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The Catholic Record.

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

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The Catholic Record

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FOR THE OVER-WORKED

Unstrung your bow; You ought to know That if kept bent Its strength is spent; Just drop your work And take some play, Thus in life's race You'll longer stay. A sadly warped and stiffened thing Your entire being soon will be; And swap: will go the over stretched string Devoid of elasticity. Relax and rest. A little while, Put off your frown, Pat on a smile, Let up the everlasting strain: You'll be made new And free from pain With every fibre strong again If more of life you'd live And from the wreck of nerves be free. Ambitious friend: be wise in time Unstring your strenuousity.

A SCHOLARLY PRELATE

The B. C. Orphans' Friend, for December, bears witness to the zeal and learning of Right Rev. Dr. A. MacDonald. Ever this he has given us of the garnered wisdom of years; and his keen insight, his sure grip of principle and gift of luminous exposition have made his name honored in the domain of the intellect. The Catholics of Victoria will learn, if they do not know it already, that their spiritual leader is one who walks hand in hand with sanctity and scholarship.

SHOULD FORGET IT

King Leopold, of Belgium, was for years a target for all sorts of sorcery. When news was scarce and the imaginative foreign correspondent in a state of quiescence, Leopold, garished bountifully, was served to the public. Now that he is in his tomb the scribes exume his remains and point to them, describing more or less veraciously the various scenes in which they figured. We are entitled to a rest in this matter, and if the scribes must be busy with handing out certificates of non-character they should not forget themselves. And their soul-harrowing description of Belgian atrocities in the Congo fail to make the desired sensation. As specimens of imaginative work they may pass, but the average reader seeks, on a question of this kind, not fiction but facts. If so badly frightened at alleged facts we fear that a reading of real facts of misrule in Africa by other nations would be dangerous to their sanity. The history of the work of the Protestant missionary in Uganda and the South Seas should induce them to not take at face value the reports of Protestant missionaries in the Congo. We are not adverse to denouncing cruelty when it exists outside of the imagination of scribes and missionaries who write at the behest of either the trader or of prejudice.

CHARITY

Catholic charity goes her ceaseless rounds of mercy and love quietly. She shuns the press and the public meeting. She does not blow trumpets when she binds up the wounds of the weary with the fingers of faith and not of sentiment. She loves the poor because she loves God. But she neither labels them, nor makes speeches over them, nor salutes forth like another kind of "charity" with a brass band and a crowd of loud-voiced followers.

BRACING UP AND LOOKING AHEAD

There are no crueler words than "It might have been," and we doubt the wisdom of harping on them. Every day should be a fresh beginning, and the new page is always to be written as we will or the best we can under the force of circumstances. Let us not forget the greatness of little things, and if at this time of the New Year we feel that our past experience teaches us to be chary of big resolves, there are many little things—silent appeals to which there can be only one answer; momentary surveys of conscience, snatches of pious reading, quick and keen cuts of mortification, and even insignificant fits and starts of mercy and zeal; little works sanctified by a pure intention, little as well as great sufferings of mind and body—all these are potent beyond all reckoning to win graces for needy souls who depend for so much on the efforts of the faithful few. If we can neither follow the rough and rugged road to Calvary we can be prayerful and kindly and grateful and self-sacrificing at Nazareth and prove that our devotion to the Christ-Child is not spectacular and insincere but substantial, solid and true. There are little things that leave no

small regrets, and often, indeed, we would be more merciful in our judgments, more careful of the feelings of others, more delicate in our thoughtfulness if we grasped, as we should, all that can be done, both good and evil, by even the most trivial actions and most seemingly harmless words. We are all prone to fall short of high standards, but we should not for that reason lose heart or chance to get nearer to the lesson taught us by Christ long after the faintest echo of its bells have ceased. Here at the outset of the New Year it should be our resolution to be gentle, endeavoring by every attention and watchfulness to render to all those little kindnesses that in their turn leave no small delights, to make allowances for the trials and temper of others, to remove the little thorns that vex the timid and pain the fretful. Let us have a more unselfish and abiding desire than ever before to do for others in the very forgetfulness of self and thereby prove that Christ our Lord has found a home in our hearts.

