

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 7, 1899.

IS IT DONE DESIGNEDLY?

Forty years ago Catholic sentiment was outraged by the sentence to hanging, and the hanging of the unfortunate man Aiyward and his wife on the Feast of the Immaculate Conception, in this Province of Ontario!

Now again, to all appearance, Catholic, and more especially Irish Catholic feeling, is to be outraged by the hanging of a convicted murderer on St. Patrick's Day! Surely something can be done to obviate this wanton outrage!

INDIVIDUAL JUDGMENT RESTRICTED.

The Lutheran ministers of Baltimore have followed the example of the Central Illinois District Conference of Lutherans in declaring that the principle of life insurance is antagonistic to the teachings of the Bible. Members of the Lutheran Church will, therefore, be prohibited from taking out life insurance policies. The rest of the world will, however, disregard such man-made laws, declaring foresight in making due provision for one's wife and children to be sinful as of no obligation on the conscience. The wonder is that a sect which is founded upon a denial of the right of the ancient Church to make laws, or to decide questions of morality, should be so inconsistent as to attempt to restrict the exercise of individual judgment.

SISTERS TURNED OUT.

A letter from Ponce, Porto Rico, to the Boston Pilot states that the Municipal Council of that city, on the plea that they would be acting in accordance with the American spirit of liberty, and the separation of religion from the State and from education, gave notice to five Sisters who were employed as teachers in the schools to remove their effects from the schools within two hours. This notice was given on the day the American troops took possession of the city, driving out the Spaniards. As a consequence of this arbitrary conduct, three hundred children are sent idling on the street without teachers. The Sisters obtained an investigation into the progress of the schools while under their care during the past four years, and it was shown that both in regard to the advancement of the children, and good conduct, the schools compared most favorably with the best private schools. The Councillors appear to be crazed with pride on becoming "Americans."

A CLEVER INVENTOR.

An Italian priest, Monsignor Vito Leto, Rector of the Royal Chapel of Palermo, Italy, is visiting in Newark, N. J., on leave of absence, his object being to obtain patents for a number of ingenious inventions which he has succeeded in producing. The most ingenious and interesting of these is a voting machine which, it is said, will make the ballot perfectly secret.

It is operated automatically, as pressure of the button registers one vote for the candidate selected by the voter. It has also a device which prevents more than one vote for any candidate by one man, and Monsignor Leto says the method is absolutely protected from fraudulent operation. Another merit claimed for the machine is that the votes are counted automatically as they are registered, so that when the polls are closed the result may be instantly known.

Another of his inventions is an automatic electric apparatus for use on railroads which will register distance accurately while trains are in motion and telegraphically inform station agents of the approach of trains and their distances during fog of sufficient density to obscure ordinary signals. It also warns the engineer of obstructions ahead on the track, of the approach of tunnels and steep grades and of the opening of draw bridges which he has to pass. Its duplex, placed in the stations, will inform the agent of the exact conditions and distances regarding the trains in motion and will also enable the station agent to communicate with the engineer of a mov-

ing train, either by telegraph or telephone.

These inventions are very ingenious and show much mathematical and mechanical skill in the learned priest, as well as great acquaintance with the physical sciences.

A GOOD IDEA.

The anti-Anarchist Congress which has been holding its sessions at Rome is said to have reached an agreement whereby the powers bind themselves to use more expeditious methods in dealing with Anarchists than are put into requisition in the case of other persons accused of crimes. It is agreed that the usual formalities in the intercourse of the police of various countries shall be dispensed in the case of Anarchists, and instead of losing time by soliciting the intervention of the governmental and consular authorities, the police departments will confer directly with each other in regard to the movements of Anarchists, so that they may be kept under closer watch. This will do away with the red-tapism which might be an obstacle to the discovery of Anarchist plots, and it is expected that it will render the baffling of such plots more easy.

"IAN MACLAREN'S" "CALL."

The Rev. John Watson, who is known as the celebrated writer of Scotch novels under the nom de plume "Ian MacLaren," has been asked by Plymouth Church of Brooklyn to assume its pastorate, which has been recently rendered vacant by the resignation of Dr. Lyman Abbot. Dr. Watson is one of the most learned and prominent of the Presbyterian clergymen of London, England; it is thought probable, however, that he will accept the call to Plymouth Church, with the manner of conducting which he showed considerable sympathy when he visited Brooklyn last year. Plymouth Church, though belonging to the Congregational Union, has been noted for the free thought principles to which its pastors have given utterance, from Henry Ward Beecher to Dr. Abbot, and as Dr. Watson has also shown in his works a tendency in the same direction, which gave occasion for a charge of heresy against him before the London Presbytery, which was dismissed, however, he will no doubt find Plymouth Church congenial to him. With the laxity of doctrine which now characterizes the Protestant sects, these sudden changes from one denomination to another do not excite much surprise.

