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THE BIBLE IN THE MIDDLE AGES.

BEQUIRED THE EARNINGS OF A DAY LABORER FOR FIFTEEN YEARS TO PUR CHASE A MANUSCRIPT COPY.

We wonder, says the Sacred Heart Review, if our Protestant friends, who make such a show of loyalty to the Bible, and who speak as if Catholics were debarred from reading or even ros-sessing the Word of God, ever stop to consider that were it not for the Catholic Church they would have no Bible to boast about. Yet such is the case to boast about. Yet such is the case. "For, the sacred writings," says Charles Botler (a Protestant writer, in his "Horea Biblicae," pp. 35-36), "which contain the Word of God, and for the traditions of the wise and good respecting it, we are almost wholly in-debted, under Providence, to the zeal debted, under Floridation, so and exertions of the priests and monks of the Church of Rome during the Middle Ages. * * * Copying the Middle Ages. * Copying the Bible was a task of infinite pains and

Bible was a task of infinite pairs and perseverance to which (for gain was cut of the question) nothing but the .nscientious and unwearied industry of a religious copyist was equal." Yet of a religious copyist was equal." Yet to the average Protestant the monk of the Middle Ages appears as a lazy, wine bibbing individual, ignorant himself of Scriptural truths and solicitous only to burn every Bible he could lay hands on so as to keep it from the owledge of the laity ! The New Zealand Tablet has a wellhis hands on so as

worded editorial showing the absurdity of Protestants at the present day who criticize the Church for not placing a copy of the Bible in the hands of every-body in the Middle Ages.

"Nowadays," says our esteemed con-temporary, "a Catholic can purchase a New Testament for a few pence. He can, for two or three shillings, become the owner of a housed reduced. the owner of a bound volume containthe owner of a bound volume contain-ing all the Inspired Writings of both Old and New Testament. But it was not always thus. Before Catholic brains and hands invented the art of printing with movable type, a Bible was an expensive luxury. Every word of its 35,879 verses had to be copied with minute and toilful care. When the long and anxious task was com-pleted, the written characters covered 12,783 folios. These were of parch-ment, for paper was little known in Europe before the days of Guttenburg and his primitive little printing press. The monk scribe's work 'used up ' 427 skins of parchment—the cost of which skins of parchment—the cost of which at the present day (as estimated by Mr. L. Buckingham) would be £85, while the copying, in the usual engross-ing hand, would amount to the tidy little sum of £133 for wages alone. This would represent a first-cost price of £218 (considerably over \$1,000) for a sized represent conv of the Bible. ingle manuscript copy of the Bible Very few of our critics would, we opine Very few of our critics would, woopnet, be the happy owners of a copy of the Written Word if they had to part with over £200 for the luxury. And it is one of the glories of the Catholic one of the glories of the Catholic Church that, through the pious labor of her monks, she was able, before the days of the printing press and cheap paper, to widely circulate the Sacred Writings under circumstances of such enormous difficulty.

CARDINAL NEWMAN'S HINTS ON THE WRITING OF SERMONS.

A Maynooth student "with the in-A Maynooth student "with the in-genuous audacity of youth" once wrote to Cardinal Newman requesting some hints on the writing of sermons, and with characteristic kindness Newman manifed. The letter hardeness Newman with characteristic kindness Newman replied. The letter has been carefully treasured, of course; but was never published until Manager Gerald Molloy offered a copy of it, which he had per mitted to make, to the first number of St. Peter's Magazine. The hints were these:

A man should be in earnest-by

Mr. Davis' former pupils in celebrating the unusual event. It is also manifest that any faithful service ever rendered the Church, no matter how insignifi-cant, does not escape the watchful attention of the Shepherd of Shepherds. Mr. Davis is convert to our hely Mr. Davis is a convert to our Holy Faith. He taught six years in the non Catholic school before beginning his parochial school work.

FREEMASONRY AND THE CHRISTIAN RELIGION.