THE OLD JINGLES AND THEIR LESSONS

There is a great deal about thievery in the old jingles. Tom, the piper's son, runs off with a stolen pig; Taffy, the Welshman, breaks into his neighbor's house and steals something. Jack-a-dandy pilfers plum cake and the knave of hearts robs her Gracious Majesty of the tarts made by her own royal hands. Even of "good King Arthur," who was "a goodly king," it is recorded that "he stole two pecks of barley to make a bag pudding." But nowhere do we find these faults reprimanded or punished except in the case of Tom the piper's son. He was "beat," it appears, but the pig was "eat" by partakers who were worse than the thief. More yet: there is the boy with the broom, threatening to sweep us to our grave if we don't give him money.

All these suggestions are morally postierous, and the mother who imprisns them on the mind of her little lad may soon find herself obliged to try the curative power of prayers and punishment when he makes a raid on her pantry or fleeces a nickel from her pocket-book. People who avoid this mistake sometimes err by needlessly exciting childish sympathy. Many little eyes have moistened over the death of poor Cook Robin, and many a tender heart has ached over the lost babes sobbing themselves to death in the wood. Those gory heads of Bluebeard's wives—is it not time they were taken down and given decent burial. And the ogres of the fairy tales who devour little children—should they not be exterminated. And can we not banish forever the ghosts and goblins, "night-riding incubi" troubling the fantasy. Some rhymes and stories ought to be suppressed by the Society for the Prevention of Cruelty to Children.

GOOD AND NEEDED WORDS

The editor of the English Messenger, in the course of a brief article explanatory of the month's general intention, makes some pointed observations. They have been often enlarged upon in this paper, but they are always as opportune as they are needed. He says that the casual Catholic is before all things a worshipping. He will make no sacrifices for his religion; if he can do so he will evade what is of obligation. He will send his children to non-Catholic schools without a blush. To enquire if there is Sunday Mass at the place he selects for a holiday is the last thing he thinks of. Whatever his nationality may be he is a politician first and a Catholic afterwards—a very long way afterwards—and as it were by accident. He is a man wholly lacking the Christian sense or instinct. What is it that destroys this Christian sense in men and women brought up in the Catholic faith? Many circumstances contribute to this destructive influence, the first and most deplorable being a thoroughly worldly environment from childhood upward. A boy or girl soon perceives when religion is thrust into a corner; when parents easily and lightly dispense themselves from sacred duties; when holy persons and things are spoken of with scant respect; when at theatres and places of amusement mortal sin becomes a mere matter of jest; when papers and periodicals, dangerous to both faith and morals, lie about the house and are commonly and openly read by father and mother. It is little to look for the Christian instinct in such an environment as this. Nothing so quickly destroys the Christian sense as the persistent reading of bad books and the seeing of unedifying plays. We cannot read such books without being defiled. Touch not, taste not, handle not these vile things. "Oh, but they are so

wonderfully clever," says the man who has lost his perception of things divine. So much the worse for those who read them and for those who write them. The latter are inspired by a very clever personage indeed—one who, through the instrumentality of the obscene book and the loathsome play, is clever enough to capture many souls. And some Catholics ask us ridiculous questions about plays and books which are dangerous. With a well-regulated conscience they would have no questions to ask.

THE FAMILY LIBRARY

Parents are exhorted time and again to procure good literature for their children. Yet how many households can boast of a library? Even in families of means the reading material consists of a few flashy magazines, the daily newspapers, and these Sunday prints that leave a trail of dirt from New York to Canada. We need not expect to find intelligent Catholics in this publication. It is not true that those things that can be read with one eye shut and the other not half open conduce to indifference and irreligion—the children of ignorance. How many people can give an intelligent exposition of their belief and how many can separate the good from the bad in the numerous articles that are scattered broadcast over the country? And how much good might be effected by men who know their faith? The opportunities are numerous. A layman should nail a lie wherever he sees it. His loyalty should make him resent any calumny against the Church. His weapons can be had in the inexpensive publication of our Catholic Truth Societies.

