

The Catholic Record.

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

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THE LAYMAN'S WORK.

Judging from some of the communications before us, the layman is beginning to think that he can do something towards extending God's Kingdom on earth. These may be an indication of a resolve to be an Apostle, and it may be one way of whiling away the time, but let us hope for the best. True it is that we have busied ourselves with "euchre parties," to the surprise of the outsider. Very impertinent on his part to be sure, but Catholics who talk much on what they stand for ought to be able to give the outsider some evidence of this even in their amusements. True also that we have given no friendly welcome to the lecture and manifested little or no desire for membership in an organization devoted to social work. But we may be getting tired, and perchance in the future our societies may be able to boast of something better than prowess on the cinder track, etc.

Recreation is necessary, but the man who has work to do and who realizes his responsibilities to his fellows, will take it in moderation. We need brains more than muscle, and the "Well Done" that is heard by one who promotes the interests of the Master is better than the applause of the "Athletic Meet" and the twaddle of the euchre party. There is certainly need of enthusiasm in the cause of religion. Not the enthusiasm that blazes forth and perishes in a moment, but the enthusiasm that is founded on principle, and sustained and developed by the help of the sacraments.

The answer to a question as to the sphere of lay activity we may say that it is large enough for the most energetic. Matters dealing with his parish—schemes for the purpose of winning the negligent, safeguarding the young, keeping the home-atmosphere healthy—these and a hundred other things can enlist his zeal.

Laymen, says Archbishop Ireland, are not anointed in Confirmation to the end that they merely save their own souls, and pay their pew rent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men. There is, on the part of Catholic laymen, too much dependence upon priests. Are we not inclined to intrust ourselves within the sanctuary, and to see only the little throng of devout persons who weekly or monthly kneel around the altar rail, or those whose title to nobility is that they are pew-holders, and respond to the pastor's call with generous subscriptions.

CO-OPERATION WITH THE PASTOR.

The layman is oftimes well qualified to render invaluable help to his pastor. In fact the earnest and intelligent Catholic who is not conservative enough to think that the old ways are necessarily the best, keeps everyone up to "concert pitch." Moreover, he can form his own plans and offer them for inspection. He may take the initiative and remember if criticized that "the business of authority is not to close his mouth but to set him right when and where he goes wrong."

THE MOST IMPORTANT THING.

Discussion will help to broaden our horizon. Criticism that is sane may stimulate us to investigate new lines of action. Unfortunately we must give a good deal of time to the capturing of the dollar for various purposes, but we should not forget that the most important thing is to capture souls. And to do this, we must not in-trench ourselves in our halls. It is pleasant to do this, and it is certainly not tiring to listen to rhetorical clap-trap anent our progress, but it is not soldierly as becomes the Christian. If we hold the key to the solution of problems why not use it once in a while? Why not be seen and heard where education is discussed? Why not take part in deliberations that make for the common good?

We may chant the glories of the past on holiday occasions: during life we can always study it with profit: but we must strive not to be unworthy of it. The spirit that aroused mighty forces into action can be ours in some measure. Not then to isolate ourselves, and by so doing to foster prejudice against us, but to busy ourselves with all things that tend to conserve truth and justice and patriotism.

THE DANGERS OF NON-RELIGIOUS EDUCATION.

The Catholic Young Men's National Union held its thirtieth annual convention in Buffalo, N. Y., on August 16 and 17.

Bishop Colton heartily welcomed the delegates, dwelt on the spiritual side of their work, and urged confidence in the priests who are their best and most helpful friends.

The convention held its sessions in Catholic Institute Hall, where the president, the Rev. B. M. Bogan, opened the proceedings by a brief address on the spirit and aims of the C. Y. M. N. U. "Perhaps an idea of our work may be most easily and simply conveyed," said Father Bogan, "by saying that it is in general closely related to that of the Young Men's Christian Association."

"In order to keep the young men interested we have billiard tables, gymnastic apparatus, etc. And in summer we have athletic contests, field and track sports, etc. There is no insurance feature in the organization."