ANOTHER FANCIFUL BIBLE ISSUED.

The last few years have been prolific in fanciful productions issued under the guise of improved editions of the Bible. We have had the "Polychrome Bible," which professes to show by the various colors and shades used the degree of authenticity and historic value to which the several books or parts of the Bible may lay claim, according to the judgment of the higher critics. This was followed by a so-called "Women's Bible," issued by the Women's Rights Associations, and which was mutilated by omissions and changes to adapt it to the notions of the most forward of the advocates of the Women's Rights theory.

Another fanciful Bible has been issued from Mr. Stead's Mowbray House establishment, under the title "The 20th century New Testament." It is professedly intended for the less educated, and is said to be in a "modern English dress."

The translators of this new edition of the Bible, if we may dignify with this name the botchers who have managed to put together so many volumes without a care for their real meaning, and without respect for the original which they have professed to render into English, declare that "the authorized and revised versions are valued by cultured people for their antique charm, but they are difficult or unintelligible to the masses."

This is certainly an unauthorized and mistaken statement. Both the Catholic or Rheims New Testament and the Protestant, generally called the authorized version, are very intelligible to the people, and even among Protestants the new or revised version, though made by a body of men renowned in Great Britain and America for their scholarship, has failed to receive the approval of either the masses or the cultured classes. With remarkable unanimity the Protestant public adhere to their old version; and Catholics adhere, as a matter of course, to their excellent Rheims version, as revised by the great Dr. Challoner, a work which is unsurpassed for the excellence of its Eng-

lish, its intelligibility, and its accurate rendering of the Vulgate, the approved Latin version of the Catholic Church.

The London Academy says of Mr. Stead's latest effort "that it is an insult to the public to offer them a version of the New Testament in the language of the evening press." It gives also some specimens of this new translation thus: for the words of the "authorized version:"

"And he spoke many things unto them in parables," and "who hath ears to hear, let him hear."

The Twentieth Century version has: "Then he taught them many truths in many stories, and in the course of his teaching he said to them,"

and "Then Jesus added, let every one who has ears to listen with, listen."

It is needless to say that this loose language will not commend itself to an intelligent public, nor even to the less educated portion of the people, who have a love for the grand and sonorous English of the versions now in use among Catholics and Protestants respectively.

As a matter of course, in writing thus, we make no reference to the accuracy of the present translations. It is well known to Catholics that the so-called authorized version contains numerous doctrinal mistranslations which were designedly introduced to justify the doctrinal errors of Protestantism.

Speaking of it, however, merely as a literary work, it must be acknowledged that it is a magnificent specimen of English; yet, we are by no means willing to concede what has been frequently claimed for it by Protestants, and, in our estimation, carelessly admitted by some eminent Catholics, that it excels the Rheims-Challoner or Catholic version. We believe that an impartial comparison of almost any chapter in the two versions will result favorably to the Catholic rendering, even without consideration of the question of accuracy, in which matter the Catholic version is undoubtedly by far the best.

THE RELIGIOUS ORDERS IN THE PHILIPPINES.

The total population of the Philippine Islands is estimated at 8,000,000. Of these it is asserted that nearly 300,000 are Mahometans and 525,000 Pagans. All the rest are Catholics. The Chinese, Chinese-Mestizos, Japanese, and a certain proportion of the Malaysian population, are included among the Pagans, of whom the Buddhists form a large percentage. The New York Public Opinion gives circulation to the strange and absurd statement that "the secular clergy in 1896 included 957,204 souls, and beside these there were 213,055 Jesuits and 699,851 Dominicans." These figures show a complete ignorance of the facts of the case. This would give a total of 1,850,120 clergy, or about one clergyman for every family, Pagans included. This is preposterous to an extreme; yet it may be believed by many who are always ready to accept every statement which may be made which is intended to cast disrespect upon the Catholic priesthood.

In the present instance the statement is likely to lead to the inference, which has been so often drawn from misleading statistics, that the clergy are in excessive proportion to the people, and are, therefore, an intolerable burden.

