

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

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LONDON, SATURDAY, MAY 26, 1906.

THE STUDY OF SCRIPTURE.

In his Apostolic Letter on the Biblical Question Our Holy Father sets before clerics the absolute necessity of being able to devote themselves to the ministry of the sacred word and to defend the inspired books against the attacks of those men who reject all divine intervention. According to the Pope, unremitting study is necessary on the part of the student; and he tells him that in his investigations and researches he has in the teaching and tradition of the church a sure guide through the maze of conflicting and contradictory opinions.

Human investigation must, however, not be ignored. The conclusions of true science must be pressed into service without dispossessing the church of its place as judge and queen in the realm of the study of Holy Writ. Whilst many without the fold are dazzled by brilliant theories, and led by them to the morasses of disbelief, the Catholic student has the church to illumine his path. Loyal to her, he cannot go wrong. And this loyalty, combined with hard study, stands for a greater range and freedom of thought, and consequently for a greater harvest of knowledge.

Our Holy Father insists upon the treatment of those questions only whose study helps the understanding and defence of the Scriptures. Hence the professor of Sacred Scripture, he says, will regard it as his sacred duty never to depart in anything from the common doctrine and tradition of the church; he will assimilate all the true progress of this science and all modern discoveries, but he will leave aside the rash commentaries of the innovators.

The Apostolic letter is timely, and cannot fail to be interesting and instructive to both layman and cleric.

A CRIMINAL POLICY.

It were ungracious to say, we suppose, that some Catholic fathers and mothers are stupid and have no sense of parental responsibility. Yet, viewing the horde of children who are allowed to leave school at an early age, we must refrain from applying to them any terms of a complimentary nature. In the name of common sense, what is an untrained boy to do? Thrown while in his teens into the vortex of life, what chance has he? Should he obtain employment, what does he earn? A pittance that scarcely pays for shoe leather. His father may, and does of times squander yearly more in the saloon than his boy would gain in a couple of years. His mother may waste more than her son's wage on gaw-gaws and on the daughter's education, which may consist in being able to play "rag-time" and to do fancy work and be productive of foolish vanity and snobishness. What does a boy lose by this criminal policy of his parents? As a rule he loses all chance to rise. He cuts himself off from those who can compete for the prizes which this country can offer. He risks failure, for the records show that skilled work can be learned more readily by the boy who has a good common school education than the one who goes out into the world at thirteen and fourteen years of age.

We grow indignant at the capitalist who uses up children in his cotton mills. But at our doors men and women throw their own flesh and blood into the streets to learn their jargon and villainy. Instead of being protected they are sacrificed pitilessly. No decent human being would treat an animal as some children are treated by their parents. And for what? For \$1.50 per week—a price indeed, for a boy's future. On one side of the balance are placed the boy's rights—his life and soul; and on the other his miserable wage. And inhuman parents are content with this!

This may explain why in some parts of Canada Catholics are retrograding, and why the vantage ground gained for them by others is lost. Instead of

being in a position to take advantage of the toll and patience and perseverance of their forbears, they must begin at the bottom; and there, unfortunately, too many of them stay. Our orators will have none of this. They see things through the medium of an optimism, which, however creditable to their hearts, is not warranted by facts. We confess to a feeling of pessimism when we see the multitude of the young men who are unskilled in any line of work and who besiege the house of the politician whenever there is a menial's position to be filled.

We say again that parents are responsible for much of the ignorance and blasted lives with which we are burdened. Selling their own flesh and blood on the labor market is not only a criminal policy, but one also that retards our progress and hinders the extension of God's Kingdom on earth.

HONOR TO GOD'S SAINTS.

The Michigan Christian Advocate in its issue of May 12th has an editorial article on "Mariolatry" beginning with the words, "Roman Catholics pay much more worship to Mary than to any other of the saints. They claim, however, that virgin worship is not supreme like that which they pay to God Himself, but some of their expressions seem to belie their claim."

As an instance of this and a proof of this assertion, some extracts are made from the columns of the preceding issue of the Michigan Catholic wherein May is called "Mary's Month," and it is stated that "the holy church selects this month for special devotion to the Mother of God." Mary is also spoken of as "Refuge of Sinners, the Comforter of the afflicted, the spiritual mother of her earthly clients," and it is said that "every appeal to her aid is presented by the Blessed Virgin at the throne of grace, where, interceding for the troubled soul, she brings the sinner and his God into communion."

