his time bewailing the ineffectiveness of others, for, as we are told, he set to work and translated four books into the vernacular tongue, viz., the Ecclesiastical History of Bede, the Epitome of Noster, the Consolations of Philosophy by Boetius, and the Pastoral of Gregory the Great. It is said that he was also engaged in a translation of the Psalms at the time of his death, but history would lead us to believe that the above-mentioned translations were the only ones made by the king. It is, however, universally believed, both by Catholics and Protestants alike, that King Alfred is the author of at least a partial translation of the Psalms. A translation of several books of the Old Testament, viz., Pentateuch, Joshua, Job, the Judges, Ruth, part of the books of Kings, Esther and the Maccabees was made by Elfric, Archbishop of Canterbury, in the year 995, A. D. We have positive proof that translations of the Scriptures in the vernacular tongue existed in the tenth century, for the Lindisfarne manuscripts in the British Museum cannot by any possible sophism be set aside or contradicted.

It is not maintained that Lanfranc, Archbishop of Canterbury, in the eleventh century, made any translation of the Bible, but he has the reputation of having been a profound student of the Scriptures, and it is also maintained by some that he was the first to divide the Bible into chapters and verses, while others attribute it to Cardinal Langton or Cardinal Hugo de Sancto Caro. But whoever did it we may be allowed to conclude from the fact, that since the names of Lanfranc and Langton are mentioned as probable authors of the division, that Catholic England was not behind either in the study, the simplifying, or the popularizing of the Scriptures.

Both Protestant and Catholic authorities affirm that there was a complete version of the Bible made in 1290, A. D., and also that three manuscript copies of it still exist. One of these is attributed to Richard Rolle, a Yorkshire hermit, who said of his own translation, "In this werke I seke no strange Ynglis, bot lightest and communest, and swilk that is most like unto the Latyne, so yt thati knawes night ye Latyne be the Ynglis may come to many Latyne wordes. In the Translatione I felough the letter alle mekille as I may, and thori syne no proper Ynglis, I felough ye wit of the wordes, so thati shall shal rede it them thar not drede erryng. In the expownyng I felough holi doctours; for it may comen into some envious manes honde thati knowys not what he suld say at will, soys thati wist what I sayd, and so do harm tille hym and tyll ether." Rolle died in 1349, A. D., just about the time that John de Trevisa translated the whole Bible into English. Hence we see that there were two complete versions, and at least five partial translations of the Scriptures in English before Wycliffe made his heretical translation in the fourteenth century.

The Blessed Thomas More, speaking of the Scriptures, says:

"The hole byble was long before Wycliffe's days by virtuous and well