VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, MAY 23, 1903.

THE BIBLE IN ITALY.

The Christian Guardian says it is an

interesting and hopeful fact that there

is now in circulation in Italy, printed

by the Vatican press, a cheap volume

of the Gospels, which will doubtless

work many changes for the better in

the spiritual enlightenment of Italy.

Times have certainly changed. This

comment of our contemporary reminds

us that some editors of religious

weeklies are not adepts at concealing

their antipathy for the Church. Their

phraseology is more courteous, but the

old narrow-mindness and partiality for

fiction, which have been relegated to

controversial museums, are made mani-

fest on occasion. This editor, for

instance, wished to convey the idea to

his readers that the Italians have

never had until now a popular edition

of the Gospels. He might have ex-

patiated at length on the subject, but,

very ingeniously let us admit, he left

something to the imagination. But

why not come out man-like and charge

the Church with having been the sworn

enemy of the Bible? That is what the gentleman wished to say. But again why should he resort to cheap

tricks to impress it upon his public? If he have a charge to make why not send

it via direct Speech instead of Insinua-

tion. And he made the insinuation

knowing that the Italians had had a

popular edition of the Scriptures long

before the "Amen" corner sprang into

The Italians who have not been

seduced by "soupers" and infidels

learn Christ's law as their fathers

learned it, from the Church that would

be essentially what it is had the New

Testament never been written "-from

the Church, to quote a non-Catholic,

Professor H. Peck, that does not change

from age to age: that stands unshaken

being. Is this honest journalism?

AFFAIRS IN FRANCE

hibiting the Bishops to employ Relig-

ious as preachers. He invited a Fran-

ciscan to deliver the sermon in his

Cathedral on Easter Sunday, and after

the sermon he declared that he would

effectual resistance to French officials :

eviction of the Religious-the protests

of Count de Mun, Coppee and

others were also applauded. All

these are but little incidents that give

variety to the national drama, and

afford a momentary pleasure to the

spectators. But when important roles

are to be played Combes and his aids

have the centre of the stage and they

are awarded the box-office receipts-the

support of the French people. French-

men are losing their grip on what

Lacordaire used to call "their relig-

ious vocation." For centuries God's

soldiers in this world; to-day execut-

ing the behests of men who are

quarrel with God, and, so far as we

Catholics in the world. They may be,

can judge it, is glad to sit there.

hood into them.

they had admonished him not to do so, shadow of the Star Spangled Banner.

any credence to General Miles' report,

little reason to congratulate itself on

its change of masters. They have

learned what "bino" can do

with an individual accustomed

e myince them that they are to gain in

superior civilization. The United

States authorities should devote some

study to Spanish methods in the Philippines. Their rule was open to critic-

ism, but nevertheless it was maintained

Why did it last so long? The Spec-

That the rule of Spain lasted so long

study of the art of government, and it is the study of a lifetime. He

is the study of a lifetime. He does not come home when he has made

his pile: he makes no pile, and as a rule he dies at his post. What good

was done in South America under

Spanish rule was done by the Jesuits

and since this meant good for the natives rather than the planter and the

court, the Jesuits were expelled.

tator, as we said about two years ago,

answered the question as follows:

for centuries.

"cocktails," but little to

APPRECIATIVE TESTIMONY.

Again the Jesuits are winning

golden opinions from those who do not in-

dulge in the pastime of killing Catholics

with their mouths." Speaking a few

days ago at St. Louis University Presi-

dent Roosevelt told the sons of

"I know your work, I have myself ritnessed its progress in the West.

I have come across it not only among our own people but also among the

This tribute does honor to the Presi-

dent and will be endorsed by reason-

able men. Most people indeed know

something of the work of the Jesuits,

for that work is written large in the

face of the world. They have enobled

every sphere of human activity that

makes for the progress of the world.

As schoolmasters they have compelled

the admiration of their opponents: as

missionaries they have given proof of

heroic self-sacrifice: and as men of

learning they have been, as they

are to-day, in the front rank. The

President's testimony may be a

lesson to those who are enslaved to

vulgar prejudices.

Loyola:

ns large egg size, 250 tors nut size. Soft coal-500 en, 100 cords.

INSANE KINGSTON. ns large egg size, 300 tons ons chestnut size, 600 tons tons soft screenings, 20

s small egg size. Soft coal s stove size, 146 tons chest-trates, 29 tons; for pump slack; 90 tons hard slack above quantity, 1,125 tons d until Janury and Feb-

INSANE, ORILLIA.

ons small egg size, 70 tons coal—2,300 tons soft coal mine lump. The soft coal athly, as required.