Our separated brethren know the value of printer's ink. If, however, parents took some pains in the matter of reading for the family, and exercised some supervision over the magazines and papers coming into the household we should not have so many empty-headed men and women.

NEW HABITS

Endless patience is needed if we would break off our bad habits. We are all familiar with Boyle O'Reilly's rhyme, "How shall I a habit break? As you did that habit make." This is true, and we must be patient and persistent with ourselves and with all who are trying to undo the past, build in your heart the fire of love, crowd your life full of warmth and good cheer and brightness and the bad habits will disappear as the frost melts under the warm sunshine. Patience is needed still, and lots of it. The sun may not shine. In any event we must work as hard to get rid of a habit as we did to get the habit. But work in the heart and not in the habit. Crowd out the evil by crowding in the good.

THE CHURCH AND THE SCRIPTURES

THE CATHOLIC CHURCH THE SOLE CUSTODIAN OF THE BIBLE FOR SIXTEEN HUNDRED YEARS

Having clearly demonstrated that the Bible can not serve as a rule of faith, and that without a supreme unerring court to interpret it, the true sense of faith is impossible, says a writer in the Inter-mountain Catholic. It now remains to answer the objections against the alleged attitude of the Catholic Church towards the sacred Scriptures. These are confined to four sources, namely, first, she is opposed to the Bible, second, she will not allow her members to read it, third, she ignores passages commanding it to be read, fourth, she strives to make the inspired word difficult to be understood and mysterious. Being the sole custodian of the Bible for sixteen centuries and preserving its sacred pages from the devastation of the northern barbarians who sacked and plundered cities, burned libraries, does not show any opposition to the Bible. It was her members, principally monks, who spent years in transcribing it in order to preserve it for future generations. It was often buried in the earth to save it from the flames of burning cities. Instead of being opposed to the Bible the Church always jealously guarded that sacred volume. Even Luther, in his commentary of the sixteenth chapter of St. John, confesses "that it was from the Papists they received the Word of God, and that since out them they should have no knowledge of it at all."

The second charge, that she will not permit her members to read the Bible is not only groundless, but the very opposite of what the Church really does. She both allows and recommends her children to read the sacred volume. In all difficult passages touching on doctrinal points there are in the Catholic edition of the Bible explanatory notes which those reading must accept as the interpretation of the text. In April, 1778, Pope Pius VI. acknowledging a copy of the Bible translated into the vernacular language, wrote: "At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the

unlearned, to the great destruction of souls, you judge exceedingly well, that to shed light on that darkness, the reading of the holy Scriptures; for those are the most abundant sources which ought to be left open to every one, to draw from their purity of morals and doctrine, to eradicate the errors which are widely disseminated in these corrupt times, etc." Here speaks the highest authority in the Church recommending that the Bible be read by Catholics.

The third objection, that she ignores texts of scriptures which commands all to read them, is founded on three texts of the last writers. First, St. John, vs. 39, addressing the Scribes and Pharisees said: "Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me." If Christ in this text commanded that all should read the scriptures, then He imposed a law which could not be fulfilled. He would impose no such command. Therefore there was not a universal command. It could not be fulfilled during the first three centuries, because the Bible, as we now have it, was not collected together till the commencement of the fourth century. Till then it was not known what books were inspired, and for those who lived during that period it was impossible to "search the scriptures."

