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The Catholic Record

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

VOLUME XXXIII

LONDON, ONTARIO, SATURDAY, MAY 20, 1911

1700

The Catholic Record

LONDON, SATURDAY, MAY 20, 1911

WHERE ARE THEY?

Where are the gentlemen with the plans for a federation of Catholic societies? Not so many moons ago they promised that in the near future this federation, approved by some in authority and regarded by many as a much needed help to concentration and efficiency, would be an accomplished fact. It would be a factor in the dissemination of Catholic literature, in the safeguarding of the young, in the promotion of the cause of civic and national service. A few looked at it with unfriendly eyes, because they saw it, not as it would be, and as a similar movement is across the border, but with the eyes of an overworked imagination. They associated it with politics, notwithstanding the fact of one rigid rule that permitted the federation no political affiliations. It would neither be within the domain of politics nor the servant of the politician. Again, some feared that it would engender antipathy and prejudice. This objection was fashioned by the prudent who speak with bated breath and believe that the "don't wake the baby policy" is the one best suited to earnest men who love country and God and cast about for the most efficient means to demonstrate that love. Their opposition to federation is born either of cowardice or of selfishness. For no right-minded man will place any bar to federation which aims but to be an ally of all things conducive to the common good. We may have generous impulses and sound views, but we need organization to give them a business end. We may talk about Catholic literature, but we require some agency to get it into the homes of the people. To get together, to interchange views and thoughts and plans; to desert the energy that is oftentimes frittered away on things of little moment to worthier objects, would, in our opinion, be secured by a federation. May we ask these gentlemen, who erstwhile were so enthusiastic over this project, to come out of their retirement and to let us have the fruits of their long and doubtless brain-exhausting meditations. They should insure this movement. And we can assure them that the learned and experienced laymen who know that organization for the country and God is, when along the lines of order and system and concentration, always productive of good. We hope to see this matter taken up and forced to a reality.

LARGELY SUPERFICIAL

Too often it is heard that the world is becoming more and more indifferent to religion. But this indifference is largely superficial. The world craves for God as passionately as ever. In its heart are questions which must be answered and longings which must be satisfied. Dominated by unrest, it rushes hither and thither, hearkening to new watchwords, following some self-constituted teacher who claims that he can give it peace and wisdom. But when its hopes are blasted it waxes cynical, which is but to hide the bitter hunger of its heart. It wishes to know and to believe as ardently as those who, before Bethlehem's light illumined the earth, sought God in nature, in their own hearts and the writings of the philosophers. The world has seen shame come and go and is disillusioned, but it can be thrilled by the undying verities of religion and the lives which portray their splendour and vitality.

TEACH THE CHILDREN

We say again, and this time in answer to a pessimistic wall from a subscriber that children can be taught to have a taste for the serious and instructive book. Their minds can be disciplined. They can be tuned up to the key of the beautiful and the pure. God did not make them to be the sport of the caprices of the brainless writer. But one reason why we eschew serious reading is that through parental neglect we have never learned to read. Many fathers and mothers never by Catholic books. In the adornment of their houses there is nothing Catholic, and the children, under the influence of these surroundings are shaped and fashioned in the mould of the world. It requires but little effort to introduce the impressionable child to the world beautiful and to give him memories that shall produce both fragrance and fruit. Youth is the seed-time, and the parent, not destitute of common sense, should be interested in the harvesting. Put good books and papers into the homes and the result will be serious Catholic men and women.

