

The Catholic Record.

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

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HEART NARCOTICS.

We cling to our baby fashions and cry for soothing syrups to ease our pain. Not all admit it, but there are few who do not seek in the heart of some indulgent friend a balm for their mental hurts. 'Tis the few only who have strength for surface work, while the heart bleeds; and blest are the others who have true friends who help them to be strong, instead of passing on them some of their so-called soothers which only weaken and sap the power to meet trouble standing.

The narcotic most commonly offered us is flattery—the help which glosses over our faults, or views them with the field glass reversed; while the trifling good in us is magnified and brought in a strong light. This flattery is so subtly administered or we are so willingly dupes, that we do not realize its presence 'till we feel its effects—a self satisfied wave that comes over us; but which in the receding only emphasizes the bareness and leaves the wounded part more sensitive.

When we undertake to doctor ourselves for heart-roses we use the great "Forget," and find some excitement that will distract our thoughts and put into the background, for the present at least, the impending trouble. Excitement is the antidote and forget the motto.

If the amount of energy expended in this vein were only applied to facing and standing up to our trouble, our powers of endurance would grow "gathering strength from every effort."

Another soother—a blessed one—is sympathy. This is a truly God-like help when intelligently given. But it is sometimes administered in an insidious way, and tends to nourish self-love instead of killing it outright and so destroying its powers to hurt.

True sympathy is not only a real understanding of the case, but an understanding of our view of the case. As a heart narcotic, its work is not to deaden pain but to lead us to see in it either a necessary part of our larger growth or a result of some fault which warns by its effects against similar slips. But, like other narcotics, greater peace and strength may be had without them.

"BIBLE CHRISTIANITY."

Dr. Sicum, President of Colorado College, advocates the improvement of Protestant theological training. The course in philosophy must be strengthened, he says, for one who expects to be a leader of men must be pre-eminently a thinker.

The study of philosophy may show our brethren the limitations of the human mind; and the experience of philosophy may convince them that it has, despite the strivings of subtle and energetic intellects, led man into many a dangerous quagmire. It may teach them, furthermore, that the basic error of Protestantism—the right of examining what we ought to believe—is destructive of all religion, inasmuch as it relegates Christianity to a mere human system, with doctrines more or less reasonable, that may, as the mind dictates, be accepted or denied.

"The fact," Mr. Gladstone said, "to which we ought all to be alive, but for the most part are not, is that the whole human race, and the best and highest minds of these races are to a great extent upon the crutches which authority has lent them." The sects are content to have the aid of authority in secular matters; but in questions of the soul and its destiny they spurn assistance and emblazon on their religious banners the most fantastic and delirious imaginings. There is no mystery—no danger of missing the way—and they fall easy dupes to their own conceits, or follow blindly some self-constituted teacher.

Some philosophy teaches that if there is a Revelation there must be some means of obtaining a sure and satisfactory knowledge of it. They claim, we know, that the Bible is the means appointed by God to teach the doctrine of Christ. When we consider, however, that they cannot tell whether

they have the whole of Christ's teaching or not, that they cannot vouch for the perfect accuracy of their translations and interpretation of them, that there is not in Scripture a warranting for that claim, that it has caused so many warring sects as to extort from an American Protestant Bishop the sad admission "that unbelief has become the rational resource of millions who argue that if truth exists they have neither time nor the faculties to discover it," we must perforce conclude that the adoption of "Bible Christianity" by enlightened men has been always a mystery to us.

OUR BOYS.

The Rev. Geo. E. Quin, S. J., has just published a booklet on the important subject of "Boy Saving." The rev. gentleman is thoroughly in earnest and puts the necessity of safeguarding the children, not by spasmodic effort, but by business-like, systematic endeavor, in a plain and convincing manner. The booklet, the product of years of observation and successful work among the juveniles, is solid and practical and merits a warm welcome from all friends of the young.

There may be some who imagine that undue stress is laid on this subject, and that children trained in Catholic schools are sufficiently prepared to withstand all temptations. This opinion, the offspring of the happy-go-lucky policy of years, is, though pleasant and conscience soothing, laughed at, and justly, by practical workers. If the most ardent upholders of that opinion know the number of young men who are nominally Catholic and saw for themselves the loafers who are learning on street corners the elements of the tough and ne'er-do-well, they might perchance alter it. But whether they do or not, it is an undeniable fact that many are practically lost to us because they are left alone after they make their first Communion.