The Rev. James J. Murphy, of St. John's Church, Peabody, Mass., gave the principal address—an eloquent exposition of the dangers of our present non-religious system. He said, among other things:

"Before 1830 Harvard College was under Unitarian control and the private denomination school was the great educational centre of Massachusetts. It was about that time that Horace Mann appeared as the reviver of the public school system. Departing from the strict Calvinistic teaching of his father, he became practically a deist, though nominally a Unitarian. . . . He lectured through the state of Massachusetts on education, condemning the private schools as favorable to the development of classes and opposed to the democracy and urging the people to support the public schools."

"Less than one-third of the people of this country profess to belong to any religious denomination. Catholics included—therefore, two-thirds and more of the American population have no religion at all. George Washington once said, 'Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles.' And when national morality is lost, national ruin is impending. The rejection of the Bible and the divinity of Jesus Christ marks the beginning of the downfall of Christianity. The masses of degrading literature that flood this country, the low tones of our stage productions, the absence of Christian teaching in home and in school, the non-attendance at church are combining to deprive the youth of to-day of every good influence and to surround him and her with temptation to evil; and the destinies of the United States, in another generation, will be in the hands of those children."

"Lynchers, anarchists and law-breakers are multiplying rapidly in our country. With a seventh of Europe's population our crime list exceeds hers by hundreds and thousands. Every year the murder record in America advances farther and farther beyond that of any other country, while minor crimes fill our jails and increase our police force. There is a widespread lack of confidence in our national institutions; and patriotism, so strong a half century ago, is on the wane. The assassin that struck the death blow to President McKinley was American bred; the children that are growing up around us to-day are not Christians, but pagans."

When Horace Mann was attacked in 1818 and accused of robbing the schools of religion, instruction, he tried to defend himself with the remark, 'Moral education is a primal necessity of social existence.' Practical morals are a blessedness never to be attained without religion and no community will ever be religious without religious education. These are eternal and immutable truths.

"The accusation, however, proved to be more correct than the defense, for the present non-religious public school system dates its birth from Mann's efforts. The system of schools from which all religious instruction was excluded is practically non-Christian, in the sense that no Christian creed is taught therein, and the spirit that prevails is opposed to the Christianity of Jesus Christ."

"Let us then be loyal to our country in peace as well as in war. Let us save her from disease, corruption and death. Let us unite in a firm effort to turn the tide of American thought and sentiment through her schools into the pure, sweet channels of religion, through which alone she may proceed to the heights of prosperity and power. For in the words of Archbishop Spalding: 'The denominational system of education is the right system. The secular system is a wrong system. The practical difficulties to be overcome that religious instruction may be given in the schools are relatively unimportant, and would be set aside if the people were thoroughly persuaded of the necessity.'"

Negro Press Thanks Pope.

The Western Negro Press Association in session at Guthrie, Okla., adopted resolutions thanking Pope Pius X. for his expressions of sympathy in response to the letter sent by the Press Association in 1903. In closing the resolutions state that "since the Catholic Church has taken such a bold and helpful stand against the outrages perpetrated against our race, we respectfully request Protestant bodies of this country to take similar action."

"MODERN RELIGION," INDEED!

The Rev. Dr. Bainbridge, a Congregational minister in New York, declares that "the great call of modern philosophy and modern religion is 'back to Christ.'"

Nonsense! Your "modern religion" has little or nothing in common with the Christ born of a Virgin amid the utter desolation of the stable; or fleeing in want and hardship from the murderous Herod into Egypt; or living in obscurity with Mary and Joseph in the poor Carpenter's shop at Nazareth; and closing his mysterious mission by the horrible death on Calvary.

Your "modern religion," reverend sir, is quite of a different variety from that which both by word and example by Jesus Christ. The doctrine proclaimed by the Founder of Christianity, declares the Redeemer as "the way, the truth and the life." Other way, therefore, or other truth or other life than He prescribes there cannot be.