Till the invention of printing, in the fifteenth century, 90 per cent. of the Christians could not secure a copy of the Bible which was very rare and proportionately dear. If the command, "to search the scriptures," was general, how were those to correct, to comply with the command? To this may be added a large percentage who could neither write nor read. The text in question instead of being a command was intended as a reproach to the Scribes and Pharisees who denied that Christ was the expected Messiah. The context shows plainly that after He proved to them His claims, He referred them to the prophecies of the old testament, all of which were verified in Him. Even if there was a command it could only apply to those who were able to read. He was addressing the Scribes and Pharisees. But the Catholic Church commands her ministers, under pain of mortal sin, to read certain parts of the Sacred Scriptures each day.

The second passage of note is that taken from St. Paul's second epistle to Timothy iii. 16, 17, where he says: "All scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice; that the man of God may be perfect, furnished to every good work." Those two texts as may be learned from the preceding verses, had a constant reference to the inspired word which Timothy had known from his childhood, and can not regard the new testament, some of which had not been written, as a rule of faith, since they are profitable. All admit that they are profitable.

The next and last passage is taken from the acts of the Council, xvii. 11, where St. Paul, reminding the Jews of the word which he, also, has a Master in heaven who has no respect to persons. It admonishes the servant to be docile and obedient to his master, "not serving to the eye living creature, but to the invisible, who is the Lord of all." It influences the master and the servant, the rich and the poor. It admonishes the master to be kind and humane toward his servant, to reward him that he, also, has a Master in heaven who has no respect to persons. It admonishes the servant to be docile and obedient to his master, "not serving to the eye living creature, but to the invisible, who is the Lord of all."

It reminds him that true dignity is compatible with the most menial office, and is forfeited only by the bondage of sin. It charges the rich not to be high-minded, nor to trust in uncertain riches, but in the living God, who is rich in mercy to all who call upon him. It counsels the poor to bear their privations with resignation, by setting before them the life of Him Who, in the words of the apostle, "being rich became poor for your sake, that, through His poverty, you might be rich."

In a word, religion is anterior to society and more entering than government; it is the focus of all social virtues, the basis of public morals, the most powerful instrument in the hands of legislators, more sweeping than civil threats, more universal than honor, more active than love of country—the surest guarantee that rulers can have of the fidelity of their subjects, and that subjects can have of the justice of their rulers; it is the curb of the weak, the consolation of the afflicted, the covenant of God with man; and, in the language of Homer, it is "the golden chain which suspends the earth from the throne of the eternal."

Every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God. "It is an incontrovertible truth," observes Plato, "that if God presides not over the establishment of a city, it cannot escape the greatest calamities. . . . If a state is founded on impiety and governed by men who trample on justice, it has no means of security."

The Royal Prophet, long before Plato had uttered the same sentiment: "Unless the Lord build the house, they labor in vain that build it; he watcheth in vain that keepeth it." "The nation and the kingdom that will not serve Thee shall perish." Xenophon declares that those cities and nations which are the most devoted to divine worship have always been the most durable and the most wisely governed, as the most distinguished for genius. "I know not," says Cicero "whether the destruction of piety towards the gods would not be the destruction also of good faith of human society, and of the most excellent of virtues, justice."

a chief justice whose principal duty is the interpretation of the constitution, to see that no law is enacted that conflicts with the constitution. This is an absolute necessity for all government. So, too, is it a necessity in interpreting the scriptures which contain God's laws, if unity and harmony are to be preserved, and discord and contradictions to be eliminated from religion.

If the scriptures are plain and simple why did St. Peter, writing of St. Paul and his writings say: "In which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." (2 Ep. St. Peter, iii. 16.) In the first chapter of the same epistle, (v. 20) he places a veto on the Bible being plain and simple, and "understanding this first, that no prophecy of scriptures made by private interpretation." The history of the diversity and contrariety of Christian beliefs which are multiplying every day is proof sufficient that the scriptures are not plain and easily understood. The four words: "This is My body," have received not less than two hundred different interpretations. There has been twenty different opinions on the doctrine of justification among the partisans of Augsburg.

