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LONDON, SATURDAY, OCT. 13, 1928

EVERYONE CAN DO SOMETHING

The Catholic Truth Society Convention held in Ottawa was inspiring. It kindled genuine enthusiasm for the great work that this Society has set itself to do. Not one of the zealous clergy or of the educated, loyal and equally zealous Catholic laity but came away feeling the impetus to "carry on" with courage and perseverance, not only to spread the light but to increase the usefulness of the Society by enlisting the sympathy, the interest, the active cooperation of good Catholics who are not yet in active service. For too many Catholics fail to understand the fullness of their heritage: to realize that the truths of divine revelation of which the Catholic Church is the divinely appointed custodian and interpreter, offer the sufficient and complete solution of every human problem, individual and social. It is, therefore, a duty both of gratitude to God and charity to our fellowmen, to lead them into what is their heritage as well as ours. "It is," said His Grace of Ottawa, "too widely spread an error, practically general, that the faithful have nothing else to do but to accept with submission the teachings of their priests, and that they may assist with a kind of indifference, as simple witnesses, at the combat permanently sustained by the Church on the battlefield of spiritual and moral interests."

It will be noted that His Grace brands this as an error. What would be thought of the citizen who left everything to the police, the judges, the legislators, the officials of any and of every kind, remaining himself totally indifferent to what was done or how it was done? Such an apathetic citizen would never be commended for his citizenship even though he never violated a law nor caused an injury to individual or to society. The good citizen is the public-spirited citizen. In so far as the spiritual transcends the temporal, just by so much does the duty, the obligation of active, intelligent service impose itself on each and every member of the Catholic Church. The apathetic Catholic is infinitely worse than the apathetic citizen.

Then what is it that each one of us can and should do? First and foremost each and all should read the official account of the Catholic Truth Society Convention now running in our columns. Keep the RECORDS and read, re-read, study each address. It is quite impossible that we should not, every one of us, derive from this study inspiration and help. Those who contributed to the rich feast are Catholics of light and leading and culture and zeal. Three of them, at least, are converts to the Faith. They speak with intimate personal knowledge and experience of the non-Catholic point of view. They all delighted the distinguished gathering of leading Catholic lay and clerical, in Ottawa; so that it is not too much to say that even the summaries of their addresses have an important message for us.

Then there is the publications of the Society. In most cases they are masterpieces. Some of us may contribute to these pamphlets; all of us may read them and get others to read them. There is scarcely a

point of faith or morals or history or other controverted question that is not treated in these publications lucidly as well as learnedly; in a manner that we and our non-Catholic friends as well as our Catholic friends may read with interest and understanding. How often subjects crop up on which either for our own information or, for that of our friends, Catholic or non-Catholic as the case may be, we desire further light. The publications of the Catholic Truth Society will provide what we want.

If these pamphlets are not kept at the door of the church there is no priest who would not be delighted to initiate that excellent practice if the laity manifest any desire or interest in the matter.

These are some of the ways in which each one of us may render important service to the cause of Catholic Truth.

THE MARYVALE ABBEY SCHOOL

During the Catholic Truth Society convention at Ottawa much interest was evinced in Monsignor Macdonald's school. Strangers to our Province eagerly sought out details after learning something of the success of the school in transforming the outlook of the parish. The N. C. W. C. representative thought the story sufficiently interesting and edifying to broadcast it through this important news service. To many of our readers it will be so interesting, informative, and—let us hope—inspiring, that we are pleased to give it editorial prominence.

"The Glen Nevis Parish School is situated in the county of Glengarry at the eastern end of the Province of Ontario. It serves an exclusively rural community. It was established in 1912—a one teacher school with an attendance of thirty-two pupils. It had been intended to increase the classes as pupils' progress would permit, and to provide a full High school course. This has been accomplished notwithstanding the opposition of the Education Department of the Province.

"Today there are registered one hundred and seventy pupils in all grades from primary class to matriculation and Normal school preparatory classes. There are six Religious teachers who hold the highest Ontario teaching qualifications. That rural people are as anxious for education for their children as are town and city residents is abundantly shown by this school in the increased attendance and the success achieved. While examination results are not the only criterion of success it is a great pleasure for Catholics to point to the success of this school, for not one of the county High schools in Ontario, which are generously supported by Government grants and public taxes, has achieved a better record.

"A unique feature to be observed by a visitor to the school, known as the Maryvale Abbey School, is the attendance of professed novices of the Community in charge of the school. These novices, who are intended to become teachers, dwell with their own Sisters and make their High school course with the pupils of the school.