But is any such oneness as to the way, the truth and the life advocated by the various conflicting sects of "modern religion?" Not at all. "Modern religion," when logically analyzed, means that you may tread any way you wish; believe in any doctrine you please, and engrave your destiny on whatever tree your fancy paints, whether it be the tree of life or that whose fruit produces death.

The religion taught by Christ, and perpetuated by the Church which He established for that purpose, proclaims war upon the undue indulgence of the passions; that the flesh ever lusteth against the spirit, but that the soul, strengthened by faith, hope and charity, shall be master of the body and its senses and curb, as with bit of steel, the rebellious passions that rise up and clamor for sinful indulgence."

But what does "modern religion" do in the ever-inevitable war between the spirit and the flesh? How does it act? Does it proclaim to the passions with stern authority, "Thus far shalt thou come, no farther?"

Alas, no! It cringes and crouches before them. It apologizes for "the weakness of poor human nature" and, in a sense, seems to become the devil's advocate for the gratification of the passions, insinuating, if not openly proclaiming, that they are placed in the human heart by the hand of the Creator, and that God's mercy will not punish those who become their slaves.

How different, verily, from the old-fashioned religion of the Master Who declared that whoever would be His disciple must take up his cross and follow Him, is this blessed "modern religion" with its paths strewn with roses and made so delightful to flesh and blood by manifold gratifications.

And as for "modern philosophy," its pretence, it runs the same easy course of "modern religion." The philosophers of to-day have defied pleasure and but repeat in other formulae the *corpe diem* of sensual old Horace—eat, drink, and be merry, for to-morrow you die!—Catholic Union and Times.

CARDINAL VANNUTELLI'S ADMIRATION FOR O'CONNELL.

The most striking incident of Cardinal Vannutelli's visit to Kerry was that in this native place of the illustrious Catholic and patriot, Daniel O'Connell, the Cardinal Legate made his farewell address to the Irish people, emphasizing his sympathy with their national aspirations for the great Apostle of Liberty.

We append the address:

"My beloved brothers in Jesus Christ, to-morrow I leave you. My coming to Ireland has been a very solemn and very moving one. From the beginning I have received manifestations—I have been accorded receptions—that have touched me very deeply, and now approaches the end of these manifestations of love for your Faith, of reverence for your Holy Father, of welcome to your Holy Father's representative. All that I see and all that I hear has been not less moving than at the beginning; but I should not be surprised at this. Ireland has ever been primarily distinguished in its attachment to the Holy See, in its demonstrations of fealty to the Throne of Peter, and I know—and I have often said it—all the manifestations that I have witnessed in my tour through your beautiful country have been manifestations, proofs, abundant proofs, my children, of your great, grand, holy Faith, of your unaltered and unalterable fidelity to our Holy Father, Pope Pius X., and when I speak of the end of what I see now, and hear at the end, it could not be otherwise, my children, because in this part of the country, in this great Catholic country of Kerry, was born that illustrious patriot, that noble upholder of the faith of his fathers, Daniel O'Connell (cheers), and his spirit, brethren, his spirit lives still in Ireland. His spirit is cherished in the hearts of Irishmen, and may I say it, nowhere is it cherished more warmly than in the south-west. Ah, my dear brethren of Killarney, my dear brethren of Tralee, I thank you, President and members of the County Council, I thank you. Members of the Urban Council, I thank you. Guardians of the Poor in the St. Vincent de Paul Society, I thank you. You have all united yourselves together to show homage to the Holy Pope. You have come here to ask that an expression of your feelings, a message of your love, be laid at the feet of our Holy Father for having sent his Legate to bless the people of this country. I will repeat your wishes, dear brethren, and let me say, speaking personally for myself, I will never forget in all my life the extra-

