

The Interior Life

It Raises the Standard of Morality.

(By Charles Wagner.)

In epochs of intellectual disquietude and moral disintegration, what should we teach our youth and preach to the crowd? It is a question of the highest interest, but the answer is often difficult. What we have just said can perhaps help to put us on the road. Since there is uncertainty in minds, and the gait of the majority becomes vacillating, be firm for those who lack firmness, vigilant for those who sleep. Bring that which is wanting. It results from this summary indication that when public morality becomes lower, we should not be content with an average virtue sufficient for ourselves. The hour has come then for a man to reinforce his energy, to gird up his loins, to be pure, truthful, upright, sure of himself and of his way, as if he had to furnish all these qualities for those who do not possess them. The more the moral temperature goes down about you, the more you will need to feed the inner flame.

You will ask me, perhaps, what good so much interior life, fidelity, strictness toward one's self can do in the midst of a society given over to dissipations and all backslidings. Let me tell you that the invisible treasures are not for this reason inactive. What road do the germs of epidemics, murderous microbes, all deadly contagions pass by? You do not know. Imperceptible causes are at work, and when you are aware of them the evil is already done. The profound sources of good lie hidden, like those of evil. What an obscure malefactor meditates to-day in the silence of the night, in a prison cell, may break out to-morrow in the domain of public life, to draw other minds along with it, to sow disorder and ruin. And what a sound and loving heart prepares modestly in its retreat can become a point of departure for an awakening of the public conscience. The balance into which the actions and the thoughts of men fall is too mysterious. It is too hidden from our view for it to be given to us to judge always with what weight our aspirations, our efforts and our sufferings weigh there, but nothing escapes it. By some mysterious correspondence impossible for us to grasp, all that a human creature does for others profits them or harms them.

What would become of society without the salt which penetrates it and prevents its decay? What would become, under its old burden of miseries, of ill-omened hereditaries, of secular corruptions, of poor humanity, if there did not circulate in its veins a generous virus, capable of combating all corruptions! Long ago it would have succumbed to them. But a world where Jesus is possible cannot perish. In the ardent fire of life that He has revealed to us, all impurities will be consumed. That is something with which to revive courage and to inflame zeal. Let us associate ourselves with the work of salvation, and let the flame that Christ came to kindle, burn in us. Let us be His! Let Him dwell in us, let His Spirit stir in our hearts and be felt in our hands! Let us no longer pay any attention to the difficulties of the age, to the lowering of the moral level, to the diminution of faith: Let us speak for the dumb, see for the blind, walk for the paralytic!

Believers, do not exclude the incredulous, believe for them: do not judge the wicked, do not condemn him, do not despair of him: smite your own breast, for the evil that he has done, and do in his stead the good that he knows not. This is the best arm for the combat, the secret of great victories. If we had faith as great and as big as a mustard seed, we should learn what heaven is when it is really active, and of what inertias, of what contrary ferments it can get the best. We should learn with what weight the life of a single just man weighs in the eternal balance, and that a few pure lives in which shines the love of God, and of their brothers, are all that are needed to regenerate people, to efface the iniquity of a whole Sodom!

Everything that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give.—Philip Sidney.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

Many loves will a great heart hold.—C. H. Waring.

Danger in Secular Colleges

Evidently many of our separated fellow-Christians are beginning to perceive danger-signals ahead. When a number of so-called great schools of the country were founded the purpose of their founders was to create centres of Christianity. Some of them, such as the University of Chicago, Northwestern University and such like, were placed under the auspices of various Christian denominations when organized for teaching. We may well query what are they to-day?