"One of the purposes of establishing this school in a rural community was to provide the children with educational facilities at home and thereby obviate the necessity of sending them to towns and villages where they usually acquire a distaste for country life. The experience has been quite satisfactory. Though some of our Catholic boys and girls have gone on to the universities, the larger number have continued in farm life or some have become teachers in rural schools. Not one of the pupils can be said to have been led away from the farm by the influence of this school.

"At the inception of this school usually not more than two or three children from the district served by the school attended High school at one time; at present forty-one pupils from the district are here receiving a High school education together with a thorough Catholic training. The remainder of the sixty-one High school pupils come from various places beyond the proper constituency of the school.

"This is an attempt to educate the children and at the same time to keep them in rural life. Board and lodging are provided by the Sisters, so that a number of the children whose residences are remote from the school are accommodated by the Sisters and have the advantage of spending Saturday and Sunday with

their parents. Thus the critical formative period of their childhood and adolescence is spent under the indispensable, or at any rate, irreplaceable influence of their own homes."

Just why the Ontario Department of Education should not be eager to multiply such schools, should not see that in so doing it would be promoting the best educational interests of the Province, is a little difficult to understand. The adequate explanation is an ugly one.

NOTES AND COMMENTS

WE HAD occasion some time ago to remark on the revived propaganda of that particular form of atheism represented by the writings of the late Col. "Bob" Ingersoll. The nature of that propaganda may be gauged by its advertisements in New York papers, which circulate all over the continent. In these advertisements Ingersoll is described as "the greatest thinker of the age;" "the most brilliant speaker of the English language in any land on the globe;" "the greatest orator of the age;" "the most powerful man of his time;" and much more fulsome panegyric of the same kind.

TO THINKING men and men of real substance all this will be taken at its true value, which is nothing at all. But it is not difficult to estimate its effect upon the great unchurched mass, or upon those whose sole source of mental sustenance is derived from the Sunday paper. It cannot fail to stimulate the appetite for the specious but meretricious trash which Ingersoll essayed to substitute for the truths of religion. And it once more emphasizes the responsibility which rests upon Catholics to give their ardent encouragement and support to their own press and to those other agencies whose mission it is to propagate the Truth.

INDIA IS, if we mistake not, the first missionary country of our time to set up a diocese, native from top to bottom, in the elevation to the episcopacy of Rev. Father Tiburtius Roche, S. J., as Bishop of the newly-erected diocese of Tuticorin. Racially a Tamil, and tribally a Paravar, the new Bishop will rule over his own people of the Fishery Coast, and as a Jesuit missionary of experience, placed at the head of a body of secular clergy, he will be in a unique position to further the cause of Church extension in the great Indian empire.

BISHOP ROCHE is the first native priest of the Latin Rite to be chosen for this high office, and, as we are assured by our Indian contemporaries, his successful missionary career up to the present time and his executive and organizing ability are such as to augur great things for the future. In a diocese including within its boundaries one of the very first Indian stations visited by St. Francis Xavier, a body of missionary tradition exists which must be a source of inspiration to all connected with it. The Fishery Coast, we are told, was the object of great predilection to St. Francis, who, the worst of sailors, made the tedious journey thence from Goa no less than thirteen times.

THE EVENT above described is referred to by East Indian exchanges as a landmark in the history of the Catholic Church in India and apparently the first step in the ultimate "Indianization" of the Hierarchy. Pope Leo XIII. in his day realized the imperative need of a native clergy for the stability and progress of the Church in that country, and in the present juncture his exclamation on occasion of the establishment of the Papal Seminary at Kandy: "*Fili tui, India, administri tibi salutis*," ("Thy sons, O India, are ministers of salvation to thee,") are recalled.

WHILE BISHOP ROCHE is the first native Bishop of the Latin Rite he has predecessors in the episcopate of the Syrian Rite. The creation of the latter in Malabar twenty-five years ago, was in accordance with the far-seeing policy of Leo XIII. Since the erection of that diocese, the Syrian Bishops in Malabar have been guiding the spiritual destinies of their flock. With the addition now of a native Bishop of the Latin Rite a great step has been taken forward towards the ultimate conversion of the teeming multitudes of that great and historic land.

CATHOLIC TRUTH SOCIETY

THIRD ANNUAL CONVENTION A GREAT SUCCESS

Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1928, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

WEDNESDAY AFTERNOON

THE BIBLE IN ENGLISH

BY REV. FARNELL MAHONEY

The first paper of the afternoon was read by Rev. Farnell Mahoney, Professor of Sacred Scripture, St. Peter's Seminary, London.

The following is a synopsis: The paper—The Bible in English—read by Rev. A. F. Mahoney, of St. Peter's Seminary, London, dealt with the history of the Post-Reformation English Douay Version, which, in a revised form, remains the standard English Catholic Bible in use today.