It will be remarked that in the extracts employed the word "worship" is not used at all, and the Christian Advocate has, therefore, no right to infer from their use that Catholics "worship the Blessed Virgin," or seem to do so, as that journal asserts. Catholics, therefore, honor or venerate the saints of God, but do not by any means worship them as God, or as having any divine attribute, but we honor them as friends of God, whom God Himself has honored, and to whom God requires that due honor and respect be shown. For this there is ample scriptural authority, and Methodists, who are wont to speak disrespectfully of God's saints, are guilty of disrespect to God.

The Blessed Virgin is honored in the Catholic church as the greatest among the saints of God, because of her personal sanctity, and also because God Himself has placed her in the highest rank among His saints and friends, in choosing her for His mother when He determined to become our Redeemer: that is to say, from before all ages.

Here it is proper to show some passages of Holy Scripture which prove beyond doubt that God's saints are to be honored.

From Genesis xlii, we learn that the sons of Jacob bowed low before Joseph when they found him in Egypt holding authority in the land as prime minister of the Egyptian Pharaoh (verse 6.)

In ps. 138: 17, (Prot. Bible, 139) we are told that the friends of God are exceedingly honored, for it is certainly a great honor to be numbered among God's special friends and servants. This is the case with God's saints and angels alike, as Christ tells us in Luk. xx. 36, that the saints in heaven "are like the angels and equal to them." Therefore the saints are equally worthy of honor in heaven with the angels, and in both testaments we find the angels invoked as well as honored. We on earth are at least bound to pay due honor and reverence to them as declared by the Council of Trent, but the Council points out that they are not to be adored. We must always remember that every good and perfect gift is from our Father, God, but in His inscrutable ways He desired He should be honored in His saints, and invoked through them.

Of this we have an example in the case of Job, who, being harshly attacked by his three friends who came to give him consolation by obliging him to confess that his afflictions were brought on by his grievous sins, were rebuked by Almighty God in person, who interposed to attest Job's justice, whereupon God declared that Job had spoken what was right before God, whereas the friends had not done so, wherefore to atone for their want of

charity, and the false principles they had laid down, they should offer up a sacrifice of seven oxen and seven rams: "and go to my servant Job, and he shall pray for you; his face I will accept that folly be not imputed to you; for you have not spoken right things before me as my servant Job hath. And the Lord also was turned at the penance of Job when he prayed for his friends.

Again, we are told in Rom. ii. 10, that glory and honor and peace are due to every one that worketh good, and again "the continual prayer of the just man availeth much. (St. James v. 16.)

If the saints on earth are thus powerful with God they must be still more powerful when they are in heaven, crowned with glory and the reward which a Just Judge has conferred upon them for their justness.

The Blessed Virgin Mary, Mother of God, is the most powerful of the saints in heaven, because her dignity is greater than that of any other, saint or angel, and those who neglect to ask her intercession with her divine Son lose the many graces which may be obtained through her.

We know that many Protestants endeavor to minimize the power of Mary, and to reduce her to the level of an ordinary Christian woman. Thus we know of one Protestant minister preaching from his pulpit a few Sundays ago, who declared that "Mary is a very worthy woman." Such language as this is calculated to lower the respect for Mary which every Christian should entertain. But we have the assurance of an archangel sent from God to deliver the message, that she is full of grace, and blessed among women: that is to say, according to Hebrew idiom, "most blessed of women;" also, Mary herself in the beautiful canticle she uttered when she went to visit her cousin St. Elizabeth, declared, under the divine inspiration:

"He that is mighty hath done great things to me, and Holy is His Name: and from henceforth all generations shall call me blessed."

This is exactly how Catholics regard the Blessed Virgin. She is the ever-blessed Mother of God whom all generations must honor for the sake of her divine Son. She is also our patroness and advocate in heaven, where her prayers are more powerful than when she abode on earth.

On earth she obtained from Jesus His first recorded miracle at the marriage feast of Cana of Galilee, by simply suggesting her desire that He should furnish wine. Jesus informs her that His hour had not yet come for the public announcement of His power to work miracles, nevertheless He does so on the request of Mary, and changes the six pots of water which were in the house, into a wine superior to that which had been used at the first part of the marriage banquet.