THE HOLY FATHER HAS MANY SORROWS

CUTTING OFF APOSTATE PRIESTS IS A BURDEN AGED PONTIFF FINDS HARD TO BEAR

Rome, May 18.—Owing to a slight attack of gout the majordomo of the Vatican has given notice that for some days the Holy Father will concede no public audiences. In private Pius X. continues to receive as usual the prefects of the Roman Congregations for the dispatch of the official business of the Universal Church as well as Italian and foreign prelates on their visit ad limina. Thus the ordinary routine of the Pope's life remains undisturbed and his health does not seem to be troubled by anxiety. The latest separation of Church and State in Portugal, which will be published in a day or so, is a conical mixture of tyranny, contradiction and cool audacity—precisely what may be always expected from masonic lodges. This law suppresses the Catholic religion as the religion of the State, and still insists that at the government must oversee the affairs of the seminaries! With the utmost *sony froid* cathedrals and churches are appropriated, and the faithful are coolly prohibited from contributing to the maintenance thereof. And yet, where Napoleon and Bismarck miserably failed, what hope is there for a pigny like Andrea Costa?

MR. EGAN VOICES HIS IDEAS

STRONGLY URGES THE UNITING OF RELIGION WITH MAN'S EVERY-DAY LIFE

Here are some paragraphs from the response of Maurice Francis Egan recently, to the motion expressed on him at Notre Dame University. The address as a whole, is a good illustration of what style and diction will do to enforce sound ideas: At my age a man either indulges in reminiscences or moralizes. In the one case, he is likely to be a bore; in the other case he is a self-appointed preacher, and unless he has a special vocation for preaching, he finds himself repeating the obvious, and disgracing everybody. However, in this home of eloquence, a man who has no gift of speech must either "reminisce" or moralize, and take the risk. In listening to your cordial words, I feel that the affection you have for me, is the affection of one member of a family for another, and we all know that the members of our own family, no matter what their defects are, have in our eyes both a halo and a nimbus. I can never look at them dispassionately; they are part of us and I was for so long a member of the family of this great university, that I almost felt it would be indecent for you to cifer me. I feel high honor. I have been so near to you so much a part of you—a member of the Third Order of the Holy Cross, in fact—that it appeared as if I was so much of your circle as not to be included among the laity on the outside. But you have willed it otherwise, and I, who know your heart, am most deeply touched by this token of your affection.

STATE AND RELIGION

In France, as is pretty well known, the government has for some years past been trying the experiment of conducting the affairs of state independently of religion. This has not succeeded, and the Christians in France—excellent Catholics. They observe the doctrines and practices of religion, and the principal acts of their lives are governed by the tenets of Christianity. It would not, therefore, be at all correct to say that the people of France are godless; but it can be said truthfully that the French state is godless, and something worse than godless. It is not only without recognition from every religious creed, but its policy is, and for years has been, distinctly adverse to Christianity. The men who have been governing it as prime ministers have not disguised their intention that their object has been to make a nation religion, to decline to make anything like an official acknowledgment of the existence of God, and to prove that not only can a godless state live but that it can thrive, and attain and preserve the highest form of civilization. The Portuguese revolutionists took this theory from them, and, as all readers of the newspapers know, they have been boasting its crushing success that as a state without religion Portugal is to enjoy a golden age. Now, this is a subject of very great importance. Can a state subsist, progress and last in a flourishing condition without religion? Above all, is Christianity necessary to the nation as well as to the individual? So far as the experiment has gone in France and Portugal it will, I think, be generally admitted that it has been a failure. The deeds of the members of the provisional government in Portugal have not corresponded with their words. They have conducted themselves as men who do not understand the meaning of evenhanded justice. Their reactionary onesidedness plainly indicates that their principles and ideals are not as sound and fair as those of the Christians. The French government has had more time to develop what are to be the fruits of godless theories of government, but the results tell even more decisively against them than against the leaders of the Portuguese revolution. The bitterest enemy of Christianity cannot deny that in France the level of morality has sunk. The statistics of crimes have been mounting up to a most formidable extent, and in the city of Paris, through every street of which you could go in safety at midnight

THE PREVAILING AND OBSTINATELY PERSEVERING SUPERSTITION WHICH POSSESSES THE PROTESTANT MIND ABOUT THE CATHOLIC ATTITUDE TO THE BIBLE.