SUMMARY OF PRECEEDING PAPERS The foundation is an ostensible indiference in matters of religion, an indifference which pretends to place on a par Mohammedanism and Buddhism and Druidism and Christianity and every other form of religion, however absurd and false, provided only that a select few admit some kind of a Supreme Being. Christianity is for Masonry but one of the many religious varieties that divide mankind. It is not the one true religion. It will be admitted one true religion. It will be admitted into the crowd of religions tolerated by Masonry, provided that it will welcom all others on an equality and not in sist on any prerogatives of its own. If it insist that truth is one, and that it is the truth, it presently becomes for the Mason too sectarian and is swept

aside. Masonry states explicitly that it is not Christianity, for otherwise, as it tells us, the Jew and the pagan could not partake of its religious en lightment— could not learn from it the true nature of God and of the human soul.

Jesus Christ, therefore, for Masonry, is not God. Jesus Christ, therefore, is not the corner-stone of Masonic religion not the corner-stone of Masonic religion and morality. If some Masonic writers have sought to delude themselves or others by the Christianization of Masonry, i. e., by the Christian inter-pretation of Masonic symbols, they have labored in a work that does not belong to the automation bar belong to the ancient system, have gone to almost unwarrantable lengths sectarian interpretation, and hence find to-day Jesus Christ omitted by a "slight but necessary modification " even fron those texts of Christian Scripture which directly refer to Him. On the other hand, Masonry is ever overflowing with admiration for paganovernowing with admiration for pagin-ism and its mysteries. These are ancient—these are sacred—these come from the pure religion of the patriarchs —these are to be studied and imitated. The exoteric Mason, we are told, does not know this. He has not discovered the true aim of the organiza-tion. He thinks that it is a mere tion. He thinks that it is a more benevolent, a mere social gathering; and exoteric Masons form, we are again told, the greater portion of Free-masonry. We are therefore not aston-the the social s ished that in their ignorance they speak of Masonry as they do, and ad-mire an institution whose adepts have as little scruple in deceiving them as in deceiving the deceiving us. however, there is question,

When, however, there is question, not of Christianity in any form, but of Christianity in its true and Catholic form, Masonry conceals its feelings less and less. It recruits its ranks among Destastants, and it us mainly from Protestants, and it us mainly from Processants, and he works out its own ends by fostering in them bigotry against the Church : Calvary is a place of rest and refresh-ment; Friday noon is the hour at which the brethren receive their wages; the cross becomes a sacred sign of ancient paganism (Encycl. pp. 194, 195)

its inscription I. N. R. I. is made to signify Igni Natura Renovatur Integra by fire nature is perfectly renewed (Encyclopedia p. 366) a formula that but thinly vells Masonic sensualism. No wonder then that the life of the No wonder then that the life of the Catholic solitary is an abomination to Masonic eyes, and that in their blind antipathy Masons prove themselves more pagan than the pagans thems lives. Nother is the august head of the Neither is the august head of the Church spared his measure of obloquy, for "the disciple is not above the master, nor the servant above his lord. for It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub how much more them of his household." (Matth.

THE CATHOLIG RECORD

CATHOLIC RESPONSIBILITY. Western Watchman.)

Catholics have the greatest responsi-bilities, and by those responsibilities they are to stand out from the world by their lives; out from the world like true men and women who are animated with the Spirit of God. To stand out from the crowd by your virtue, by your uprightness, by your honesty and jusuprignitiess, by your nonesty and jus-tice in dealings, by the integrity of your lives, in politics, everywhere that a man may live and it there should shine; having the virtues of the Chris-tice real there would be an averted

tian man, then you would be an apostle, and they would come and ask you, What is it that makes you such as you are? Why are you such a man?" you are? why are you such a man? And you could say sweetly and hum-bly: "It is because I am a Christian and a Catholic. I believe in God, I believe in His Divine Son, who became incarnate for me, and I believe, I pray, and try to live und the inspiration of the Spirit of God. try to make my life a supernatural life and use all things of this world in view to my eternal end.

THE BROTHERHOOD OF MAN.

