

like a ray of light and hope, seized upon me. Pulling the coat off the face of the child I held, I lifted the little sleeping thing to the light, and saw—Dolly!

Yes, sir. The child I had saved was no other than my own—my little Dolly. And I knew that God's good angels had guided me to save her, and that the first flash of summer lightning had shone just at the right moment to show me where she lay. It was her white sun bonnet that had caught my eye. My darling it was, and none other, that I had picked up on the road.

Dolly, anxious for her doll, had wandered out unseen to meet me in the afternoon. For some hours she was not missed. It chanced that my two elder girls had gone over to our nearest neighbor's, and my wife, missing the child just afterwards, took it for granted that she was with them. The little one had come on and on, until night and the storm overtook her, when she fell down frightened and utterly exhausted. I thanked heaven aloud before them all, sir, and I said that none but God and His holy angels had guided me to her. It's not much of a story to listen to, sir; I am aware of that. But I often think of it in the long nights, lying awake, and I shall be glad if I came home to live on now had I run away from the poor little girl in the road, hardly louder than a squirrel's chirp, and left my child to die.

Yes, sir, you are right; that's Dolly out yonder with her mother, picking fruit—the little trim, light figure in pink, with just the same sort of white sun-bonnet on her head that she wore that night ten years ago. She is a girl that was worth saving, sir, though I should not know that as long as my life lasts. I shall be glad if I came home that night instead of staying in the town.—L. J. Kling in New World.

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal.

Mr. Jones.—"You say 'it is a principle that the more ancient the copy, the more correct and reliable it is.'"

Yes. Such is the view of Biblical scholars, and it is why they all, without exception, seek for ancient manuscripts, and prefer them to modern copies. It is a common sense view, for if the ancient copies are assumed to be incorrect, the modern transcripts from them must be assumed to carry the same incorrectness plus other things that experience teaches us creep in in the course of many repeated transcriptions.

Mr. Jones.—"That is so, provided the (ancient) copy be a correct one."

If either the ancient or the modern copy is known to be correct, inquiry need go no further. But where the question is as to the comparative correctness of the two copies, the simple reason is to be preferred, for the simple reason that it has not been subject to so many transcriptions through which errors are so liable to creep in, through carelessness or ignorance, or even malice.

Mr. Jones.—"You might as well say that the Chinese plow is superior to our American plow, because the former is nearly three thousand years older."

The Chinese plow made three thousand years ago is certainly better evidence of what the original Chinese plow was than is the American plow. And if we were to call upon to determine what the original Chinese plow was like we would prefer the ancient specimen to the modern as the basis of our judgment; and we think you would do the same. The American plow is superior as a soil tiller, but not as a witness to the ancient form of the Chinese plow. It is the same with manuscripts. If asked to determine which of two manuscripts is the more correct reproduction of the original, we would prefer the one made in the first century—if we had it—to one made in the tenth or fifteenth century. We think you would do the same.

Mr. Jones.—"I have stated that old manuscripts have furnished incorrect texts."

This statement imposes upon you the burden of proving that the old manuscripts used in making the American Revised Version are not copies from some of the older incorrect manuscripts you speak of. Until you prove they are not, the doubt as to correctness we raise as to the old manuscripts throws its shadow equally on all modern versions of the Bible.

In the absence of the original manuscripts you have no criterion by which to determine which of the extant ancient copies is a correct reproduction of the originals. This is the mesh you, as a Protestant, are placed in by your statement, because you reject the authority of the Church and her traditions, which are the only criterion left to determine which of all the copies represents truly the thought of the writers of the Scriptures. The rejection of this criterion severs you absolutely from the common Christian faith of the past, leaves you an isolated critic and places you in precisely the same position a Chinese pagan would be in if the ancient Christian manuscripts were placed in his hands and he required to determine which of them is a correct reproduction of non-existent originals. He would throw them down in despair of solving the problem. Having rejected the sole criterion—the Church and her traditions—you are as isolated as he, and as helpless to solve the problem. Having rejected this criterion—which has been the only link that united you in faith and corporate unity with the early Christians. Having abandoned the divinely built ark, the Church, you float alone, and drift with the tide.

You may say you are not isolated from the early Christians, that the Bible is the link that unites you with them. But this begs the question, for until you prove that your Bible is a correct reproduction of the original manuscripts it is not the same Bible the early Christians had; and you cannot prove it to be a correct reproduction without the criterion which you have rejected.