It is all very well to say it is due to the depravity of the children. Is it not fairer to affirm that it is the effect of our stupidity and indifference? Do we think that the ordinary boy, if exposed to every allurements of the world, hearing as he goes about his work the words of profanity and impurity, and blinded by the "glitter and glare of life," will become in after years, through some wonderful process, a high-minded Catholic? If men go down in the conflict, may we hope that immature lads will be victors?

The thoroughly un-Christian atmosphere that envelops the working-hours is, again, a very real and dangerous menace to faith and morals. You may believe this to be an imaginary case. If, however, you imagine we are playing the part of special pleader, we advise you to go into the average work-rooms and estimate from personal observation what influence they are likely to have upon young lives. You will see that the thing sought after and esteemed above all is the thing that pays; and the one being to be honored is the one with the money. The individual who imagines that this will not ultimately upset all noble aspirations, and make the interests of the soul subservient to all things else, must be, to say the least, of a singularly optimistic turn of mind. The transformation of the lad is slow, but none the less sure; and by the time he has attained his majority, if not before, he is without reverence or gentleness; with no inclination for self-improvement; devoid of ambition; convinced that he has reached the uttermost limits of his possibilities and eligible for a place in the ranks of the young men who believe that going to Mass now and then and "making the mission," are tests of practical Catholicity. He may possibly become a member of a young men's society; but will that obliterate the impressions of his early years? Will an occasional harangue and innocent recreation destroy the poison that during the period he was allowed to run wild filtered into the very essence of his soul?

He may have access to a plentifully stocked library, but he will rarely use the privilege. A good book has no attraction for the lad who has supplemented his education by a post-graduate course in the newspaper, nasty theatre and low-grade novel. Some societies affect a taste for letters, but

before their friends are ready with words of commendation we advise to test the depth and breadth of that love for things intellectual by having a series of lectures. We predict that in point of attendance they will be dismal failures. A discourse on Ireland or Daniel O'Connell may possibly ensure an audience; but a talk on a subject of practical importance—a portraiture of the life of a good man or of a saint—will have a hall half filled with members who have been drummed into it by the President or Director. There may be communities so singularly blessed as to have societies that are not only numerically but intellectually strong; supported by Catholics who know their faith and recognize that the prestige that broadens their lives and makes them efficient workers in the advancement of the Church is not based on ignorance or apathy; but so far—and we are not inexperienced in the matter—we have been denied the privilege of seeing them.

We have every sympathy with adult societies; but, as Father Quin points out, "If this important work is to tower, it must be supported, like every other extensive moral or material structure, by solid foundations. Seemingly, its chief function is somewhat negative. It prevents youths, already as a matter of fact devoted or faithful, or vicious, from lapsing respectively into cold obedience, open misconduct, or total depravity; but radical improvement and the resolute adoption of high aims will hardly result from an organization that takes the young man in hand only after wage money, complete personal liberty and developed passion have fixed his choice of some definite life place on the moral scale."

"We do well, doubtless, in caring for our young men. We do definitely better when devoted to our coming young men. If every son of Adam is to be taken with hope of profit in the net of supererogation, he must be caught, at the latest, whilst impatiently enduring his last pair of short pants."

The weary, hard working priests throughout the country who are endeavoring to infuse some energy into the rank and file of their organizations will endorse the common sense view of Father Quin. But they are unable to do everything! When two or more priests are in a parish the juveniles can be attended to satisfactorily; but when one has to bear the burden of building, sick calls, schools, and the countless other things that exhaust time and nerves, the work of boy-saving in any systematic way is a very difficult one. Now, here is where an intelligent and zealous layman can render invaluable service. He can, and should, give his pastor every assistance. The care of souls is not confined solely to the priesthood. Paying pew-rent and attendance at entertainments do not constitute the whole duty of laymen. What boots it to erect costly edifices if we permit our boys to drift into ignorance, indifference and crime?

We think any layman who realizes that his mission is to organize and to plan and to act for the extension of God's Kingdom on earth will not overlook his duty in regard to the lads of his own particular parish. Patience, tact and self-sacrificing labor are the only requisites for the work. We are not so sanguine as to imagine that our efforts will be crowned with instant success; but we do believe that, with persistence and method and a desire for God's glory, we are certain to do some measure of good.