The ignorance of the compiler of the above statement is evident from the fact that he supposes that, beside the secular priests, there are only two religious orders of clergy on the islands, the Jesuits and Dominicans, whereas there are, in addition to these, the Augustinians of two distinct orders—Cebued and Discolated. These two orders have under their charge nearly one-half of the entire Christian population of the islands. A third order is the Franciscans, who have more than double the number of Filipinos under their charge than the Jesuits and Dominicans combined. All the members of religious orders together number not quite 8000, which is certainly not excessive for a Catholic population of 7,000,000. Of these missionaries the Hon. John Bartlett, who was the United States Minister to Siam, wrote about a year ago in the North American Review.

"Their efforts to preserve order are so respected that lawlessness is seldom displayed within the sphere of their influence. Numbering nearly 8,000, they include many men of great ability, noble character and wide knowledge."

Frederick E. Foster, of St. Paul, Minnesota, who was in business in Manila for eight years, also says:

"A great debt of gratitude these islands owe to the courage and untiring zeal of the Roman Catholic missionaries who, during the early days of the colony, devoted themselves to instructing the natives, not only in the doctrines of Christianity, but also in the useful and practical arts of civilized nations. From one of them, Padre Sordani, the

native learned how to construct substantial houses in place of the rude abutments which had sufficed them in their days of savagery."

The figures given in Public Opinion regarding the number of clergy on the Philippine Islands are evidently obtained by including under the names "Jesuits and Dominicans" all the members of the flocks of these two religious orders. In this way the figures would be nearly accurate, as they amount to very nearly the number of souls under pastoral charge of the fathers of the two orders named.

The success of the missionaries in converting to Christianity a race which at one time was the most dreaded of all the piratical tribes of the East was a wonder, and is of itself a sufficient evidence of the zeal of these laborers in the Lord's vineyard.

THE RACE WAR IN THE SOUTH.

The view taken by Cardinal Gibbons in reference to the troubles in the Southern States between the colored and white races is well worthy of the most careful consideration by the politicians, not only of the Southern States, but of the whole country, and Canada as well.

The recent riots in South and North Carolina have shown an intensity of hatred between the two races which promises a long continued conflict, and it is hard to foresee how it will end.

It is deeply to be regretted that many lives have been sacrificed to the spirit of animosity which animates both races, and, as is always the case under such circumstances, each side throws the blame entirely on the opposite party. The Southern whites assert that the negroes were entirely to blame, and that they have been encouraged by the whites of the North, who still retain that rancor for the people of the South which dates back to the days of the civil war, and even to an earlier period. The Northerners are much divided in opinion, some throwing the blame upon the negroes, and others saying that the Southerners desire still to oppress the blacks, and that it is no wonder that the latter resent the injustices which have been inflicted on them. The negroes themselves feel that they have been and are still down trodden, and their leaders tell them that the whites are responsible for all the wrongs which they have endured, including the fact that they are kept purposely ignorant, all facilities for obtaining a good education being denied them.

The truth appears to be that both sides are in fault. The whites are disposed to regard the negro race as arrogant because of its having been delivered so suddenly from the condition of slavery, and they look down with contempt on what they call the pretentiousness of the negroes. They undoubtedly exaggerate the faults of the negroes, and often deny that the latter possess any virtues. On the other hand, it should be remembered as a palliation for the faults of the negroes, that they are what the slave system which prevailed before the war made them.

Many of the negroes are no doubt evilly inclined, and many horrible crimes against the white population have been perpetrated by them; but it is unjust to attribute these crimes to the whole race, and it should be borne in mind that it is owing in great part to the wickedness and cruelty of their former masters that the negroes of today have not been brought up with a knowledge of what the laws of civilization and morality require. Schools have, indeed, been established for the education of the negroes, but they are of very inferior quality, and even such as they are, the blacks do not avail themselves of them as a means of obtaining education. It is the fault of the slave system of the past, that even yet the negro race do not appreciate the advantages of education. The whites, on their side, should undoubtedly show more consideration and benevolent feeling for the colored race, so many of whose faults are attributable to the way in which the whites have treated them in the past. The whites, however, entertain a fear lest the colored population may obtain control of the government of those states in which they are numerous, and this they are endeavoring to prevent by legislation which will deprive the negroes of the voting power. The 15th amendment to the United States Constitution prevents the whites from taking away the voting power from any man on account of his color; but it does not forbid the enactment of laws establishing an educational qualification for voters; and it is by such laws as these that the whites expect to retain power for a long time to come.

or till the negroes become educated at all events.