In 1608, Dr. William, afterwards Cardinal Allen, established a missionary Seminary at Douay in France for the education of English boys for the Priesthood. This was during Penal times when the practice of Catholic worship was a crime under English law. Ten years later, because of political disturbances, the Seminary temporarily transferred to Rheims, returning to Douay in 1618. It was during this period, while the Seminary was in Rheims, that the entire Bible was translated into the English tongue. The New Testament was published at Rheims in 1608 and hence gets its name—"The Rheims Testament." The publication of the Old Testament was delayed some thirty years, as the translators expressed it—and "through lack of good means" and on account of "our poor estate in banishment." It was finally published after the return of the Seminary to Douay in 1609-10.

The translators were the Professors of Allen's Seminary, all Oxford graduates, men of learning and eminently well fitted for their task. Dr. Gregory Martin, the chief translator, was formerly fellow and professor of St. John's College, Oxford, of whom the non-Catholic Anthony Wood says: "He was an excellent linguist, exactly read and versed in the Sacred Scriptures, and went beyond all of his time in humane literature." The others who co-operated in the work were: Dr. Allen, formerly Principal of St. Mary's College, Oxford; Dr. Richard Bristow, formerly professor of New College, Oxford; John Reynolds, formerly of New College, Oxford, and professor of Hebrew at Rheims and Douay; and Thomas Worthington, an Oxford graduate and afterwards Principal of the English College at Rheims. Martin translated, Allen and Bristow wrote the annotations and notes, Reynolds and Worthington revised the work of the others.

An entry in the College Diarium says: "16th October, 1678, Mr. Licentiate Martin has inaugurated the translation of the Bible into the English tongue. So at last may be found a remedy for the corruption of the heretics. He translated two chapters a day, Doctors Allen and Bristow revise and make notes." This announces the beginning of the work of translation which was finally completed in less than two years; and gives the reason which urged the version into existence. These five Apostles of Catholic Truth might well be called the first English Catholic Truth Society. Besides preparing young men for the missionary priesthood to carry the light of God's truth to their persecuted fellow-countrymen, they have written and published books and pamphlets of a polemical nature for distribution in England; and now they were called upon to furnish the antidote for a new evil. This was the widespread dissemination of corrupt translations of the Bible into the English language, begun by Tundale in 1525 and continued by the publication of Coverdale's Great Bible in 1539, the Geneva Bible in 1550, and the Bishop's Bible in 1568-69, and '72. The Allen obtained the authorization of the Holy See for the printing of the new translation in the summer of 1580. It appeared in 1582. The immediate result was an attempt from several quarters to answer the controversial notes which it contained. This had the effect of making it better known among non-Catholics. The fact that a demand arose almost immediately for a new Protestant version which finally brought the Authorized Version into existence in 1611 is not without significance. And though the editors of the Authorized Version make no reference to the Rheims or Douay Version in their list of works consulted, "their work," says the Preface to the Revised Version of 1881, "shows evident traces of the influence of the Rheims made from the Latin Vulgate." The aim of the Douay translators was to bring out a translation that would adhere scrupulously to the original. That they succeeded is admitted by the Protestant Scrivener who says: "In justice it must be observed that no case of wilful perversion of Scripture has ever been brought home to the Rheims translators." The only objection which has ever been raised against this Version is its inferiority to the Authorized Version from the point of view of literary excellence. Professor J. S. Pillimore in a recent article—

"Scripture Versions and Variants" in the Dublin Review, January, 1922, has this to say in refutation of the above: "These pages simply advance the thesis that the Rheims Version of 1582, a book quite unknown to the generality of Protestants, and to put it at the lowest not as well known to Catholics as it should be, is a beautiful and admirable piece of English with a peculiar literary interest of its own. The Authorized Version may be very fine—it may be finer than the Rheims Version—but must be so cowed and stifled by the insistent assertion of its (Sacramental) authority as to forget that Rheims exists? In this as in other matters, do not grasp the nettle, and you will find that a great deal of the Schwarmerel about that particular version is but the cant and superstition of an Ascendancy. (Great is the power of taking things for granted.)"

No revision of the Douay Bible appeared for 160 years. In the meantime many changes had been introduced into the language. The need for a complete revision was felt and this work was taken up by Dr. Challoner, Vicar Apostolic of the London District. His revised New Testament was published in 1749, the Old Testament in 1750. His revision was too drastic. Cardinal Newman called it "a new translation." It was not an improvement on the original either in literary excellence or fidelity to the Vulgate. Several revisions have since been made but with few variations from Challoner's text. We may say that the several editions of the Douay Bible current today adhere very closely to Challoner's version.