In concluding, let us quote for our readers the words of Cardinal Manning:

"The question of what becomes of our poor children after they leave school to swell the labor market, is one of such paramount importance to us, as Catholics, that it must, sooner or later, be taken in hand before our poor children are lost."

PREACHING ON PAPER.

Carmelita Review.

Our Lord never commissioned a newspaper to preach, nevertheless the editor who has an eye to the interests of all his readers prints a weekly quota of soothing "firstly's" and "secondly's." These sermons (?) may be good, bad or indifferent. A recent \$1,000 prize sermon in a New York paper on the "Power of Gentleness" had some real good points in it. There was much truth in the closing sentence, which is worth quoting: "The world needs gentleness and love," says the writer, and "human hearts are hungry for the music of gentle voices and the touch of tenderness. Why should we not all try to show that we are the sons and daughters of the gentle God? Rough, rude boys have been made great for time and eternity by the sweetness and gentleness of mothers and sisters. Dull, wilful, poulant scholars have been made thoughtful and earnest by the tender, patient love of self-denying teachers. Souls small, mean, selfish, sinful, have been made great, by the gentle, faithful

labors of those not willing that any should perish."

NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

Although the missionary spirit is spreading day by day among our people, and has already in many quarters gathered sufficient strength to turn the tide of indifference, some of us fail to realize the opportunities open to our efforts and the crying needs that our energetic zeal can alleviate. Among the letters that pour in upon the management of the Catholic Missionary Union, many an urgent call for the dissemination of the truth can be as yet only partially answered. A zealous Western priest, in whom the burning desire to spread the truth has not been diminished by the routine duties of his parish, writes earnestly of the millions of "fallen away" Catholics that he meets on every side, and makes a stirring claim upon our active determination to recover them. Our Catholic people can no longer remain indifferent to this glorious duty. The Catholic Missionary Union is accomplishing a daily increasing amount of good as it wins the enthusiastic support of the awakened laity, and the clearer discarding of our responsibilities and opportunities stirs a new energy to meet the call. The priest we have mentioned draws particular attention to the need for quick action to reclaim the Italians and their children, whom the Protestant Episcopal Church is everywhere seducing from the Faith. That body is alive to the possibilities presented in the future of our Italian immigrants and is lavishing money upon them while we remain idle. Listen to this now: "As an instance, a short time ago there were no Italians heard of in this town. Now there are a great number and many are now Protestant."

For the Protestant Episcopal Church. For the Italians here the Protestant Missionary Society educated an Italian in Rome, ordained him there, and sent him out to look after the Italians who might come from Italy. He dresses and appears as much as possible like a Catholic priest, and the Italians are pleased that he speaks their language and takes such an interest in their welfare. They should have Italian priests. There are plenty of them in Italy; why are not Catholics as earnest as Protestants in looking after these future Americans? I hope something will be done." It reads with the friends of the Catholic Missionary Union to say what shall be done.

The following item from the New York Sun of March 23, brings a significant message to us Catholics:

The steamship *Luna Maria*, from Lisbon and the Azores, landed at the Barge Office yesterday 556 Portuguese immigrants, the largest number ever brought here in one ship. They are a healthy-looking, picturesque lot, and most of them are bound for Massachusetts, to become fishermen, mill hands and farmers. Nearly all the young women and girls were betrothed, and many of the men carried mandolins and guitars. All had money and all were apparently happy. Plenty of Portuguese have preceded them to New England."

In the South the negro race is yielding an unusually bountiful harvest for the efforts made in their behalf. Traditional sectarian animosity is almost non-existent among them, and a priest with a kind heart and a kind word finds their hearts always open. Catholic churches are usually most friendly toward the least effort made by the Church in their behalf, and the work of their conversion is difficult only from financial consideration. An instance has been recently brought to our notice where a good priest, the Rev. Father Keller, in Galveston, Texas, after opening a little Catholic school for colored children finds it so popular with the non-Catholic colored people that he has appealed for means to provide for the accommodations demanded for their children. The whole negro population has been won over by his kind heart, for the spirit of true Christian charity is as irresistible among the colored people as among children. In a local paper published entirely by colored non-Catholics he and his work are enthusiastically praised with a warmth of affection that should stir in our hearts a reciprocal impulse of charity and zeal.