ordinary demonstrations of welcome and the greetings full of meaning that have come to me straight from the heart of your dear Irish people. And, now, my dear brethren of Kerry, while I should be glad, and indeed I am glad, yet I am sad, too. In all the joys of this life there is a sad note, and in all my joy now I cannot help feeling that the sad note is struck to-day, for to-morrow we part. Before I came from Rome I loved the Irish people. Indeed I have been intensified a hundredfold, because now, yes now, I see and realize more than ever I did before what a great, noble faith is yours; what warm, hospitable hearts are yours; how strong, how true, how unbreakable is the link that binds you to the Holy See. (After a long pause.) And here I say again, because I must say, it I have heard your story, it has been the story of all your Catholic countrymen who have presented me with addresses. The story is that in spite of all your trials and all your troubles—and they have been great—your faith will ever, it must ever, remain steadfast. And now, my brethren, the end is coming near. I approach it with joy in my heart because of the happy days spent in your midst, and yet again I say that this great joy is tinged with sadness. I must leave this beautiful country to resume my duties in other countries; but, oh, my dear brethren, dear people of Ireland—rest assured that I will always remember you in my prayers, and I trust—indeed, I feel I may trust—that you, the grandest Catholic people it has been my lot to come among—you, the most faithful of all the faithful adherents to the religion of your forefathers—I feel that you will not forget in your prayers the humble Cardinal who was sent as Legate from Rome by your Holy Father. Pray for me; I will pray for you. Thoughts, gratitude, feelings, I cannot describe well up in my heart, and that gratitude will ever remain in my heart. Words fail me, my brethren. God bless you!"

ABOUT TRANSLATIONS OF THE BIBLE.

N. Y. Freeman's Journal.

"One hundred dollars will be for the person who can prove that the Bible's Roman Catholic translation is better than the translation from originals."

The opportunity to pocket \$100 is too rare to let this liberal offer pass by with impunity.

The proof required is the fact that there are no English translations from the original, and a translation from the original is better than no translation. Any English translation claiming to be made from the originals is *ipso facto* a fraud, for the originals had ceased to exist over a thousand years before the Protestant authorized translation was made. And when it was made it was from copies of the originals—copies that we owe to the calligraphic industry of the so-called "lazy monks."

All the English translations of the Bible, Catholic as well as Protestant, were made from copies or copies of copies.

The superiority, then, of the Catholic or Protestant Bible version must consist in correctness of translations from copies in the Greek and other languages, and not that either was made from the originals.

The question then comes to this: Which is the better translation, the Catholic or the Protestant? We hold that the Catholic is the better, and in proof of it we will confine ourselves to two or three texts, though we might point out others.

The first text is found in Matthew vi, 13. It is the conclusion of the Lord's Prayer. In the King James, or authorized version—the one used by English speaking Protestants for nearly four hundred years—the text referred to is: "Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen."

In the Catholic Bible the words "For Thine is the kingdom," etc., are not found, making the text read: "Lead us not into temptation. But deliver us from evil. Amen."

Now it is evident that the Protestant translators of the authorized version were guilty of interpolating the words, "For Thine is the kingdom," etc., or the Catholic translators were guilty of omitting a part of the Bible; for those words belong to the Lord's Prayer or prayer as our Lord uttered it, the Protestant version is the more correct. If they do not belong to the prayer, the Catholic version is the more correct.

How is it to be determined? We will leave it to recognized Protestant scholars to determine, to the learned compilers of the Revised Version, which was published in 1885. These learned revisers omitted the words, "For Thine is the kingdom," etc., from their version of Matthew vi, 13, leaving the text just as it is found in the Catholic version. They thus showed their conviction that the words, "For Thine is the kingdom," etc., are an interpolation, and that the Catholic rendering of the verse is the correct one.

Let us take two other texts. In the King James Bible, Matthew xxvii, 5, speaking of Judas, says: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Compare this with Acts i, 18. "Now this man (Judas) purchased a field with the reward of his iniquity and falling headlong, he burst asunder

in the midst, and all his bowels gushed out."

Now, these two verses are evidently contradictory. The first says Judas hanged himself. The second says he fell headlong and was killed.

In the Catholic version there is no such contradiction found. The text is: "And he indeed hath possessed a field of the reward of his iniquity, and, being hanged, burst asunder in the midst; and all his bowels gushed out."

Here there is no contradiction, and, therefore, translation of the texts is the better, or it was made from a more correct copy of the original.