The priest never hated the printer, nor the printer the priest. For in the first place the book is in Latin, and, therefore, primarily intended for the clergy. Gutenberg was hard pressed for money at the time, and knew perfectly well that they would be his principal patrons. As a matter of fact both before and after the publication of this Bible they were his most enthusiastic supporters. Priests, bishops, archbishops and cardinals were jubilant at the success of his work, and regarded his new printing press—there were others before his—as a God-given instrument for the propagation of the Faith. Printers were hailed in those days and were hailed as the new apostles of Catholicity. Presses were put up everywhere. Even recluses like the Carthusians were setting type in their monasteries; and, not to be surpassed by the monks, the nuns entered the composing-room. The convent of Bridgton in far-away Sweden, was busy publishing books, and in a short space of eight years, the Dominican Sisters of Florence gave no less than eighty-six works to the world. The monks of Bulgaria were printing pious tomes in Slavonic, and as early as 1436, a monastic printing press was working overtime at Cetinje in what is now semi-barbarous Montenegro. Germany, of course, when the invention originated, was in a ferment, and the excitement spread immediately to all other countries, Spain and Italy included. Even Christopher Columbus is said to have been for some time a printer. As early as 1475 there were as many as twenty presses in Rome, and the patronage of the Pope, and before the end of the fifteenth century no less than 925 works were issued in that centre of Catholicity, chiefly owing to the exertions of the clergy. Evidently the priests were not extinguishing Gutenberg's torch. They were giving it a fiercer flare.

THE 850,000 BIBLE

On April 21, a battle royal took place in New York for the possession of a book. Two or three multi-millionaires in company of gold were in the forefront of the fray. "One thousand dollars" was the first cry that was heard; then another thousand, and another, and another, and excitement growing in intensity with each succeeding move, until at last \$50,000 was called and Mr. Henry E. Huntington, of Los Angeles, laid his hand upon the coveted prize while all the world wondered. What is this book that has caused so much commotion, and won such applause for the purchaser? It is a Bible; and an inquiry naturally suggests itself: has it anything to do with the nation's Jubilees which are being celebrated just now in England and America? None whatever. It is not a Protestant Bible, but Catholic from cover to cover. It was printed about sixty-seven years before Luther apostatized from the Church that gave him all the learning he ever possessed, and seventy-eight years before Henry VIII. put himself in place as the Pope for the discomfort of England. It is one of the few remaining copies that were run off the press at Mainz, by Johann Gensfleisch zu Gutenberg, between the years of 1452 and 1455. Some call it the "Mazarin Bible" in worse a copy was dug out of the Mazarin library in France long after the edition was supposed to have been altogether lost. It is also described as the "forty-two line Bible" because it is printed in double columns of forty-two lines each. The text is in Latin, and on account of the abbreviations employed, supposes more than usual familiarity with the language in which it is written. Thus, for instance, the word *autem* appears merely as *aut*, with a line above it to indicate the missing letters; *non* is *no*; *hominum*, *hoim* and so on. Its value has grown with age, and though Gutenberg sold his copies at one hundred florins each, the possessor of the present volume was delighted to get it for what not very long ago the world would consider a fortune. In 1840, a German poet, besides other airy notions such as poets are in the habit of giving his admirers the impression that in printing the Bible "Gutenberg lighted a torch which the priests have ever since been trying to extinguish"; not an original conceit. The bard was merely embalming in verse

AN IRISH TUNE

Will you listen to the laugh of it,
Gushing from the dale;
More's the fun in half of it,
That's an Irish riddle.
Sure, it's not a fiddler's bow,
That's making sport so merry;
It's just the fairies laughing so—
I heard them out in Kerry.
Will you listen to the step of it,
Faith, that tune's a daisy;
Just the very leap of it,
Would make the feet unaisy.
Hold your tongues, ye noisy rogues,
And stop your giddy prancing;
It's me can hear the wessies brogues
Of Irish fairies dancing.
Will you listen to the tune of it,
Sweeter than the honey,
I'd rather hear the croon of it,
Than get a miser's money.
So, my son, it makes me cry—
Just don't play any other;
May God be with the days gone by
I danced it with your mother.
HEAVY D. DOWRY