Cardinal Gibbons points out in his interview with a newspaper reporter, which has been recently published, that the education which has been provided for the negroes neglects one important requirement, that is, it does not provide for their religious and moral training. The negroes are, he says, "naturally kind and gentle, affectionate and grateful with religious emotions easily aroused." If educated without religion, they cannot be expected to have due restraint over their passions. It would be wise of the Southern legislators to be careful to make due provision for the religious education of the negroes in the school system provided for them, and thus it might reasonably be expected that the next generation of negroes will be a great improvement upon the present, and will be better suited to live harmoniously and peaceably with the whites, and thus one of the causes at least of the existing race troubles will be diminished, if not entirely removed.

The effect of religious education would be as advantageous to the whites as to the negroes; and it is greatly to be desired that the people of the United States who have secularized education so completely, will come to understand the importance of introducing into the general school system the feature of religious and moral instruction; and this would be as beneficial to Canada as to our neighbors toward the South.

THE CELIBACY OF THE CLERGY, ETC.

A "Reader" of Toronto enquires: "Was it ever known in Church history that priests were married?"

Yes. The law of the celibacy of the clergy is most ancient, as it has existed from the time of the Apostles. St. Jerome asserts that this law existed in his time (the fourth century) in the churches of the East—Egypt and Rome—all of which received none for clerics but such as were continent, or, if they had wives, they lived apart from them as if they had none. St. Epiphanius says that "he who has been married once only cannot be admitted to holy orders while his wife is living, unless he live separate from her." This he declares to be according to the canons of the Church. Nevertheless, he admits that in the East in certain cases there were married clergy, either because the canons were not duly observed, or because, on account of the multitude of the people needing priests, married men were ordained because other persons were not found for the sacerdotal functions.

It thus appears evident that in the Eastern, as well as in the Western Church, the law of the celibacy of the clergy was insisted upon from the earliest period, but that for special reasons the law might be dispensed with by the proper ecclesiastical authority; and St. Epiphanius states further that unless such dispensation were obtained the existence of any married clergy was an abuse, unless they lived apart from their wives; and this law prevailed over the whole Church, East and West. Nevertheless, it was an ecclesiastical law, from which the supreme authority of the Church could dispense when it was deemed requisite.

This law has always been strictly maintained in the Western Church; but in the Oriental Catholic Church, in communion with the Holy Roman See, the discipline has been somewhat modified, and at the present time it is not permitted to deacons or priests to marry; but if aspirants to holy orders marry before being ordained to deaconship, this is not an obstacle to their ordination, and they may continue to remain with their wives. Bishops, however, are always selected from the unmarried clergy, and are, therefore, usually taken from the religious orders whose rules oblige them to be unmarried.

The law of the Church requiring the priesthood to be unmarried is based upon those passages of Holy Scripture in which the unmarried is praised as being more perfect than the married state, if men or women remain unmarried for God's sake, and for the purpose of giving themselves more earnestly to the service of God, either by devoting themselves to the purpose of saving their own souls or of performing the works of mercy, spiritual and corporal, for the benefit of their fellow creatures.

Among the numerous passages of Holy Scripture which praise the state of virginity or celibacy, we mention here merely the following: In St. Matt. xix. Our Lord speaks of the laws of the married state, and the indissolubility of marriage. Then

"His disciples say unto Him: If the case of a man with his wife be so, it is not good to marry. He said to them: All receive not this word but they to whom it is given. For there are eunuchs . . . who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it." (St. Matt. xix., 10 12.)

From this it is clear that whereas the state of celibacy is not of any general obligation, but may be embraced for the sake of the kingdom of Heaven, in which case it is the state of greater perfection.

St. Paul, in 1 Cor. vii., 32 34, explains the same teaching: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband."

The Church, desirous of securing the greatest possible perfection in the priesthood, has therefore made the law that priests must not be married, so that they may devote themselves undividedly to God.

Another question proposed by "Reader" is: "Was St. Walter Scott a Roman Catholic?" According to the best authorities, he appears to have been an Episcopalian, by which name the Church of England is known in Scotland, not being the established Church there.

THE POPE AND THE ITALIAN GOVERNMENT.

A press despatch from Rome states that the Italian Government has declared the forfeiture of the accumulated pension which was voted for the Pope by the law known as the law of guarantees.

When the Italian Government took possession of Rome in 1870 it undertook to pay to the Pope an annual sum amounting to about \$650,000 as a compensation for depriving him of his revenue as well as his temporal sovereignty. None of this annuity has ever been drawn, as both Pius IX. and Leo XIII. judged that its acceptance would be a compromise by which the right of the usurper to govern the seized territory of the Pope would be recognized, and thus the loss of the Pope's independence would be acceded to officially.