There is, therefore, no Mariolatry in honoring Mary or in invoking her to pray for us, that through her intercession we may obtain the graces and favors of Almighty God we need in order to work out our salvation.

The reverend editors of the Christian Advocate are evidently astray in their inability to grant to Mary the office she fulfils in heaven as our intercessor at the throne of grace.

She was our intercessor while she was on earth, as is evident from her petition to her divine Son at the marriage feast of Cana, and there is absolutely no reason in saying that she has ceased to be our intercessor now that she is in heaven when her power with God and her good-will toward men are immeasurably increased.

The Advocate, therefore, asserts an absurdity by denying that Mary is an intercessor at the throne of grace. This, it says, is "to clothe her with divine functions, and the character of a Saviour." It adds that Protestants admit that she is "blessed among women," whereas "Papists" make her an intercessor, which is the office of God and our Saviour.

Was not Job an intercessor at the throne of grace when he prayed for his three friends? Was not Jacob an intercessor when he blessed the sons of Joseph saying: "God in Whose sight my fathers Abraham and Isaac walked: The Angel that delivereth one from all evils, bless these boys." But not only is Jacob an intercessor at the throne of Grace, but so also is the Angel whom he invokes, as having been his deliverer from all evils.

A DISPATCH appeared in the Canadian papers a few weeks ago to the effect that a Jesuit priest named Pedro Morales had been murdered in Spain by a brother Jesuit. Rev. Father O'Bryan, S. J., has written to the Canadian Freeman a letter in which he states that there is no such Jesuit priest as Pedro Morales in any of the four Spanish Jesuit provinces. There appears to be an organization the purpose of which is to spread broadcast falsehoods concerning the Catholic

church. It is just such execrable work as this that bigots of Exeter Hall, London, are engaged in—ably assisted by combinations like the P. P. A.

AN INTENSELY "YELLOW" PAPER.

A most extraordinary weekly publication is the Orange Sentinel of Toronto. For robust inventions anent the Catholic church and its ecclesiastical authorities Mr. Hocken, its editor, stands far and away beyond all competitors. Once upon a time we thought the editor of the Presbyterian Record of Montreal deserved this distinction, with Col. Samuel Hughes and the Rev. George McFaul of Ottawa energetically forging towards the front, but Mr. Hocken is unapproachable, and is evidently working with a will to occupy that pedestal of eminence which in time to come may bring to his shoulders the cloak of the Grand Sovereign of the Orange Association of British North America. We have here another illustration that refinement, truthfulness and Christian conduct do not always follow in the wake of education. It is not, however, the fault of education, but what our American friends call the innate "cussedness" of human nature. Mr. Hocken in a lecture recently delivered stated that Catholics consider the priest is better than God, and he claims to have quoted this from a pastoral of a Spanish Bishop. We did not know that the editor of the Orange Sentinel was in the habit of reading the pastorals of Spanish Bishops. Mr. Hocken, like the rev. editor of the Presbyterian Record of Montreal, takes very good care not to go into particulars in matters of this sort. The editor of the Presbyterian Record printed in his paper a statement to the effect that missionary priests in the province of Quebec were selling passports to heaven, but he has not yet given us the name of the parish nor of the priests—and will not do so. It will be too much to expect that Mr. Hocken will give us the name of the particular Spanish Bishop to which he refers, as also the name of his diocese, and the date of the so-called Pastoral. As well might we expect the perpetrator of a crime against the law to send word to the chief of police where he can be found. One of the most inexplicable things to our mind is that men who consider themselves intelligent and who claim to have as much common sense as their neighbors, more especially members of the Orange order on the concession lines, will give credence to almost any ridiculous canard that reflects upon the Catholic church, and they never take the trouble to make inquiry as to its truthfulness. The editor of the Orange Sentinel of Toronto ought to be ashamed of himself.

THE DECREASING MARRIAGE RATE.