Viewing the whole matter dispassionately and solely with the object of obtaining Christian truths and unity, it can not be denied that the Bible as a rule of faith is a failure. Against facts, common sense and reason, there is no argument. These arguments on the position of the Catholic and Protestant churches are not to arouse religious hostility, but to present the controversy in a fair and impartial way. Any lies to know this. We want to live at peace with the Nationalists, and we wish them well in all legitimate matters; but in this town of about 12,000 inhabitants the vast majority are Unionists. We are an essentially Protestant community, and if a small section of the people determine or are urged to walk in procession through the town, whether with or without colors, it is well for the Castle authorities to know that in such case there will be trouble.

Other Protestants taking part in the controversy tried to justify the violence used against the Nationalist processionists by intimating that a Protestant procession marching to music in a part of Ireland where Catholics are in the majority would meet with a rather warm welcome, whereupon the Rev. J. B. Ardill, Protestant rector of Sligo, wrote to the Irish Times:

In the correspondence relative to the Portadown disturbances references have been made to what would probably happen in the South or West of Ireland if an Orange or Protestant band were to march and play through the streets of a distinctly Roman Catholic town. May I say that here in Sligo there are about 2,000 Protestants and about 9,000 Roman Catholics? In the Sligo Protestant Hall there is a brass band which belongs to the Y. M. C. A. The bandmen wear a uniform of black and gold, somewhat like that of a regiment of Hussars. This band plays through the town whenever it is going anywhere, without hindrance. On last Christmas morning it played through the Protestant Hall to my church and back again. On the previous Christmas it played to St. John's Church, on the other side of the town. When going on excursions, by boat or otherwise, it usually plays to the Roman Catholic Hall. It has met the Roman Catholic band in the Town Hall in competition for a musical prize. It is not an Orange band, but it is distinctly Protestant. It plays hymn tunes, such as "Onward, Christian Soldiers," through the streets, but it does not play party tunes, nor does it march on July 12. These circumstances may not be exactly parallel to those of Portadown, but they are closely related, and, therefore, I give them, without expressing any opinions.

The fact is that Irish Catholics, where they are in the majority, are always friendly and well-disposed toward their Protestant fellow-countrymen. It is the deplorable spirit of anti-Catholic bigotry creeps in that the regrettable disturbances such as occurred at Portadown, take place. The famous insistence by the Orangemen of Ireland on the victory of King William at the Boyne's ill-fated River," as Tom Moore so well called it, makes all the trouble.—S. H. Review.

CATECHISM INSTRUCTIONS

HEREAFTER AT EARLY MASS THROUGHOUT THE BROOKLYN DIOCESE

The first day of the season of Advent was marked by an innovation in the Brooklyn Diocese. Bishop McDonnell ordered the clergy to dispense with the last Mass on Sundays. The priests instead of preaching sermons at the 6:30, 8:30 and 10 o'clock services are to give instructions based on the catechism. According to Mgr. McNamara, rector of St. Teresa's Church, Brooklyn, the plan is in vogue in Ireland. Bishop McDonnell contemplated introducing it in his diocese a year ago, but deferred action until he heard from Mgr. McNamara, who when abroad made special inquiries into the matter. The missionary's report of his observations caused Bishop McDonnell to act.

Every priest in the diocese has received at the direction of Bishop McDonnell a book containing the formula of the first time in the United States it was put into effect at the celebration of Masses in Brooklyn churches on the first Sunday of Advent.

Mgr. Barrett, diocesan secretary, said a few days ago: "It is quite probable that an entire year will be spent in instruction in the Apostles' Creed, and by the time the last leaf in the book of instructions has been turned, ten years will have elapsed."

THE MOSS-ROSE

Walking to-day in your garden, O graceful lady, Little you thought, as you turned in that they remote and shady And gave me a rose, and asked if I knew its savor— The old-world scent of the moss-rose, Bower of a bygone flavor—

Little you thought, as you waited the world of ampprishment, Laughing at first, and then amazed at my amazement, That the rose you gave was a gift already cherished, And the garden where you plucked it a garden long perished.