The Catholic Missionary Union would call the attention of its friends to the band of Sisters known as the Mission Helpers established in Baltimore in 1888. They offer all their prayers, labors, and sufferings for the increased devotedness and perfection of our clergy and the success of the missionary efforts of the Church. Their contemplative life includes perpetual adoration of the Blessed Sacrament and their active labors embrace a wide range of the works of mercy, spiritual and corporal. No undertaking can succeed without prayer, and the grand opportunity for conversions among our fellow-citizens should move us to gratitude for the constant and devoted assistance of these good Sisters.

Men—and at times those who seem the most unlikely—work out God's secret designs.—Father Ryan.

CHURCH AND SCRIPTURE.

Excerpt From an Interesting Sermon by Cardinal Moran.

His Eminence Cardinal Moran delivered recently a sermon on "The Church and the Sacred Scriptures," in St. Mary's Cathedral, Sydney, Australia. The following synopsis we publish from the New Zealand Tablet:

It was asserted that up to the period of the so-called Reformation the Bible had been hidden away from the people. Such statements were made in opposition to facts and with the object of stirring up prejudice. Holy Church loves, and has always loved the Sacred Scriptures, and had ever commended them to her children. Had she not preserved the Scriptures as the sacred deposit of truth for nineteen centuries? The charge was made against the Church because she did not regard the written word of the Sacred Scriptures as our sole guide to truth and knowledge. Holy Church held that there should be the living voice of authority in the interpretation of the inspired writings, just as our Lord Himself and His Apostles taught by the living voice. From the earliest times the Fathers and Pontiffs of the Church had exhorted the faithful to read the Scriptures, and to seek them as a pure stream of blessing and consolation. St. Augustine advocated this love of the Sacred Scriptures, and St. John Chrysostom, in his advice, said: "Let the Divine Scriptures be ever in your hands; their lessons ever in your minds and your hearts." Perhaps no great Pontiff of those early days so strongly insisted on the reading of the Scriptures as St. Gregory the Great. "I beseech you," he said, "to meditate constantly on the Sacred Scriptures."

So from age to age to our own time the successors of St. Peter had kept the knowledge of the Scriptures before the faithful. At the beginning of the present century they found the great Pontiff Pius VII., writing in terms of highest admiration and warmest approval to one of the Italian Bishops who had translated the Scriptures into the Italian language. Pope Pius VII. declared that no better service could be rendered to religion than to enable the people of a country to read in their own language the Gospels and other portions of the sacred writings. Then, again, they had the Encyclical of the present illustrious Holy Father, Leo XIII., on the study of the Scriptures. There was no more beautiful tribute to the Scriptures than this encyclical, and in it the true position of the Church as the guardian and expounder of the Scriptures was clearly set forth. The present illustrious Pontiff a few months ago crowned his labors in the cause of truth and knowledge by granting a special indulgence to each one who reads every day some part of the Sacred Books.

EARLY TRANSLATIONS OF THE SACRED SCRIPTURES.

Some enemies of the Church have been bold enough to state that there were no translations of the Sacred Scriptures till modern times. This was untrue. As early as the fourth century St. Jerome was ordered by the reigning Pope to present an accurate version of the Bible. This Doctor of the Church, most learned in Greek and Hebrew, produced what is known as the Latin Vulgate. At the present day the most learned and most painstaking investigators, non-Catholics as well as Catholics, recognize as authentic the text of the Latin Vulgate, which was the work of St. Jerome. The last edition of the Bible published in England had no less than four thousand corrections to bring it in conformity with the Latin Vulgate. Every discovery of ancient monuments and ancient manuscripts served to support the accuracy of the Latin Vulgate. Then, as to the Bible not having been known till the Reformation, there was the fact that in 1450 the Sacred Book was printed, and there were no fewer than one hundred editions within fifty years, and this at a time when there was no whisper of the Reformation. History tells us that one of the first uses of the printing press was to supply copies of the Sacred Scriptures. Not only was the Bible printed in the Latin language, but in Germany, in the year 1483 (the year Luther was born), several editions, beautifully illustrated, were issued in Germany. Between that time and the close of the century, no fewer than twenty-four editions were published. There was no hiding away of the Bible. The reading of the Sacred Scriptures was commended by the Catholic pastors, and besides the German publications, there were six other translations in the Low-Dutch and other dialects. There was no prohibition. The one anxiety of the Church at the time was to prevent corrupt translations, which could not fall to be come poisoned sources to the ignorant and the unwary. Holy Church never ceased to inculcate her learned sons to illustrate the Sacred Scriptures and to set them before the world in the most noble and most attractive form. Many of those who had associated Holy Church in connection with the Scriptures claimed that the Bible is the one source from which we derive knowledge of the Divine power and love—our sole source of light, and strength and grace, and spiritual happiness. As he had said