When Masonism first aspired to be-When Masonism first aspired to be-come a world force it set up as shibbo-leth "the brotherhood of man." Hegel adopted the phrase when he invented his system of pantheism, and Karl Marx accepted it when he organized bis International Brotherhood. From his day to the present the philosophere his day to the present the philosophers of socialism have had much to say of the alleged brotherhood they seel establish. Yet the first society of hu-man brotherhood was organized when Christ founded the Catholic Church It is to day shown forth in the multitude of races which profess the faith all round the globe. If one look beneath the surface, it is strikingly shown here in our own Chicago, where the people of nearly fifty races attend Catholic churches. At the Detroit convention churches. At the Detroit convention of the Federated Catholic Societies, which began last Monday, it became extremely visible to whoever had eyes to see. There were gathered together Indians, Germans, Irish, Austrians, Belgians, Frenchmen, Englishmen and among the host of followers were represented Filipinos, Porto Ricans, Hawaiians, Spaniards, Portuguese, Italians, Poles, Bohemians, Hungarians and many more. Day after day, here races more. Day after day, here in America and around the earth, the Church puts the formulators of catchto shame. The races and hrases nations nourished at her bosom constitute the real brotherhood of man.--New World.

A GROWING EVIL.

The tendency to development of the drink habit and the danger of moderate indulgence in intoxicants is well expressed by the Herald and Presbyter

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for interlearned and the strong drink for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common The average consumption of thing. The average consumption of alcohol is thirty three pints a year to each inhabitant-twice as much as in any other country in Europe, except Switzerland ; eight times as much as in Canada. It is a sad commentary on moderate drinking, but a very suggestive one .- Dr. J. Robertson Wallace in 'The Young Man."

An Archbishop on Catholic Societies. At the cornerstone laying of the St. Leo Church, Cincinnati, on a re-St. Leo Church, Cincinati, on a re-cent Sunday alternoon, Archbishop Moeller took occasion to speak in ring-ing terms to the Catholic societies ing terms to the Catholic solutions present. His Grace praised the thea-sands of men, who, in spite of the heat, marched in the parade, and said it did his heart good to such a grand manifest ation of Catholic faith. "Surely," said the Archbishop, "one must con-clude that the Catholic faith is very much alive in this city when he witne such turn-outs on the part of our Cath-olic societies, as seen this afternoon. All honor to you men for thus proving your Catholic spirit! And let me as sure you that as long as our societies maintain this true Catholic spirit, being proud of their faith and respectful of ecclesiastical authority, they will re-ceive the warmest support of Bishors and priests." DIOCESE OF LONDON. CHURCH DEDICATED

CHURCH DEDICATED. His Lordship Bishop McEvay officiated at he cpining of the new Catholic Church in Strais on Sunday. Bishop McEvay selemity hiesed the building and dedicated it to Sa-Joseph. High Mass was surg by Rev Father Sharpe and Rev Father Fagen of Detroit-presched the sermon of the day. In the even-ing Bishop McEvay preached to a large congre-gation at the Church of Our Lady of Mercy.

DIED

COLLINS- At Linsing on 31st July, Mrs. Margaret Collins, daughter of Mrs. Eden Hayes, Derrynane, aged thirty three. May she rest in peace !

CARR- At Pittsburg, Fa. on August 13, Leo Carr, eon of Mrs. Carr of Garryowen, aged twenty-two years. May he rest in peace ! CLAIRMONT - At Marmora, on August 21, Matida D-loourt, relied of the late Ell Clair-mont, aged seventy two years. May she rest in peace!

SMITH-At Torbolton, Ont. Mr. Edward Smith.aged six:y.five years. May he rest in peace!

peace : MILNE-At his late residence, Westminister town.zhip, August 29th. John Milne, aged sixty-eight years. May his soul rest in peace !

Last night my little son was sent Unkissed to bed, with angry eyes And lips that pouted wilful-wise This was his mother's pusishment— A gentle woman does not live. But yet the tarried to forgive.