But I—saw that garden, with its one treasure, The tiny moss-rose, tiny even by childhood's measure, And the long morning shadow of the rusty laurel,

And a boy and a girl beneath it, flushed with a childish quarrel.

She wept for her one little bud; but he outstretching, The hand of brotherly right, would take it for all her beseeching:

And she flung her arms about him, and gave like a sister,

And laughed at her own tears, and wept again when he kissed her.

So the rose is mine long since, and whenever I find it

And drink again the sharp, sweet scent of the moss behind it,

I remember the tears of a child, and her love and her laughter,

And the morning shadows of youth, and the night that fell thereafter.

—Hazel Maynard, in The Spectator

CATHOLIC NOTES

The Vatican, Rome, announced Jan. 15, the promotion of Right Rev. Neil McNeil, bishop of St. George's, N.B., to the office of Archbishop of Vancouver.

A mission in a state penitentiary may strike some as peculiar. Such a mission was given in the Ohio state penitentiary by Rev. F. L. Kelly during the week of December 12. Hundreds of non-Catholic prisoners attended the mission and many are preparing for reception into the Church.

In the little town of Herzog, Kansas, is now being erected what is said will be the largest Catholic Church west of the Mississippi river. Herzog is composed entirely of Catholics. The edifice will be of stone and granite. Its style will be the type of the Basilica, so famous in Italy in the seventh century.

The magnificent church erected as a memorial to Cardinal Newman on the scene of his most fruitful years of work at the Oratory of St. Philip, Edgbaston, Birmingham, England, was opened recently in the presence of a large and distinguished gathering of priests and laymen.

The Right Rev. James O'Leary, D.D., whose appointment to the See of Fargo, N.D., as successor to the late Bishop Shanley was announced two weeks ago, was born in Ireland about fifty-three years ago. He was educated at All Hallows Seminary, Ireland, and soon after his ordination to the priesthood came to this country.

In a final examination for free scholarships in the Glasgow University, Scotland, recently, 307 students from all kinds of schools and colleges competed. Among them were five Catholic boys from St. Aloysius College, a Jesuit institution in Glasgow. The result of the examination showed that all these Catholic boys are on the list of the first seven; one is placed first of all.

"Lady Maud Barrett," says M. A. P., "who has just joined one of the strictest Roman Catholic orders in Belgium, is not far off six feet in height; and is fair, with a pleasing expression and a refined manner. For years past, she rarely went into society, and her chief interest centered in working among girls employed in business. She has not lately decided on the irrevocable step she took the other day, as it has been in her mind since she became a Roman Catholic."

Pope Pius N. received Bishop Walsh of Portland, Me., in prison audience a few days ago, and detained him for an unusually long time. The Bishop presented to the Pontiff several baskets and other articles of skilled and interesting workmanship, which had been made by Indians living within the diocese of Portland. His Holiness was highly pleased with the gifts and later received several Americans introduced by Bishop Walsh.

Discussing the falling birthrate in the different nations of the world, with special reference to the so-called higher classes, W. C. D. and C. D. Wentham, of Cambridge, Eng., writing for the Living Age, say: "The Roman Catholics alone among our families of good stock, taught by the principles of their religion, have kept a right sense of social responsibility. Among them alone the birth rate is maintained, and the figures are very significant, showing clearly that there is no real decrease in fertility in the class involved in our survey."

Archbishop J. J. Glennon, of St. Louis, Mo., who recently celebrated his silver jubilee, has learned that several boxes sent him during the celebration, contained pictures valued at approximately \$25,000. The pictures, one hundred and forty-four in all are copies of St. Tissot's Bible studies in New Testament character and were presented by Herman C. G. Lupton, a millionaire chemist. The Old Testament pictures in the same series recently were purchased by Jacob Shurshif, of New York, for \$32,000, and presented to the Archbishop. The boxes had been stored in the basement of the archiepiscopal residence without opening.