on the previous Sunday, the Catholic Church, the Church of Christ, relies not upon the written word alone, but upon the living voice of Divine authority which our Lord gave to His Church as a blessed heritage for all time. The Reformers of the sixteenth century followed in the footsteps of preceding heretics in declaring that, from the Scriptures, and the Scriptures alone, do we derive knowledge of Divine Truth. The Reformers, who used the Scriptures to suit their own ends, added that the Bible should be interpreted by individual reason. In other words, those who had cast off their allegiance to the Catholic Church held that no teaching or exposition was needed. Each individual was free to interpret as he thought fit. This theory of private judgment had led to the establishment of some seven hundred Protestant sects, each of which appealed to the Bible to justify its existence. Luther himself deplored the number of false teachers the Reformation had brought forth—the number of men who distorted the Scriptures and profaned the word of God. He called them "the cohorts of Satan," and described their presence as a curse on the earth. Yet it was Luther and the Reformers in England who led on the horde of false teachers. One of the distinctive features of the source of Divine Truth was that it should be accessible to all. As the Gospel tells us, "the poor have the Gospel preached to them."

THERE MUST BE A LIVING VOICE.

The written word would not be accessible to all. There must be the living voice—the voice of the teacher, the voice of the preacher. In the time of our Lord and for years afterwards the new Gospel was taught. The sacred text was written only as necessarily arose. For centuries afterwards it was not possible to have more than a few written copies of the Scriptures. But the pastors of the Church never failed to impart the lessons of truth and wisdom which had been bequeathed to the Church by our Saviour Himself. The sacred features of the source of Divine Truth and Knowledge was that it must be intelligible to all. With the principle of private judgment in force this was impossible. Many things in the Acts of the Apostles, in which we are told that our Lord, before ascending to Heaven, explained to the Apostles prophecies they had not understood. St. Luke tells us how our Lord, conversing with the Apostles before His ascension, said: "These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me. Thus He opened their understanding that they might understand the Scriptures." And in the second epistle of St. Peter, referring to the life of our Saviour, he speaks of "certain things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction. You, therefore, brethren, knowing these things before take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness." In the same epistle St. Peter tells us that "no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the Holy Ghost." Here we find it set forth that the Scriptures to be intelligible to all need the authorized interpretation of those appointed by our Lord to teach and explain the Scriptures. The authority of Holy Church had settled such points as the observance of the Sabbath on Sunday instead of Saturday, and the manner of Baptism. This was the living voice of authority, for nowhere in the Sacred Scriptures was it laid down that the Sabbath day should be Sunday. The spirit which inspired the Sacred Scriptures gives us through Holy Church the genuine interpretation.

A JEWISH PRIEST.

It is rarely that a Jewish priest is encountered, says a Lebanon (Ky.) paper. However, one visited Lebanon and preached at St. Augustine's church. His name is Father Havelberg and his present charge is at Grayson Springs, Ky. His father is a Jewish rabbi, and Father Havelberg left his own people to unite with the Catholic ministry, at a great sacrifice. The members of his flock are few and poor, and he is touting the state seeking contributions to build a church. He was very successful with our always generous people.

"Pray and watch" are not co-ordinate duties, but the former is directed to the latter as means to an end. *Orate ut vigiletis* is the true sense; pray that you may have the inclination, the energy, the perseverance, to watch and to use every possible natural means that prudence can devise in order to combat temptations and conquer yourself. So understood and so used, prayer and the means of grace, far from springing us any exertion we are already capable of, simply make us capable of more, and demand more of us in consequence.—George Tyrrell, S. J.