A recent issue of the Methodist Christian Advocate of New York, contains a striking article on this vital topic. "We think none will deny the incongruity of a church's attempting to maintain institutions whose professors are agnostics, outright infidels or theosophists," says that paper, "which have no religious services and in no sense recognize Christianity or say anything about it in their curriculum except as one of many religions to be discussed comparatively, as though all were of strictly human origin. If this be true it would follow that if any institution established by Christian people were to reach that state where the religious body that had established it should no longer have any effective control over the teaching and the spirit of the institution when its trustees and faculty might all be members of other denominations or none, and its president or faculty not be responsible for the exerting of an unmistakable Christian influence over the students, there would be no controlling reason why such religious denomination or its individual members should continue the support of such an institution, either by recommendation, by the placing of their children, or by gifts or bequests. The introduction of this question is called for, for there are universities and colleges in Europe and in the United States which were founded by godly men who believed with all their hearts and minds in the union of learning and vital religion. They gradually drifted away from these landmarks, until now these institutions are hotbeds of irreligion. Among their professors are avowed atheists, and views are unreservedly taught which, in the minds of students who follow their teachings, will reduce Christianity to a level with all other religions or consign it to the refuse heaps of civilization. In this country, in several institutions, not many years since avowedly and positively Christian, the drift is strong. The temptation in institutions of learning is to imitate the successful, and when vast sums are given to institutions over which organized Christianity has no control and withheld from those over which it has, the temptation to cut loose from their moorings is indeed strong."

If this be true of the colleges founded by Protestant Christians, how much truer it is of institutions founded by the state and maintained by it. In many if not most of our state universities Monism and pantheism are indirectly taught, and the young people attending them often come away agnostics, if no worse. It is a perilous hour, so perilous indeed that apparently the Catholic school is the only one standing secure. Even when irreligion is not taught ideals that are not Christian such as the sanctity of the dollar, and its right to do as it pleases, are openly inculcated and make for the development of an unjust civilization than the one that now exists. Really it is a time for all Christians who have children to ponder more deeply than they have in the past.

WHERE ARE THEY?

Father Phelan, of the Western Watchman, wants to know what becomes "of the sons of the Catholic millionaires in New York and San Francisco, where for years they have grown up in great numbers. We have often heard of their fathers, but never of them. Their fathers were noted for their generous support of the Church and her charities, and they were edifying members of society."

"Where are all the young Mackays and Kellys, the Crokers and Phelans and Oliviers and O'Briens and Floods and hundreds of others that we might name? They have dropped out of the Church and dropped into the polluted 'swim.' The clergy of San Francisco tell the world that the benefactors of the Church of other days have left no heirs, and there are only the very poor left to rebuild the ruined structures of the past. The young Catholic millionaires have no money to spare, as their style of living demands every penny of their income. But it would be bad enough if this were all that

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could be said to their discredit. These Catholic young millionaires are as corrupt nearly as their Protestant companions, and are doing their full share towards corrupting the rising generation of boys and girls. Their life is a round of dissipation, and the trail of their immorality is drawn over the five continents."

A Eulogy of St. Jerome's Translation of the Bible.

In "Our Latin Bible," in the latest number of the Dublin Review, the Rev. Dr. Barry continues his appreciation of the holy Latin tongue, to use Newman's phrase, by an eulogy on St. Jerome's fourth century version of the Old and New Testaments. The latter he revised from an Old Latin version, emended from the Greek, which Old Latin, however, continued to be recognized as the Vulgate until about the seventh century. The work occupied him from 383 to 385, and was undertaken at the instance of the Spanish Pope Damasus. Friends pressing him to translate the Old Testament, he, at 45 years of age, learned Hebrew orally, without a grammar, dictionary, or concordance. For fifteen years, 390-405, he labored at the Hebrew and Chaldee originals (except the Psalter) and met with criticism rather than encouragement. The Vulgate as we know it, "the divine library of St. Jerome," was not definitely accepted by Christendom until the thirteenth century, according to Kaufen. At first he was charged with sacrilege; then prejudice and ignorance giving place to scholarship, country by country slowly accepted its value. Alcuin, Lafrance, Abbot Stephen II., Cardinal Nicolaus and Cardinal Ximenes revised the text, the Council of Trent finally declaring it to be the authentic version of the Church; this, of course, without pronouncing it to be perfect, or mentioning any particular edition, yet as containing nothing contrary to true faith and sound morals, and as being in substance entire and incorrupt.