OR BLIND, BRANTFORI ns egg size. 135 tons stove it size. Soft 75 tons Jack

size, 50 tons stove size, 14 tons soft coal screenings or Delivered at institution

5 tons.

5 tons.

5 tons.

5 pecify the mine or mines
ai will be supplied, and the
nd must also furnish satisthat the coal delivered is
sh mined and in every relity to the standard grades
he trade.



Good nature is the beauty of the

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 23, 1903

Monsignor Touchet, of Orleans, has gnored Premier Combes' order pro-

not submit to Government dictation. The prelate's announcement evoked much applause. But what does it amount to? The groups of Brittany peasants who offered a brave though in-Gaffney being a prosperous city, we had great expectations for at least a the officers who threw up their commands rather than take part in the

partly successful mission; but, sorry to say, we were doomed to disappoint-When we first announced our mission we were advised to postpone it for at least a week, as Limestone College was to have its commencement. We waited for one week and then went to prepare the way. The only available place in which to give our mission was the courthouse. Not being able to see the person who has the custody of it, we had to ask one of our friends to make

had to ask one of our friends to make arrangements for us.

Two days later we were surprised to learn that the "clerk of court" said we could not have the courthouse; his explanation being that we were Catholics, and that if he let a priest lecture there, the next thing would be that the Mormons would come along and claim the right also. Thus aroused, we were soon the country, S. C., eight mites from any town. Here we have two families, comprising in all seven persons. One of daughters, has been here only a few years, and until that time had not seen apriest for fourteen years; but through all their difficulties they kept the faith.

When I announced that I was going

have the court-house.
We announced our lectures in the that tends to stain its national honor, sits tamely at the feet of men who Frenchmen, we are told, are the best

but the Catholicity that allows itself to be thwarted and spurned by its enemies is not an alluring theme for eulogy. They seem to have lost their spirit and to be as abjectly cowed as they were in

the days before Joan of Arc put man-

of King Edward visiting the Pope, after the U.S., have gone on under the the telegram just ten minutes too late to enable me to make the local train, and consequently was obliged to take a longer route. After travelling one should make them suspect they are We have no desire to damn the United nearing the "has been" class. It was States soldiers as a horde of murderous hundred and ten miles by train I had to continue fourteen miles further in a very unkind of the King not to heed ruffians or to gloat over the report of buggy, arriving at the bedside of the their remonstrance, but then even a General Miles. War is bad enough buggy, arriving at the bedside of the siek man at 12:30 o'clock Sunday morn-ing. I had not brought the Holy Viaticum with me; so after hearing his King can be a non-Catholic and yet a even when it is played according to rule, but allied with tactics that would confession and judging that he was not in immediate danger of death, I decided to administer the other sacraments disgrace a Choctau Indian and that bring the beast in humanity to the top, it is a thing to baffle description. after I had celebrated Mass. This new-found people has, if we attach

When at 8 a. m. I began to prepare my little altar in the hall-way of the poor farm-house, I found there were least twenty-five persons present, all Lutherans, neighbors of the sick man, tho had come to see what a priest was ike, and who were anxious to know what I was going to do. These people, with one exception, had never seen a Catholic church or a priest.

Before Mass I explained what the

altar represented and what the Mass was. At the Gospel I preached on the mission of the Church to teach all nations; and I believe I never had a more attentive audience. Many times noticed the older men nodding their heads, seemingly in approval, for I am sure they were not asleep. Mass being finished, I explained the different vestments, and then told them that I was oing to administer the sacrament o That the rule of Spain lasted so long in spite of its abuses—and it has lasted over three or four centuries over vast countries—is due to the splendid organization of the Roman Church. The Catholic priest in the colonies makes a study of the art, of covernment, and it Communion and Extreme Unction. This led to an explanation of the sac-

Unknowingly, these poor people formed a solemn procession before the Blessed Sacrament as I carried It to the sick man. I had one of them to carry the blessed candle. They arranged themselves around the room and observed very carefully everything that was done. There seemed to be a general satisfaction that this poor soul, who had so desired to see the priest and make his peace with God, had had his wish fulfilled. Any one of them as work that tells. They are, in fact,

THE MISSION WORK IN SOUTH CAROLINA.