Your mother's dead an' berried, Maurya Bawn, Maurya Bawn; (Ah! do not weep mo cailin, in the dawn !) God's holy Hand is in it—sure, the home she has this minnet N'er a isndlord can be stealin', Maurya Bawn! The hearth is cowld an' dreary. Maury a Bawn Maurya Bawn. (Asthoreen, like our hearts are, in the dawn !) 'Is you an' me tomerrow, on the stony roads o'sorrow. Come an' kiss me, in my throuble Maurya Bawn ! COCOA and Rise up, rise up, alanna, Maurya Bawn, Maurya Bawn. (Mavourneen, dry 'nose teardrops--'tis the dawn! and have a shiny hair from your little forehead-there! An well face the world together, Maurya Bawa! \$4.50 FALL SUITS "NO TIME TO PRAY." "No time to pray!" Ob, who so fraught with earthly care As not to give to humble prayer Some part of day ! wool \$ \$15 latest • No time to pray !'' Mid each day's dangers, what retreat More needful than the mercy-seat? Who need not pray? "No time to pray !" Must care or business' urgent call So press us to take it all, Each passing day? What thought more drear Than that our God His tace should hide, And say, through life's swelling tide, "No time to hear!" Waists THE ANGELUS. At morn, at noon, at twillight dim. Maria! thou hast heard my hymn! In joy and woe, in good and ill. Moher of God, be with me still, Whon the hours flaw brightly by. And not a cloud obscured the sky, My soul, lest it should trunst be. Thy grace did guide to thine and thee. Now, when the storms of fate ofercast Darkly my Present, and my past. Let my Future radiant shine With sweet hopes of thee and thine. —EDG AR ALLEN POI Rain Coats If You Think location or business

C. M. B. A. At the last regular meeting of Branch No. 374, Kenilworth, a resolution of condolence was unanimously adopted and presented to Marsbal J. W. Hayes on the death of his sister, Mrs. Margaret Collins. PUNISHED AND PARDONED. BY COVENTRY PATMORE. 134 Dundas St. to \$6; pigs, \$5.75 to \$7.85; roughe, \$175 to \$5; stags, \$375 to \$4.25; dairies, \$5.50 to \$5.85; prassers, \$25 to \$4.25; dairies, \$5.50 to \$5.85; prassers, \$25 to \$5.75. Sheep and lambs -Roceipis 8000 head; steady; lambs, \$4.50 to \$0,50; a faw at \$6.75; yearling, \$4.50 to \$4.75; wethere, \$1.25 to \$4.40; ewes, \$3.75; sheep mixed, \$2 to \$4. The childish fault, the passionate deed, They must be checked; so In the gloom He stumbled to his little roam: He was too proud to weep or plead. I saw his mother's eyes grow dim. In tender yearning following him. mixed, \$2 to \$4. TORONTO GRAIN. Toronto Sero. 8 — Wheat, firmer; old No. 2 red and white, \$1.05 west; new No 2 red and white, \$10 & 08 103 west and east; Mani-toba, \$1.08 for No. 1 northern; \$1.16 for No 2 northern, std \$102 for No. 3 northern, at Georgian Bay ports, and 6c more grindling in transit. Flour, firm i at \$4.40 asked for 80 per cent, patents, in buyers' bags, west; choine brands 156 to 206 higher; Maritoba \$5 10 for cears of Hungarian patents; \$5.10 for second patents, and \$5 for strong, b-kers, bags in cluded on the track. Toronio. Millfeed, steady for cars of shorts, and \$15 to \$18 for brans, and \$16 to 5 for cars of shorts, and \$16 to \$16 or to a \$18 for cars of shorts, and \$13 50 to \$16 for cars of shorts, and \$16 to \$16 for No. 3 west. Rev, steady at \$26 to No. 3 extre, and \$6 for No. 3 west. Rev, ateady at \$65 to 55 af for cars of shorts, and \$17 to \$18 for brans, ark ko 2 for oars west; American, steady, a for for No. 3 west. Rev, ateady at \$65 to \$61 for white, at 32c or No. 2 white, east, and No. 2 white, ad 336 to No. 2 white, and \$16 for white at 32c west or east; folled not be ready white, ad \$16 to \$No. 2 white, at 36 for No. 2 white, ad 336 for No. 2 white, last, and No. 2 white, ad 336 for No. 2 white, last, and No. 2 white, ad 336 to No. 2 white, last, and No. 2 white, ad 336 to Sa west. Rolled oats, seady, at \$16 for cars of baces, and \$16 for No. 2 white, ad 306 cores for hors. And be refs on the track, Toronto; 250 more for hors. In for here, and 40c meres for hors. No. 2 white, ad 40c meres for hors. In for here, ad 40c meres for hors. In for ourside. Past, steady, at 635 to 646, for No. 2 white, ad 800 more for hors. In for sourside. Past, steady, east 636 to 646, for No. 2 Matter, steady, Eags, firm. 186 for new-laid. TORONTO GRAIN. But in the silence when he slept ' Undried the tears lay on his cheek, The little face seemed very meek. How pitsously, perchance, he wept Before he took to slumberland The grief he could not understand ! Then tenderly his mother smoothed The fair tossed hair back from his brow And kissed the lines so passive now But woke him not, since he was soothed, And there beside his little bed. She knelt and prayed awhile, instead. Ah! so, dear God, when at the last We lie with closed and tear stained eyes, And lips too dumb for prayers or sighs, Sorry and punished for the past, Surely thou will forgive and bless Being pitiful for our distress! MAURYA BAWN. BY REV. JAMES B. DOLLARD BY REV. JAMES B. DOLLARD.
Wake up, alanna, Maurja Bawn, Maurja Bawn,
(Huch ! do not weep acushla, in the dawn !)
Yourísther must be goin'from the place he called his own
For his lordship wants the houldin, Maurya Bawn ! STAMMERERS THE ARNOTT INSTITUTE, BERLIN, ONT DRFECTS. We treat the cause, not simpl the habit, and therefore produce nature speech. Write for particulars. COWAN'S Good in summer time HOOCOLATE Our leade of changing your present