As we are not in any grievous need of money, the Ideal American may send his \$100 check to the New York Catholic Truth Society with our compliments.

WE ARE BECOMING A TEMPERATE PEOPLE.

Foreigners are very sparing of their encomiums on our social and moral condition. While freely admitting our superiority in all matters touching the material well being of the world, they stubbornly insist on the possession of a larger possession of the qualities of mind and heart that go to make up a perfect manhood. But we have wronged them in the admission that we are more temperate than they. We consume less alcohol per capita than any country in Europe; notably less than the nations of first rank and importance in the Old World. This is very gratifying to us, while it connotes a condition in some respects the opposite of desirable. We are forced to be total abstainers by a faulty condition of our social life. Temperance is better than total abstinence where people can be temperate; but that is not in any country, speaking the English language.

There is some drunkenness in Latin countries, but a vast deal of temperance. In English-speaking countries there is some total abstinence, but very little temperance. We have discovered to our dismay, that in our young men any use of intoxicants inevitably leads to drunkenness. The young men who begin with us to drink beer, no matter in how small quantities, or how infrequently, will surely develop into a confirmed drunkard; or it is a hundred to one shot that he will do so. This has frightened us and made our warfare on drinking of the most relentless character. Thanks to this, our men do not drink as generally as they do in Europe. This is especially true of our business men. The drinking man has ceased to be of any use in our society. We shun him socially, and we absolutely refuse to have anything to do with him commercially. The glass has ceased to be an adjunct of trade in this country. This first challenges the notice of foreigners coming here to study our conditions or on errands of business. They give us credit for abstemiousness, but it is a dread of consequences, rather than virtue, that is at the bottom of our sobriety.

It may be that Europeans will in time learn that total abstinence is as necessary for them as it is for us. They are fast copying our business methods. The social habits are being copied abroad, especially those that involve the outlay of extravagant sums of money. We can give points to all the world in lavish living. When they get to Europe as they do in this country they will learn that the wine glass is just as dangerous as the beer or whiskey glass. It may be that we will succeed in copying their social habits before they acquire ours; in that case we may find it possible to add to the gaiety of nations by a special type of tipplers.—Western Watchman.

"WHICH OF THESE BOOKS MADE A CATHOLIC OF ME?"

AN INTERESTING QUESTION THAT A CONVERT IS UNABLE TO SOLVE.

By Bertram C. Windie, F. S. A.

The most important book to me was that which eventually brought me into the Catholic Church, now more than seventeen years ago. I am not going to narrate the incidents which led me to that important step, interesting though they are to me. I think, perhaps, the first book which turned my mind in that direction was Cardinal Newman's "Apologia," a work which has doubtless had the same effect upon many other minds. I read this merely because, after I had taken up my residence in Birmingham, I used to hear the Cardinal much spoken of, and wanted to know something about him and his views. But it was not the "Apologia" which brought me into the Church. Interested in the question, I read many other books, but without arriving at a conclusion. And here I will break off for a moment to express my wonder that at this stage of my life I never came across that remarkable book, "The End of Religious Controversy." Why it was never placed in my hands has been an unceasing source of marvel to me from the day I first read it, some years after I had entered the Church, down to the present moment. Well, may the late Dr. Salmon (provost of Trinity College, Dublin) admit that our case is there presented in the most "taking" way. "Convincing" I should rather phrase it, for the solid learning, the irresistible logic, the grave earnestness of that work seem to me at least, to be unequalled by any other book on the same subject. The solemn abjuration of the closing pages must certainly give pause to any one who thinks upon such subjects, and many are the men and women who can, from the bottom of their hearts, re-echo its closing words. "You will no sooner have sacrificed your own

wavering judgment, and submitted to follow the guide, whom your Heavenly Father has provided for you, than you will feel a deep conviction that you are in the right and secure way; and very soon you will be enabled to join with the happy converts of ancient and modern times in this hymn of praise: 'I give thee thanks, O God, my enlightener and deliverer, for Thou hast opened the eyes of my soul to know Thee. Alas! too late have I known Thee, O ancient and eternal Truth! too late have I known Thee.'"