The birth-rate is now universally acknowledged to be declining all over the world, but there is no doubt also that the marriage rate is declining. In this country it is a matter of frequent comment that marriages are contracted much later than used to be the custom, and that there are many more who remain unmarried than seems entirely justified, even by the economic conditions to which appeal is usually made in explanation of this fact. Definite details are not easy to procure in this country, but some very interesting statistics have recently been published in the census reports of Great Britain. In the last thirty-five years marriages have fallen off nearly 20 per cent. The most interesting part of the statistics is that not quite one-half as many widowers get married as was the case twenty-five years ago, and that even only a little more than one-half as many widows now resume marital obligations. Widows are usually considered in the popular mind, at least, to be rather anxious to enter the married state again, and, indeed, to be eminently successful in securing another partner of their joys and sorrows. So much so is this presumed to be the case that one young girl at least has recently declared that it began to look almost as though young women would have to be born widows if they wanted to be sure to get husbands.

The increasing disinclination to marry is, after all, a serious social problem. The most important element in it is universally admitted to be the fact that the wage-earning woman who is able to support herself does not care to assume obligations of matrimony. The condition of affairs that is developing is, however, extremely unnatural and constitutes a distinct menace to morality. There is no doubt that no better safeguard against certain evils can be secured than reasonably early marriage. The frequency with which this is discouraged by older and supposedly wiser heads is at least questionable. Often the motives for the delay of marriage are eminently material. Nothing is surer than that every year beyond twenty-five adds very greatly to the unlikelihood of marriage being contracted at all. Untold harm then may be worked by advice that looks only to the things of this world and considers not how much of training, moral discipline and real development of character there always comes from the assumption of obligations and the determined effort to fulfil them in spite of the calls of selfish nature to care only for self.

There is here an evil to be faced that our people must consider and

solution of which will mean much for the future good of the church in this country. The church must look to the rising generation of members, and if her growing flock are living the normal lives of married Christians, sharing joys and sorrows that come to humanity's lot and not dominated by the selfish fear of possible evils, nor hampered on the upward duty by the sexual difficulties that are becoming so prominent in modern life, all will be better and happier in the world.—Catholic Union and Times.

TONGUE OF ANCIENT DAYS.

HOW IRELAND IS LEARNING HER OWN LANGUAGE.

Toronto Globe, May 18. Dr. Douglas Hyde occupied two hours last night in Massey Hall in an address that revealed the leader and genius of the Gaelic revival in all his burning persistence, his audacious humor, his broad philosophy, and without a hitch the success of the work of the Gaelic League to have heard its President eloquently declare its aims and methods. Not many years ago Irish was a dying language. Six years ago it was being taught in 105 schools. Today in Ireland 3,000 schools teach the tongue of the Gael, and 250,000 Irish children are learning the language of their great German scholar declared that "the longest, most luminous and most consecutive track of any people in Europe but that of Greece alone."

The Gaelic League, he said, was "gathering up every atom and relic of the past and building them up into that by course and tier by tier into that edifice which should yet, please God, enshrine the soul of an Irish nationality." Not only the language, but the tradition, the song, the story, the games, the dances of what was once one of the most classically cultured of peoples, and one of the most literary in Europe.

Among many anecdotes Dr. Hyde related one of an old man in the north of Galway who could neither read nor write nor speak a word of English. To an Englishman he would have been no better than a brute. To Dr. Hyde he proved to be a most wonderful man. He dictated an Ossianic poem of four hundred lines that had never before been read or heard, and he had twenty such. He was a store of folk songs, aphorisms, poetry, history, myths and traditions—a most delightful man, and Dr. Hyde declared. Instead of all these things the present system of education substituted the third reading book. The scorn which Dr. Hyde poured into that statement can only be appreciated by a college faculty familiar with Keltic literature.

Dr. Hyde thought it discreditable to a great city like Toronto, whose property was chiefly due to Scotch and Irish, that her university should pay no attention to Gaelic literature. He pointed out that the great movement pulsing through Ireland to day was not based on hatred of England, but on love of Ireland. Hatred, he said, was a negative passion, powerful indeed for tearing down, but it did not help to build up the size of a throne. The league would never rest till every Irishman could grasp the hand of every other in friendship, as he should have done long ago.