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SEPTEMBER 10, 1904.

which I mean he should write not for sake of writing, but to bring out his thoughts.

"2. He should never aim at being

eloquen 3. He should keep his idea in view and should write sentences over and over again till he has expressed his meaning accurately, forcibly and in few

words. "4. He should aim at being under stood by his hearers or readers. "5. He should use words which ar

likely to be understood. Ornament and amplification will come spontaneous-ly in due time, but he should never seek them.

"6. He must creep before he can fly — by which I mean that humility, which is a great Christian virtue, has a fly place in literary composition. "7. He who is ambitious will never

write well; but he who tries to say simply what he feels and thinks, what religion demands, what faith teaches, what the Gospel promises, will be elo quent without intending it, and will write better English than if he made a study of English literature.

It is not only seminarists and young priests who will find these suggestions helpful, remarks the Ave Maria. The substance of them come near being the unteachable secret of good writing.

THE POPE AND A SCHOOL TEACHER.

John Davis began parochial school teaching at St. Mary's school, Monroe, Michigan, fifty years ago the 6th of September. He is still living hale and Michigan, nity years ago the bin of September. He is still living hale and hearty. Many of his former pupils hold responsible positions in every walk of life. They have arranged for a semi-centennial celebration of the event. The day will be a gala one for the ven-erable jubiliarian. Among the honors which will be conferred upon the kindly old gentleman will be a special blessing old gentleman will be a special blessing from His Holiness Pius X., signed with his own hand and a magnificent medal blessed and forwarded by the Pontiff to commemorate the event. This singular blessed and forwarded by the Fonth to commemorate the event. This singular and exceptional recognition was secured through His Eminence Cardinal Mar-tinelli, at the suggestion of some of Mr.

Davis' former pupils. This will be the first time that Papal nors have been conferred on a lay-man in America for such services in parochial school work. It is an evi-dence of how the Pope is a father of all the faithful. He willingly joins with

x. 24, 25)-St. Louis Review.