REV. JOHN J. HUGHES, IN THE MISSION ARY.

Although the name of Gaffiney seems to suggest a Catholic founder of the city, we have only two Catholic families here. No doubt the founder should have been a Catholic, but there is nothing in a name in this section. Mass has been celebrated here in private houses for years; sometimes the congregation would increase by a Catholic family moving here, but it would soon again diminish by their moving away.

Gaffiney being a processor acts were of religion. By no means are they religion itself. Even parish reunions or picnics, no matter how well attended, should not be taken as the criterion of the Church's work. There is another way to calculate the deep and lasting foundations of religion which the Church lays in the community. Here is the way to discover it:

Go on a Saturday afternoon or evening preceding a feast day, into a city church. If you find a crowd sitting near each layers then; but many remained to ask questions, and later on I sent them some laglets.

Personally I met every one of them, and feel certain that some good has been done in dispelling erroneous opinions and preparing the way for future work. Many expressed their thanks, and from all I have a pressing invitation to come soon again. Our invitation to come soon again. Our sick man died one week later, when I was far away on another sick-call, and a Catholic layman went twenty miles to read the burial service at the grave.

Our next mission was in Laurens County, S. C., eight miles from any town. Here we have two families, com-

strangers to everything that has contributed to French glory. A nation that can boast of such models of chivalry as Charlemagne and St. Louis wages war on women, and that flutters with indignant excitement at anything that tends to stain its national honor. were willing, the minister refused to let us have it. Then we sought the trustees of the little country schoolhave the court-house.

We announced our lectures in the bi-weekly newspaper, giving the hour, the subjects, and explaining fully the object of the lectures, dwelling at length on the use of the question-box.

At our first lecture we had twelve persons present; they seemed lost in the large courtroom, and we thought of moving to a room less spacious; but considering the inconvenience to which it might put our hearers we decided to occupy our present quarters.

Early the next morning we had handbills on the streets announcing that the lectures would continue for the remainder of the week. Towards evening of this day a severe electrical storm came up, which lasted only for a short while; but during that time it burned out the electric lights in the court-house. It is seemed as if the elements were using their powers to prevent the good people of Gaffney from hearing anything Catholic.

When the time came for the lecture, we were provided with lamps so as not to the lecture, was many of an announce of the lecture, we were provided with lamps so as not to the lecture, and in the light than the contraction of the lecture, we were provided with lamps so as not to the lecture and one family came a distance of eight miles every night.

When the time came for the lecture, we had they most willingly consented to my lecturing there. The place is called Oak Grove, and most appropriately, for when I arrived to give my first lecture, "What Catholics Believe," the grove hid the school-house proposed in the glower of lateries, which save the shool-house from my sight. Among the trees.

Infallible of Christ goes on.—Catholic Columbian.

Infallible, the made his office perpetual; the Bishop of Rome as his successor. Now, there is an antecedent probability that the Saviour would provide the braying of mules. If I had come over me; as it was, I found any old acquaintances, and an infallible one. He intended His glower around of hand-shaking, everybody had to come in a conveyance, whether it was a buggy or a farm was on, the nearest

copies of "Clearing the Way," ten
"Plain Facts," forty leaflets on "What
Catholies do not Bolieve," and thirty
on "Saint Worship." Every night I
had from sixty-five to seventy people
These are the sixty—that is to say, their certitude. They must know much and know
clearly, or cease to teach. Christ our
Lord undertook to give us teachers, a
regular system of teachers, at the head resent, and all were earnest; it was a atisfaction to hear that I had ex-lained the doctrine of the Church early. I was invited by the Protestnts to come some Sunday and preach n the day time, when, they assured me, here would be many to hear me who ould not come out at night.

We visit this place every two months nd try to keep in touch with those who lo not belong to our little flock, hoping hat, little by little, we may lead them to inquire into the teachings of the We have one at pres studying the Catechism.

HOW TO GAUGE THE CHURCH'S WORK.