You may say you have the same faith

the early Christians had. This again begs the question, for you claim to get your belief out of the Bible you have. But until you prove it is the same Bible the early Christians had, you cannot assert that the belief you get out of it is the same belief they had. As a matter of fact, the early Christians did not get their belief from the Bible. They got it, before the New Testament was written, from the oral teaching of the Apostles and other ministers of the Church of Christ. It was because of their Christian belief thus acquired that they believed in the Bible at all. Their Christian faith was not drawn from the Bible. On the contrary, their belief in the Bible was drawn from their Christian faith.

Even if we were to grant—which we do not—that you had the same belief as the early Christians, it would not prove that you are a member of the same household of faith, that is, a member of the same Church that they were members of. A foreigner may believe in the Declaration of Independence and the Constitution of the United States, but his belief does not make him a citizen of the United States. Besides his belief he must be naturalized, initiated into the corporate unity of the republic by its duly appointed officers. In the same way, before you can be a member of the Church of the early Christians—the Church which Christ established for all time—you must be naturalized, initiated into that divine corporation by duly appointed officers of it. The only duly appointed officers are the legitimate successors of the original officers. If you have not thus been naturalized, or more correctly super-naturalized, into the Kingdom of Christ on earth, His Church, you are not a citizen thereof, whatever you may think about it.

To come back now to your statement, meant to weaken confidence in ancient manuscripts, we agree with you that there were—as, considering the human frailties of transcribers—there must have been, incorrect copies. And we leave you in the position the consequences of that statement place you; you may extricate yourself as best you may. Your position is the logical result of your Protestant principles, and it in no way concerns Catholics.

THE MORALITY OF GAMBLING.

MOTIVES AND EFFECTS WHICH MUST BE CONSIDERED IN THIS CONNECTION.

From The Dolphin.

Question: There has been a considerable difference of opinion in the expressions of churchmen and moralists recently made public through one of our leading newspapers, touching the question whether card playing or gambling of any sort is permissible when there is no attempt at fraud in the play. Would the Dolphin kindly give an opinion that might satisfy the still doubtful inquirer?

Response: Accepting the current definitions of gambling as (1) playing a game of chance, and risking something of value on the issue; or as (2) the reckless speculating with things of value; we distinguish two sets of motives and effects.

In the first of these the object and result of the play is amusement, stimulated by a proportionate reward for ingenuity or attention in the game. In the second the object is gain resulting (regardless of the proportions or claims of industry or sagacity) from chance; or it is the desire to gratify a passion which produces in turn a disposition (1) to risk, unreasonably and immediately, the loss of one's own or one's neighbor's belongings; (2) to squander time; (3) to sacrifice health, and similar excesses.

Since, however, the various games which serve as means of bodily and mental recreation are in themselves lawful and even commendable, the stimulus to interest in such games, which arises from a gift accorded by mutual agreement to him whose either dexterity, attention or chance points out, does not render such diversion unlawful. Such chance is not a forecasting of the future, but simply the good fortune of one who prospers and finds. Each party to the game is at liberty to give to another what is his own or not otherwise engaged by obligations of duty or charity.

But every right and reasonable act is determined by the limits of the natural or positive law. Thus a chance game may exceed the bounds of moderation and of justice, if it be immoderate (in the judgment of good and reasonable men, according to the varying conditions of life), if it offends against the dignity of the human soul responsible to God, who demands our reasonable service in all things; if it be unjust, it offends also against our neighbor, to whom, by the same law of God, we owe certain duties.

The difference between these two classes of offense against God and our neighbor is marked in the result, that is to say, in the reparation which both the acts demand. The one calls for the satisfaction of repentance; the other demands repentance and restitution.

Reason occurs when we play for excessive stakes or through an excessive waste of time; since the squandering of money and of time is sinful, both having been given for a definite purpose which renders man a responsible creature.

The offense by which we act against justice occurs in playing with money or means which we owe to others, our creditors, or our family, or with time which is not our own because we are paid for its use in the fulfillment of professional duties, etc.

It may be asked regarding the first offense, viz., that of unreasonable waste of money or time: what are we to consider excessive stakes or waste of time? That answer must depend on the conditions upon which we regulate our ordinary views of legitimate expenditure of money or time. The apparel which is proper for a man or woman in the King's chamber would be extravagant for the farmer's man or maid. The hours spent at games by one in firm or delicate health would be excessive

waste for one who has serious responsibilities in active life. So the stakes of a chance game among men must vary, and the limit at which they become unwise instruments of passion be determined by those laws of discretion and rectitude which determine the judgments of honorable and good men—always excluding the element of injustice above indicated and which forbids us to risk money due to other persons.