But the book which was largely instrumental in making a Catholic of me was Littledale's "Plain Reasons Against Joining the Church of Rome," which some friend sent to me when I was embarked upon this course of reading, though certainly, after I had finished it, the step which I had previously regarded as at least possible, seemed now to be one which could never be taken. Whilst in this frame of mind I was walking down a street, idly looking into the shop windows, when, in those of a Catholic repository, I saw a book which purported to deal with that which I was then thinking. I went in at once and bought it, and I suppose I need hardly say that it was "Catholic Controversy," by the dear friend of my later days, Dr. Ryder. I carefully studied both these books together, and balled by their discrepancies, determined to select some dozen or so of the most divergent passages and consult the original authorities with a view of seeing for myself which of the two authors was speaking the truth. A few hours spent in a good library stocked with the Father sufficed to answer the question and to enable me to make up my mind. The die was cast and I was received into the Church. And now I should like to know which of those two books made a Catholic of me? For I should probably never have read "Catholic Controversy" if I had not first read Littledale. It is an interesting question to me, and I cannot solve it.

CATHOLIC NOTES.

Pope Pius has presented a gold chalice to the Cathedral, Armagh.

The Scotch Catholic Directory for 1905 gives the Catholic population of Scotland as 513,400.

Rev. Father Braut, parish priest of St. Vincent de Paul, was killed on the 22nd by a C. P. R. train at Mile End, Montreal.

Archbishop Maguire, of Glasgow, Scotland, has made it a rule that no person who gambles shall be permitted membership in a Catholic society.

Father Hornsby, S. J., the well-known Jesuit who has been stationed in China for several years, has been given charge of a class of two hundred Chinese Catholics at Montreal.

Cardinal Satolli, whose visit to this country was marked by such a cordial welcome on all sides, has returned to Rome. He sailed last week for Naples from New York.

An artist-priest—Father Gates, O. P.—is represented this year at the Royal Academy, London, by two pictures—one a painting, "Spoils of the Orchard," and the other a medallion, "A Study of Mother and Child."

The Pope has created Monsignor Giles, rector of the English College in Rome, a titular Archbishop in celebration of the fiftieth anniversary of his ordination as priest, which Monsignor Giles celebrated on Aug. 21.

There are now throughout the world twenty thousand members of the order founded by St. De La Salle—the Brothers of the Christian Schools; and they have under charge five hundred thousand boys and young men.

Rev. Father Sinnott, was in Ottawa recently. He is arranging for the organization of a colony which he proposes to locate in or near the Edmonton district. He has just returned from that part of the west, and is very favorably impressed with the country.

Most Rev. Daniel Murphy, archbishop of Hobart, who has entered on his ninetieth year, is the only living prelate raised to the episcopate by Pope Gregory XVI, who died in 1846. He had some exciting experiences during the Indian mutiny.

Three more names have been added to the glorious roll of martyrs in China. Bishop Verhaegen, his brother, and Father Robberecht, of the Belgian mission in Hu pei province were murdered some time in the last two weeks. The Bishop was only thirty six years of age, and was esteemed both by Europeans and Chinese because of his learning and amiable disposition.

Mgr. Archambault was consecrated first Bishop of the new diocese of Joliette on Wednesday, August 24. His Grace Archbishop Bruchesi acted as consecrator, assisted by Bishop Emard of Valleyfield and Bishop La-roque of Sherbrooke, the Apostolic Delegate, Mgr. Sbarretti, and a number of distinguished gentlemen, clerical and lay, being in attendance.

Ten to One.

From the New World.

It is a significant fact that let a dozen non-Catholic ministers be accused of a lapse from morality, no Catholic is ever found floating over the occurrence. Let the accusation be leveled against a Catholic priest, however, and every acquaintance a Catholic layman has straightway hastens to inform him of the affair. Yet it is an undeniable fact that for every priest accused of going astray at least ten preachers can be produced.