The people who imagine that the Catholic Church is dead or sleeping are very much mistaken. It is true that, at times, the Church does not seem to be much in evidence. Every little one-horse sect in the country seems to be making more of a stir in the world than she. If the Ladies' Auxuliary of Little Bethel have an oyster supper, lo! there are flaring headlines in the local paper about it; and people imagine that Little Bethel monopolizing all the religious zeal and energy in the community. But the Catholic Church is working strongly, steadily, quietly, effectively. The Catholic Church does not fuss. For

eighteen hundred years it has been learning wisdom. It has been learning ow to do the Lord's work in the Lord's way. It knows that an oyster supper, while a good thing in its way, is not the whole of the law and the prophets. Neither whist parties, nor dancing parties, nor ice cream socials—none of these things does the Church reckon

Go on a Saturday afternoon or evening, or in the afternoon or evening preceding a feast day, into a city church. It you find a crowd sitting near each confessional, and people continually coming and going, then you have reached a place from which to estimate the vast amount of good work which the Church is doing—and not a good in the napers about it. Here which the Church is doing—and not a word in the papers about it. Here you have in every church a number of priests sitting for hours and hours in the confessionals patiently listening to the stories which well up from contrite hearts, and pouring balm and the oil of God's forgiveness muon, souls oil of God's forgiveness upon souls troubled with sin and sorrow. Here is the Church in the tribunal of penance strengthening the weak, preserv ing and encouraging the virtuous to continue in that blessed state; rebuking the proud, warning the foolhardy, instructing the ignorant, and over all who are truly sorry repeating the comforting words of absolution. Here surely, are at the altar rail, are the places from which to view that immense amount of labor for righteous living which the Church does, week in and week out.—a labor which many Catholical works out.—a labor which many Catholical was supported by the control of th

week out—a labor which many Catho-lies do not consider, and which few lies do not consider, and which lew Protestants ever dream of.

It is in hidden ways like this that much of the Church's work is done. Let not outsiders imagine, therefore, that because no great account is made in the press about the progress of the Church in any given place, that she is dead or sleeping. On the contrary, while other denominations are sleeping, while other denominations are sleeping, quietly but persistently the work of Christ goes on.—Catholic Columbian.

divine authority.

It would be interesting to know why the fact of this cheap edition of the Gospel looms on large and nopeful to the editor. One would think that the spectacle of Methodist divines wranging, so the public prints savare us, over the meaning of Biblical texts. Statements rendering on the editors, which were provided with lamps so as not misster, because the cather of the Filipines could that the spectacle of Methodist divines wranging, so the public prints aware us, over the meaning of Biblical texts. Statements rendering on the editors, one would uthink that the spectacle of Methodist divines wranging as on the printing and the edition of the editors. One would think that the spectacle of Methodist divines wranging in so, other public prints aware us, over the meaning of Biblical texts. Statements rendered the contempt, as the edition of the editors, one of the public prints aware us, over the meaning of Biblical texts. Statements rendered to the editions, which were provided with lamps so as not an interesting to the editors. One would think that the special because they because they because they because they because they have been made to the editions on the road, for every-body lad to each subgray or a farm was come to hugge or a farm was the proving evening and the proving evening and the proving evening the powers to the editions, and put the same as on the previous evening the powers to the edition of the edition on the road, for every-body lad to even the polar was one of the polar powers that the special state of the plant way, the ecriating and the travel and the same as one that special was an even provided with lamps so as not a disappear of the plant was provided with lamps so as not a disappear of the plant was provided with lamps so as not a disappear of the plant was provided with lamps so as not a disappear of the plant was provided with lamps so as not a disappear of the plant was provided with a provided with lamps so as not a disappear of the plant was provided with the plant

of whom He placed one whose office should perfect the system.

Christ's object was to impart wisdom and love, for all time, everywhere, and with His own authority, lest Christendom become a babel of dispute instead of a peaceful brotherhood, breeding fanaticism in earnest souls, skepticism

in proud ones.
It is idle to say that all this appoint ment of the Saviour was only for Peter's lifetime. Not a word indicates this; everything points to the con-trary. And if Peter's office were needed in his own day, much rather in all subsequent ages and in our own times. Then the fervor of holy love was glowing and unimpaired, the other Apostles were alive, and each centre of inspired teaching; the number of Christians was small, almost all of one or two nations or tongues. Now, the coldness of divine charity, the vast number of Christians, their many languages, their racial antagonisms, their diverse civilizations—all demand the most perfect possible provision for the instruction and the unity of Christ's brotherhood.

Take the alternative; God willed no popes, and the popes have won the day; God willed no authoritative unity, and God willed no authoritative unity, and authority and unity have eaten up the bulk of Christendom; God confined the primacy of Peter to his lifetime, and that primacy went on and was fastened upon the Church in its most heroic age, and has strengthened its hold ever since. It is not easy to believe in an over-ruling Providence and doubt the rightful supremacy and infallibility of the bishopric of Simon Peter.—Rev. Walter Elliot, C. S. P.