Scholars differ in essential points with regard to the Old Latin version or versions. Wiseman contended for one version, a North African. Lachmann, Tischendorf and Tregelles, with Westcott and Fritzsche, follow him. On the other hand, Reinken, Zeigler, Ronsch and Kaufen believe there were several independent versions. St. Jerome himself appears to have thought that there were many revisions of the one version, not several independent versions. Opinions also divide as to whence the Old Latin versions arise; whether in North Africa, North Italy, or in Europe. Dr. Barry looks to Syria, being of opinion that Old Latin, the basis of the Peshitta, the Western Greek, had a common origin, "at Antioch on the Orontes, where the disciples of Jesus were first called Christians." Newman's "first apostolic see." He considers that the original from which the Old Latin was derived belongs to the period of Tatian's Diatessaron, if not somewhat earlier. Of St. Jerome's book of books Dr. Barry gives a vivid history, and at times an eloquent appreciation. On the point why St. Jerome's version finally prevailed Dr. Barry is convincing. In the age of an Anonius and a Claudian the classic simplicity of St. Jerome's language, forcible, clear and majestic, "lent a richness that no other Latin work has ever equalled"; "here is a pen equal to every effort—history, the prose epic, lyrical and reflective poems, and the peculiar strain which we term prophecy." How just were the words of the late J. A. Symonds, "This resurrection from the grave where Cicero, Tacitus and Livy lay embalmed, is one of the most singular phenomena in history."

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Irish Home

Irish and John Dillon M.

In a recent general review of Irish political situation, John Dillon, M.P., spoke of his dissent at the action of the Liberal Government, which had taken power largely on Irish promises. He expected that the new government would undo the evil work of its predecessors by casting aside the Land Commission whose terms expired last spring, and replacing them by honest men for Irish hopes! Twenty-two of the twenty-seven Orangemen reappointed. This is one out of many, continued Mr. Dillon, of the utter hopelessness of the situation in Ireland which is not properly governed until that moment is placed in the hands of Irish people. The very same things prevail in Ireland as we have recently seen in South Africa. When this moment came into power, their principal pledges was that they would abolish Chinese slavery in Transvaal. What has happened? They have not been able to do it yet, and why? Not because the officials in the Transvaal were appointed by the late government, and they have made Chinese slavery in the Transvaal the present Government. Just the same way here in Ireland. No matter what the wishes of the Government may be, the officials in the Transvaal are too strong for the present government, and so long as the officials are left, so long will the Irish people be oppressed. But what has happened in the Transvaal? remember the Boer war, they were not very long ago. They were grand, fight, but they were not very long ago. But what has happened in the Transvaal—and I rejoice that votes have contributed to the current—what is the result? The Government are going in the Transvaal because the officials there obstructed the rule to the Transvaal—and the freest Home Rule; and be the remedy which will soon checkmate the officials there. Well, I say, that good example for Ireland. British Government are not to give Home Rule to who were in arms against three years ago, why should not give Home Rule to Ireland? And furthermore, I say that the Irish are fairly entitled that we should get the same Home Rule as the Transvaal—a bogus system of Home Rule the same kind of Home Rule as the Transvaal. Or is it to be that the British Government to-day are not prepared to give Home Rule—genuine Home Rule—to any nation except a nation which has recently been in arms against them? We have been treated by a high-up official of the present government, a great development of the situation, and it has been brot that we are to have a self-government for Ireland. It will be so. I have no doubt to believe it will be so. Government, following the case of the Boers, of Ireland a genuine system of government which will give people of Ireland complete administration of their through directly elected representatives of the Irish people, they will find us practical and reasonable, to make concessions which are found to be necessary attempts to settle the