It would lead us beyond our present purpose to discuss here the propriety of card or other chance games among men under the pretext of charity or religion; or to touch upon the obligation of avoiding what is called the "scandal of the weak;" or to call attention to the duty at times of abstaining from practices which mislead the young, and become a means of other kinds of dissipation more hurtful than the loss of time or money. These things belong to the domain of the discretion which prevents evil. What we wished to make clear, as far as card games, was the actual lawfulness, or unlawfulness of what is commonly called "gambling."

A MINISTER ON MIXED MARRIAGES.

There are many outside the Catholic fold who believe that the Church's position with regard to mixed marriages is severe. Critics of her policy charge her with illiberality, and many things beside. And yet there are Protestant ministers who take the Catholic view. Preaching recently, Rev. E. V. Shaylor, of the Protestant Episcopal church, stated his position with regard to mixed marriages in rather vigorous language. It may be that, here and there, some Catholic reader may stand in need of this Protestant preacher's opinion, based, we presume, on experience. In part he said:

"Marriages between persons of different religious belief lead to heathenism. Mixed marriages always end in trouble, and I have never known a happy one. A young man and woman, fond of each other's company, attend church usually where the girl desires. During the honeymoon, when all is rosy, the church question does not intrude. Later after the couple settle down to face the practical world the question of Church arises. . . . At times they divide their attention to their religious beliefs, but sooner or later, they clash, and non-attendance, disruption, or heathenism is the result. Each fails to find religious consolation in the other's faith."

If this be true with regard to Protestant mixed marriages—and we suppose it is—it is far more true where one of the parties is a Catholic. The Catholic soul can never and does never, feel right, so long as its mate remains outside the fold. In many things their thought may run in unison, but in this thing—and that the supreme thing of all—there exists a gulf between them, and it will remain forever until the Protestant becomes a Catholic. They may love one another; they may multiply sacrifices for each other; they may stand by each other through thousand perils; yet still the sense of something lacking remains, and the Catholic soul is always miserable, whatever the lips may say. If children are born and brought up out of the Catholic faith, this misery becomes ten times more poignant.—Catholic Columbian.

THE ITALIAN MOTHER AND HER DAUGHTERS.

CARE AND PRUDENCE THAT MIGHT WELL BE IMITATED BY CATHOLIC MOTHERS OF ALL RACES.

Some of our Protestant friends who have a gift of invective greater than their stock of information are wont to allude to our Italian immigrants as "the scum of Europe" and the "off-scourings of civilization." We fear that some of our Catholic people, seeing such expressions in the public press, are likely to be affected by them, and to form unfavorable opinions of their Irish in blood should remember that it is not so very long since the same epithets were leveled at the immigrants from the Emerald Isle. They should remember that even to-day, in some prejudiced eyes, to be part of the "scum of Europe" or some of the "off-scourings of civilization" it is only necessary to be an immigrant, to be poor and friendless, and to be Catholic. However, so far as the Italians are concerned, the evidence continues to accumulate of their thrift, their sobriety, their honesty, their amenity to law and order. Faults they have, but they are far outweighed by their virtues. Evil men are among them, but their misdeeds receive a notoriety in the press which is entirely out of proportion to their number. And as for the women of the Italian race, whether born and bred in Italy or reared in this country among all the temptations and dangers of our great cities, their record is notable for womanly honor and integrity.

We wish in our heart of hearts that Catholic mothers of all races—aye, even those who mistakenly look askance at their poor Italian neighbors—would imitate the motherly care and prudence of the Italian mothers toward their children, their record in the great cities and towns of this land of ours, mothers would see to it that their young daughters were kept from the contamination of the streets, from the public dance halls and other such places which well deserve to be called "ante-chambers of hell."—Sacred Heart Review.

Excluded From Voter's List.

The constitution of the new republic of Panama provides that "habitual drunkenness" is a sufficient reason for depriving a citizen of his citizenship. Since a drunkard has deprived himself of ability to exercise the duties of a citizen, the state endeavors to protect itself by excluding him from the list of voters.—Sacred Heart Review.

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