CATHOLIC NOTES

Most Rev. John J. Keane, D.D., Dubuque, Iowa, has received from Rome the acceptance of his resignation as head of the Archdiocese of Dubuque. At a recent sale at Sotheby's in London a richly illuminated and finely decorated St. Jerome's Bible of the thirteenth century sold for \$4,050. At the Church of the Immaculate Conception in Boston, confessions are heard in six languages: English, French, Italian, Spanish, German and Gaelic. It has been intimated that Cardinal Vincent Vannotti will represent the Sovereign Pontiff, Pius X., at King George's coronation, and will bear the Pope's autograph letter to the King, together with a gift for the Queen. Bleak House, at Broadstairs, England, made famous by Charles Dickens, has once its favorite home, is to be sold at auction this month. Dickens wrote almost the whole of "David Copperfield" there. The folding chair used by Daniel O'Connell, who died in the Richmond Bridewell, in 1841, was recently sold at auction in Dublin. This interesting relic, made by the prison carpenter, was formerly the property of O'Connell's fellow-prisoner, Richard Barrett. Irish papers chronicle the death of Very Rev. Canon Dooley, P. F., B. P. In Germany there are more than 1,000,000 copies of the Psalms in the vernacular, and 25 of the Epistles and Gospels before 1818. There were 14 complete editions of the Bible in High German and 5 in Low German before the Reformation. Nor was Germany an exception in this respect, for if anyone would take the trouble to examine the catalogue of the British Museum he would find listed there 11 German editions of the Bible ranging from 1496 to 1518, 3 in Bohemian, 1 in Dutch, 5 in French and 7 in Italian; and these, be it remembered, represent only the books which this particular museum has been able to obtain. What, then, becomes of the ridiculous myth that Martin Luther never saw a Bible till he was twenty years old, and that he was the only monk at Erfurt who possessed the precious volume? And how is it possible to account for the other delusion that the Catholic Church has, for the purpose of keeping the people in ignorance, persistently forbidden the reading of the Bible? From the very beginning of Christianity the smallest Catholic child has been made familiar with it; throughout the centuries the Church has stood as its defender against those who would mutilate and corrupt it; and to-day she still holds the world which would toss it aside as a human work, a fabrication or a romance. For her it has always been the inspired Word of God, of which she is the sole guardian and interpreter. The Holy Bible is her inheritance, and she eagerly dispenses it to her children.—America.

THE ISLE OF SAINTS AND SCHOLARS

In paying tributes to St. Patrick the Irish press, as a rule, was generous and sincere. Yet some of the more stilted on his work were unjust in so far as they depicted the nature of the soil on which he cast the seeds of Divine truth. The Public Ledger, for instance, says that he "rescued a nation from barbarism." It is true that he rescued one from Paganism, and it is also true that cruelty and gross superstition were an integral part, and a great part, of that Paganism. Yet, as they were they in the Paganisms of Greece and Rome; but he would be a hardy reasoner who could classify the ancient masters of Pagan culture as "barbarism" because of the incidental horrors of the Pagan cult. The ancient Irish had attained a very high level of civilization long before the arrival of St. Patrick. Perhaps the best proof that such was the case is to be found in the fact that the greater labor of the Apostle, after the conversion of the people had been accomplished, was the codification of the enormous body of laws which had grown up under the Brehon system, from a very remote era—some say from the period that immediately succeeded the landing of the Milesians from Spain. The ancient bardic poems leave no doubt that this civilization manifested itself in the realms of poetry, music, law and the artistic working of metals and wearing and fashioning of rich garments. The heroic epics are as full of descriptions illustrative of these conditions as those of the Homeric era. Britain and Germany were peopled by barbarians at the time when Patrick was preaching, but that fact has no bearing on the contemporary condition of Ireland, whose culture and scholars were soon to fill the world with a poetical sublimity of learning and send their teachers—Ireland's saints and scholars—to share their Christian civilization with all Europe.—Catholic Standard and Times.