Before the lecture Dean Egan conversed with Dr. Hyde in the Irish tongue, and Mr. Alex Fraser was able, speaking in the Highland Gaelic, to maintain an intelligible conversation with the Irish Kelt. Many prominent local Irishmen were present, and the collection taken up realized \$1,000. The funds are devoted to the training colleges, the 200 district teachers, a Secretary, twenty paid officers, and ten organizers. The collections net \$18,000 annually, and about as much more is realized from the sale of books and in other ways, so that the whole movement is supported on an income of \$35,000.

After the lecture a meeting was held in Massey Hall, when a branch of the Gaelic League was formed, with D'Arcy Hinds President, P. J. Byrnes Secretary, and W. T. O'Connor Treasurer.

A Royal Priest.

The best known of the royal renunciations of recent times was that of Prince Max, brother of the present King of Saxony, who at one time had the reputation of being the most distinguished officer of the crack cavalry regiment to which he belonged.

One day he rode straight from some manoeuvres to a monastery, and changed his uniform for the garb of a monk. Prince Max became a priest and worked as a priest for some time at Nuremberg, in Bavaria, gaining the love and confidence of his flock. He had renounced all his worldly possessions on entering the priesthood, and at Nuremberg had nothing to support him except his wage of five shillings a day.

A YEARNING FOR UNION WITH GOD.

Like the ancient world, our own age notwithstanding the prevalence of vice, yearns for union with God. St. Augustine's famous saying that "the heart is restless till it rest in Thee," is paralleled by Tennyson's lines:

The whole round world is every day bound by gold chains about the feet of God.

The very prevalence of superstition, which by a strange paradox flourishes most luxuriantly where religious beliefs decline, is an evidence of this yearning. So, too, is the spread of spiritualism and the popularity of mediums despite the innumerable exposures of their trickery. But Christ's Church in its sacrifice and sacraments instituted by Him places constantly within the reach of men opportunities of the closest union with God, which is the very essence of religion. Its entire sacramental system, but especially the Holy Eucharist, perpetuates the work of the Incarnation, by bringing humanity

into contact with the unseen Deity and recalls the ladder spanning the arch between earth and heaven which Jacob saw in vision when he lay down to sleep in the valley of Bethel.—New World.

FAMILY TRADITIONS.

There is much that is written and much that is unwritten for man's guidance, and this latter is handed down from generation to generation as the experience and practice of the wise and good and which is respected and followed because of the source whence it has come. Thus in law we have the *Lex Scripta*, or written law and the *Lex Tridita*, or unwritten law of tradition. In the matter of religion we have the sacred scriptures and the dogmas of holy church as a written law; and we have its practice throughout the ages as tradition which has the force of law.

As in the church and in society, there are also in the family certain customs and practices which have come down from our ancestors, which have left their impress so deep that they are as so many laws engraven on our minds and hearts; we feel for them a reverence and a veneration and accept them as so many lights for our safe guidance. And well it is so, for it is right that we learn from those who have preceded us, and there is so much to learn that books could not contain it all, and so it comes to us as an heirloom handed down throughout the ages.

But to have the traditions of a family must have the family spirit and the spirit of union which its name implies. There must be the ties of mutual love binding parents to children and children to parents and children one to another, to have traditions of the past honored in the present and handed down with the addition of accumulated experience to future generations; hence the preservation of its sanctity by the faithful co-operation of all within its sacred portals. As God teaches us, the father and mother are to be honored as His appointed representatives.

God is the great Father of all. It is He Who has instituted the family through Adam and Eve, the first man and woman, father and mother of all mankind. Through them He spoke to their offspring. So the words of divine wisdom have come down throughout all the ages, for he ever remembered that He, Wisdom itself, is the infinite mind that would teach the whole world what is good for its well being and profitable to its advancement. How necessary then that all co-operate with His mighty will.

There is nothing that God wishes more in His designs in ruling over all things that men work in harmony with His laws by co-operating with one another, and this most of all in the family, for it is of the many families as units that He would like to have the whole world a unit with Him in His endeavor to have all go well for His infinite glory and for man's eternal and temporal welfare; and it is through the family alone that this can be accomplished, for there is the centre from which all this must radiate. How necessary, first that the family be well and firmly constituted in the father who, as its head, will be its law-giver, and in his place, when dead, the mother or, in his place, when dead, the other rule, and the oldest child hold their place and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a comfort and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. But the past is the instructor of the present, and future and its first lessons are to be had for the listening to them and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a comfort and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. 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