A new revision is badly needed. But the work will, in all probability, not be started until the publication of the revised and typical edition of St. Jerome's Latin Vulgate which the Benedictines have now in course of preparation. The paper closed with a brief treatment of the authority of the Douay Bible for the English speaking Catholic world.

CHILD WELFARE

MISS POWER of the Division of Child Hygiene, Ontario Provincial Board of Health, outlined briefly the present progress in the various branches of child welfare. Social treatment of child problems in Canada today was being directed from the viewpoint of considering the family as a unit. The recognition and support of parental responsibility is a sound principle in health work, and the tendency on this continent towards a generalized plan of public health nursing was evidence of the fact that health authorities are coming more and more to feel their work is more valuable when the individual is regarded as a member of the family group, eliminating the possibility of several special nurses visiting the one family. The notification to a parent that a child is suffering from some defect which may cause temporary or permanent disability is in no way conflicting with parental right. Public Health is a community responsibility and as such is being met in an increasing number of municipalities by the provision of a municipal service, including a generalized plan of public health nursing, including schools financed from the general taxes.

"Keep the family together" is the aim of agencies organized to deal with neglected or dependent children. When this course is impossible and the child becomes a ward of the State, the individual citizen has a moral responsibility to help procure for such child living conditions which will closely approximate those he would desire if the child to be placed were his own flesh and blood. It behooves every citizen, therefore, to give serious thought to the subject of dependency and thereby create an interested and intelligent public opinion which will make it possible for the public and private child-caring agencies to carry on their work in accordance with minimum standards. The provision of mothers' allowances and workmen's compensation have gone far in preventing the breaking up of homes, and the public opinion which made such measures possible may render further service to dependent children by adopting the idea that the proper place for a normal child is a normal home and while the institution may always be part of the scheme it must be considered in the light of a clearing house; a temporary habitation for the normal and a permanent habitation for the comparatively small percentage of sub-normal dependent children.

MISS FOY LEADS DISCUSSION

MISS FOY of Catholic Welfare Bureau, Toronto, introduced the discussion as follows: Miss Power has very ably emphasized the important phases of Child Welfare. As a Social Worker, connected with a Welfare Bureau the Dependent Child is the one we have most to do with, and it is from this angle that I will open the discussion. In dealing with the dependent child, the home and the family are the first to be considered because the family is the oldest institution in the world and it was founded by God as the proper place to bring up children. The home has survived the many social upheavals in all countries and is the most stabilizing influence of civilization. A child may become dependent or handicapped from various reasons, on account of the death of one or

both parents, or through desertion or neglect, through poverty, illness or vice in the family, or because of birth out of wedlock, and those are the children who do not enjoy, or who are in danger of losing the advantage of a normal home life.

It is a well established principle of social science that no child should be taken from his own home because of poverty. There is no economy in a system which will support a child away from his home rather than in it, and it is regrettable that in practise we are often too prone to seek substitutes for family life. The family tie should not be broken without the gravest reason, nor until every available means of keeping it intact has been exhausted. Once it has been broken there may be difficulty in re-uniting. The child brought up in his own home, or in the home of good friends or relatives, is living a natural life and is preparing himself for his place in the community.

The prayers he learns at his mother's knee are the ones he will remember all through life and no matter how unattractive a child may be he is of importance in his own family and he receives some of the love and attention which he needs and is justly entitled to. The mother may not be educated and perhaps not very intelligent, but she is the mother just the same, and through some unknown quantity in the relationship between mother and child she will probably succeed better in bringing up her own children than the most intelligent skilled worker in an institution, that is if she is given the aid she requires at the time she needs it—and by all means let this assistance be adequate. She will also require help to assume her responsibility towards her children and will need a great deal of kindness. A child who is brought up with his own brothers and sisters, who knows his own aunts and uncles and cousins, has a very valuable background.

Although we are convinced of the wisdom of keeping families together, when it can be done by adequate assistance, it is often difficult to stand by this principle in practise, particularly when there are problems other than poverty in the family, such as domestic troubles, immorality or drunkenness. Even when these different social problems arise within the family and for the sake of the children's faith and morals it has been deemed wise to remove the children from their home, it is not always necessary to place them permanently in an institution. Good foster homes should be found for these children. Such children should be placed in institutions only for the time required for a physical and mental examination, to interview relatives and to find proper foster homes where the children can be removed to in order that they may enjoy a normal and natural life, attend the parish church and school, and forget their past discomfords.