What a power there is in innocence.

1283

by evolution of a new organic unity, to be carried very much farther ahead to be carried very much larther ahead to the Church of the future rather than backward to the Church of the past, even though it (the latter) has eighteen hundred years to its credit. The Register adds: "The modification which has gone on in Roman standards has been quite as significant as that which has gone on in Calvinistic quar-

Here is the customary Unitarian in-definiteness—the use of words that seem

definiteness—the use of words that seem to mean a great deal, but which really mean nothing at all.

The question in issue is of the faith to be believed by a reunited Christendom, and if the Register points at anything it points at past and possible future modifications of Catholic faith; but as no such modifications ever have existed or ever can exist. the Register existed or ever can exist, the Register points at nothing.

How dense is Protestant ignorance of

Catholicity! To what cause, save centuries of suborned calumny—the utter falsification of history—can it be, that non-Catholics, even if well-intentioned, cannot speak truly of the Catholic c olie Church, but in presence of Catho-lie truth blink like so many owls, dazzled by daylight? On the other hand, thank Goodness! Catholies understand Protestantism and never have need to misropresent it or to do have need to misrepresent it or to do

nave need to misrepresent to to do
it any injustice; hailing the light,
which is all that the truth needs.
Granting the Register's cherished
ignorance of Catholicity, that excellent
iownal cannot but know that modificaignorance of Catholicity, that excellent journal cannot but know that modifica-tion of her faith by the Catholic Church would be equivalent to suicide, and for what Church of the future shall and for what Church of the little shall the true and eternal Church abandon its own life? The last Church of the future proposed in the Register (by a distinguished Unitarian), for the whole world, remember, was to be constructed from the debris of last century's Orthodox-Unitarian controversy. Does the Register believe this to be practicable? and would such a Church be a fair exchange for the venerable Catholic

can scarcely be any effort, any sacrifice, that the Church would not make to have Christendom return to its one God, one faith, one Church. Modification in dis-cipline, in rules, even in ritual, might be made; changes in anything non-essential. Leo XIII. (mindful of those not of his fold, whom also he must call) and Catholic, everywhere, pray con-stantly for an end of religious divisions. Think but of the benefits that would follow, for charity, for peace, for humanity's true progress, and of the light that would shine out for the heathen world!

Macaulay (who somewhere calls the history of the past three hundred years a conspiracy against truth) pronounces the Catholic Church the most marvelous creation of man; but her children know that she is superhuman, created by God and beloved of Him.

Knowledge of Catholic truth is for Americans not only the one essential thing within their reach, but as well most desirable acquisition, even for this life — a knowledge out of which all their great and pressing social problems would be solved. Will not Unitarians, using their intelligence and their good-will, help the American people to so vast a benefit as Cntholic truth? Mistaken religion is fading; true religion is growing. Shall not true religion is growing. Unitarians aim to lead rather than to follow? Will they not, please, turn back from their disappointing wil-o'-the-wisp "Church of the Future," ask for God's grace and make use of their common sense?

Meekness repairs the mischief done by anger, and instead of the bloody spear sends the olive branch of peace. The soul has no pillow softer or smoother, on which to rest, than a good conscience.—St. Gregory the

Great. d. 604.

ressed to the Provincial of Ontario, Parliament of marked "Tenders for dup to noon on Monday, e delivery of coal in the observation of the observa NEANE, TORONTO.

INSANE, LONDON. ns small egg size, 300 tons at size. Soft coal—50 tons 50 tons, 1,000 may not be

NSANE. HAMILTON.

ons large egg size, 125 tons estnut 100 soft screenings, 0 cords green hardwood.

gs No. 1 or run of mine tons hard coal, stove size; ons large egg size, 200 tons small egg Of the above may not be returned until , 19°4.

ALE PATIENTS, COBOURG. ns small egg size, 2) tons we size. PRISON, TORONTO.

DEAF AND DUMB BELLEons large egg size, 65 tons ons stove size, 14 tons nut

ORMATORY, TORONTO. gs or run of mine lump, 650

effected in a manner satis ectors of Prisons and Public

ON, Provincial Secretary tiament buildings, Toron

PATION

IDIGESTION. K. D. C. and the guaranteed to Current of the Control of the

rand Opera Pharmacy