HOW IT COMES THAT THERE IS OPPOSITION TO CHRIST. (Rev. James J. Sullivan, S. J.)

Why is it there is so much opposition to Christ? He was a good man. Nothing in his life was antagonistic to man. He in his life was antagonistic to man. He did great things for us, both directly and indirectly, and He certainly brought blessings to the world. And still many men protest His claim.

Why is it that monuments are erected Why is it that monuments are erected throughout the world in honor of all great men and benefactors of the race, and when a monument is erected to our Blessed Lord it meets with hisses? What is the reason? The reason is not far distant. Those in this are, as in What is the reason? The reason is not far distant. Those in this age, as in other ages, who manufacture public opinion, in other words, those who are in touch with the world and closely re-lated to it, Christ said at the last sup-per He would not pray for. Those hav-ing the ear of everyholdy do not desire

ing the ear of everybody do not desire ing the ear of everybody do not desire anything like a universal acceptance of Christ's doctrine. Why? Because Christ's religion preaches sobriety, honesty, purity and chastity, and there are non and women who have no higher honesty, purity and chastey, and that the are men and women who have no higher motive or instinct than we have in common with the animals. They desire license, complete scope for the indul-

gence of human nature, that can brook gence of human hitting, that there are a second broom on interference. An examination of the detail of the lives of such persons will show such motives, and if not, then we will find a supreme pride which center are the cause turies and centuries ago was the cause of Lucifer's fall when he was told he would be compelled to kneel down and adore a man. You will find that outrageous arrogance that dares to contest God's supremacy in the world and would not for an instant submit to God's

commands. commands. It is predominant in Christ's religion that God is first, before all, and the in-stant He falls to second place the world is upside down and man is com-

For reasons such as these it is that there is so much opposition to Christ.

The Salt of the Earth.

Catholic Home Noticing the perilous condition of civi society to-day, many thoughtful non-Catholics are beginning to suspect that there may be more meaning than they

had ever perceived in the "You are the salt of the earth" words addressed by Our Lord to His disciples. It needs by Our Lord to His disciples. It needs little stretch of imagination to hear one of these ingennous minds address-ing another: "There are more things in heaven and earth, Horatia, than are dreamt of in our philosophy." And: "At least this much is sure, the ver-dict of history is, that the Catholic Church has always labored for the benefit of the condition of the masses: that it has opposed tyranny and opthat it has opposed tyranny and op pression always, and in every form, and that it has favored every movement, and rightly directed, where the tendency was the benefit of humanity."

When a Catholic Votes.

True, the Church has no politics, she knows nothing of candidates or plat-forms, of administrations or policies, of tariffs or currencies. She is mute on every question as to which honest men may honestly differ; and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they shall eat with temperance, that they dress with de-cency, so she requires of them to vole with an unclouded judgment, with an undrawged conscious on with the sector undrugged conscience, with the good o their country as their motive, with the fear of God before their eyes.-Hon Charles J. Bonaparte.

The True Guide.

)nt.

Christ is God, so He holds in His hands the destiny of nations. He said to His Church through His apostles : "Go, teach all nations. He saw the whole world lie like a name who we have whole world lie like a panorama before Him. He knew our tendency to go astray. So He made use of a means to So He made use of a means astray. keep us safe. If we had to depend on the Bible, how choose between Arius and his disputors, unless one were in-fallible? When fallible men are talk-ing about things absolutely beyond human reason, who is to decide? The Catholic Church, she the bride of Christ, the one oracle of God in this world, and accused of men because she is the one oracle of God in this world! State of God in this world? and his disputors, unless one were in-fallible? When fallible men are talk-



TORONTO, Toronto, Sept. 8.—The total stock receipts at the city cattle market this week are 214 cars, with 3,154 head of cattle, 6,135 sheep and lambs, 2 852 hogs and 284 calves. Ten cars were de-livered to day, mostly sheep and hogs; there being only one shipments of 13 head of cattle. NEW ONTARIO For information, maps, etc., write EAST BUFFALO. HON, E. J. DAVIS ssioner of Crown Lands