Last fall a family was reported to the Catholic Welfare Bureau of Toronto on account of the father's desertion. There were seven small children. The mother was not well, and although fond of her children, she was a poor housekeeper and managed badly. The rooms, which were in need of repair and contained little furniture, were untidy, the children were scantily clad. The family had been assisted frequently by agencies in the district but no attempt had been made to make adequate provision for their welfare. There was scarcely any bedding, there was not sufficient clothing so that the mother could keep the children regularly in school. The agencies and private individuals who were in touch with the family were all of the opinion that the children should be placed in institutions, and the home broken up. To support this family in institutions would cost \$24.00 per month without taking into consideration the cost of the capital invested in buildings.

We decided to spend some money immediately in order to keep the children with the mother. Clothing and bedding were supplied. The mother's relatives were persuaded to look after the children while the mother was in the hospital. When the mother came home somewhat improved in health a house in a different district was found for her, and sufficient furniture was procured to make it comfortable. Her rent is paid regularly each month and she is assured of sufficient food and clothing. The children are receiving much better care than formerly and we have every reason to hope that this family can be kept together. Efforts are being made to locate the father and there is greater chance of success in securing support from him than if the children were in institutions.

It will cost the Catholic Welfare Bureau about \$350 to hold this family together for a year.

Taking into consideration the assistance which they will receive from the city, from relatives and Church societies the total cost of support will be under \$1,000, less than half of what it would take to keep them in institutions.

Another family had been dealt with by several agencies for a number of years, the father was an epileptic and unable to work and there were six small children. The mother was obliged to do day work and the house and children were neglected. The family lived at the end of a lane in a cottage which was hardly fit for habitation. The boys

were appearing constantly in the Juvenile Court on charges of theft, begging and truancy. The children were undernourished, and in rags, and lacked many of the necessities of life. The agencies in touch with the family had tried to supervise but had not given the mother the financial means of providing a respectable living. As conditions did not improve pressure was brought to bear on the Catholic Welfare Bureau to have the children admitted to institutions.

Our first step was to have the father committed to a hospital for epileptics. Then a considerable sum of money was invested in moving the family to a better environment, in providing the home with suitable furniture and furnishings, in buying clothing for the children. Sufficient food was provided. The mother and the children were made to understand that they had to do their part if they were to be left together. This experiment has met with success. The mother now takes pride in her home, the boys have not been seen in the Juvenile Court for months and the children have been attending school regularly. Prompt and adequate financial assistance has been the means of stabilizing this family and of accomplishing what several years of supervision failed to do.

The point I wish to emphasize in quoting these two cases in which the welfare of thirteen children have been involved is that sufficient and prompt help has succeeded in re-establishing two families in normal homes, and has saved the expense of supporting thirteen children in institutions.

Institutional care for children should not be suggested to parents or relatives. Often at the first sign of trouble in the home social workers, or nurses, friend or relatives, and often the parish priest will recommend that application be made to have the children taken care of by institutions. At the present time in our cities people are too apt to turn to welfare agencies for the solution of their difficulties instead of trying to help themselves. In cases of illness of the mother this tendency to look for institutional care of the children is very noticeable. It makes us wonder where are the grandmothers, aunts and kindly neighbors who in other times came forward in such emergencies. They still do so in districts where there are no institutions for children. We have in many cases prevented a temporary break in the family through the removal of children to an orphanage by paying a housekeeper for a few days or by persuading a relative or friend to help.

In the Catholic Welfare Bureau we have taken the stand that no children will be admitted to an institution while the mother is fit to look after them, nor while any other means of proper care can be found for them, and that poverty and desertion by the father, or widowhood are not sufficient reasons for breaking up a home. I can say that in the last ten months not once has this resolution been broken. We have consented to the breaking up of only two families in this time. In both cases the mothers were removed, then it is to re-establish it afterwards. Sufficient assistance is given at the proper time would prevent the destruction of many homes.

Fourteen per cent. have gone to relatives. Sometimes it is only necessary to make an appeal to them to assume their responsibilities. This should have been done before the children were admitted, but the way of least resistance was followed and the children and the community suffered by this negligence.

THE DRIFT TO THE CITIES

BY REV. M. V. KELLY, C. S. B.

That the moral character of the people and their religious interests are and will be seriously affected by this present trend of things no one any longer doubts. Sooner or later we must all realize that it is among our greatest concerns. Some are saying that the Catholic Church in this century has no other work so great, and that only an apostle with an influence as far-reaching as that of the great St. Benedict can successfully undertake the task.

Because of this present tendency we stand to lose in the future many millions of our Catholic population. It is scientifically established that a city population tends to extinction; that if a city were not being recruited constantly from the smaller towns and rural districts,