Hitherto it has been understood that the Government left untouched the accumulated sum, and even allowed compound interest upon it, that it might be accepted at any time by the Holy Father, the hope of the Government being that the Pope would be compelled by the exigencies of his situation to become its pensioner.

The offerings of faithful Catholics throughout the world have hitherto sufficed for the maintenance of the Pope and the fulfilment of his duties in the administration of the affairs of the Church, but the Government has constantly let it be understood that the accumulated pension was payable to the Holy Father at any time on demand. Until this year the Government made no public statement in reference to what should be done with the amount placed to the credit of the Holy Father; but when the last annual budget was brought forward the Minister of Finance mentioned that the statutory limitations law, or law of prescription, cancels any claim to a pension which has not been demanded for five years, and that, therefore, the Pope cannot now claim any more than his allotted pension for the last five years. This cuts off any claim which the Pope was supposed to have on the Italian Treasury for more than a five years' pension should he see fit in the future to demand payment.

The press despatch referred to states virtually that the Holy Father has always had a lurking expectation to avail himself of the highwayman's generosity of the Italian Government, and that he made the non-payment of annuity a pretext for increasing the offerings of the faithful, the representation of the case being that unless they were generous, the Papacy might be compelled to forfeit its independence by accepting the guaranteed pension.

It is not true that the Holy Father and his advisers were ignorant of the Italian laws on the matter of prescription, or that they relied on the generosity of the Italian Government so far as to suppose that the amount placed to the credit of the Holy See would be allowed to cumulate indefinitely at compound interest. The generosity of

the Government was too strikingly exhibited in its confiscations of Church property to leave room for the supposition that the Holy Father did not estimate it at its worth.

In refusing to accept the pension guaranteed by the Government, the Holy Father was influenced entirely by his determination to do no act which would lessen his inherent right to a restoration of the temporal authority of the Roman See; and notwithstanding the time which has elapsed since the usurpation of that authority by the Government, the hope is strong that it will yet be restored to give the Pope once more the independence which he enjoyed before the final occupation of the States of the Church which took place in 1870.

It is fully expected by the authorities of the Vatican that the European powers will yet become impressed with the necessity of enabling the head of the Universal Church to fulfil the duties of his sacred office without the interference of any local sovereign or government.

It is certainly to the interest of the powers, Protestant as well as Catholic, that this should be the case; the time must come when this will be recognized, and the Pope restored to his former position as an independent prince. Pope Leo XIII. will do no act to put into jeopardy the sacred independence of the Roman States, which, going back for twelve centuries, outdates the end of all other earthly dynasties; it is not to be supposed, therefore, that he will consent, any more than Pius IX., to become a pensioner, receiving as a dole from a hostile government a small pittance of what by right of twelve centuries of undisturbed possession.

SAVED BY AN EMPEROR'S DROP.

The following story is told of the Emperor of Austria's judgment. A sentence had been pronounced a criminal court and the document brought in to the Emperor's signature. He had just come from writing his name when a tear fell on his eye, blotting out the letter Emperor folded the paper together and handed it to his secretary. "Tears wipe out all guilt. I subscribe the judgment. My obliterated signature destroys the paper, the guilty one live."

FEMINIST PERVERSION OF WRIT.

It will be remembered that Elizabeth Cady Stanton and other members of the sisterhood have been engaged to bring the Bible in which woman references to women and hood are to be rigorously amended or denounced. Our women get from it is of the pullets engaged in the undignified rather fruitless effort to crowd another point of view, how book is pathetic and disheartening. Not only do they change the account of (which, they say, makes women mere after-thought of the Creator of the fall of man through the action of Eve, but there passages so shockingly blasphemous to make one wonder how they but the most abandoned could have written them. One good reason from this book: It casts a disgust every decent man shrinks from which it represents will non-Catholics cease from to ignore ends that pure women about which they used to much?—The Ave Maria.

THE LIBERALISM THAT DEMNED.

We occasionally see sentiments about "Liberalism" never read a true description of Liberalism as it is sort of Liberalism as it is by the Church. The error of Liberalism and its social Catholics is their fondness for the supernatural of the natural, and acceptance of the principles of the unchangeable of the vagaries of human sense measure the infinite by the would, if they could, make of Christ the handmaid of civilization. In the blindness of pride, they look for happiness on earth. The only, on the contrary, man the standard of what obeys with loving confidence teachings of His Vicar. The believer—the true loves to consider himself directing his steps to a world. In his heart the love of the riches which God has placed in another life. The cherishes in his soul joying this blessed mission wants him from earthly goods—leads him false and guilty pleasure and assists him to resist with courage and success with patience.—American