

# The Catholic Record.

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

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## For the CATHOLIC RECORD. Nature's Mystery.

What a wonderful thing is the human heart,  
With its ever surging tide,  
Its billows, tossing in seething waves,  
While onward its waters glide.

Resplendent in beauty its waves may leap,  
All bathed in a golden glow—  
When a sudden breath will crush them down  
Neath the keel of relentless woe.

There are quicksands and shoals in its hidden  
depths,  
That no mortal can ever descry,  
And beneath the bright crests of its laughing  
waves  
Dismal wrecks of the Past may lie.

There are hidden springs of bitter and sweet,  
Down many fathoms below,  
And anon, to the surface they dash their spray  
Of joy, or of dire woe.

There are buried Joys of the Long Ago,  
That lie in the deepest caves,  
Kept young and fair by the constant flow  
Of the gently-rippling waves.

There are buried Hopes, that once sailed the  
seas  
Of Youth, with full-set sails,  
With joyous music and banners gay,  
Waved aloft by the perfumed gales.

And now in the deep they lie faded and dead;  
But a rich and undying perfume  
Exhales from the beauty they flouted of  
yore,  
And is wafted afar from their tomb.

Oh! a wonderful thing is the human heart,  
With its springs of deep lying woe,  
With its laughing waves, and its perfumed  
breath,  
And the drifting wrecks below.

## LECTURE BY REV. DR. SPETZ, BERLIN.

### Bible Reading—Veneration of Saints, Their Pictures and Statues.

Reported for the CATHOLIC RECORD.

From newspapers, magazines, pamphlets and from conversations with neighbors of different creeds, any one can learn that many people, otherwise well-informed, have strange, erroneous ideas about the Catholic Church, its doctrines and practices. Some of these have lately been so atrociously misrepresented that I consider it my duty to explain them, lest silence be taken as an acknowledgment that we really hold doctrines and are given up to practices falsely attributed to us.

1. The first question I propose to answer is: *What do Catholics believe in regard to the Bible?*

Answer: We believe that the Bible contains the Word of God—the truth, and nothing but the truth as revealed by God. Hear what the Council of Trent, in its fourth session, says: "The Catholic Church acknowledges and receives with devout piety, reverence and veneration all the books of the Old as well as of the New Testament, because God is the Author of both."

2. In what do Catholics differ from Protestants on this subject?

Answer: Protestants believe that the Bible contains the whole truth revealed by God, and that the Bible alone as understood by every private individual is the Christian's guide and rule of faith and action; while Catholics believe that the Bible, together with Catholic Tradition—and both as taught and explained by the Catholic Church—is our correct and reliable rule of faith and practice; and, mark it well, when I say *Catholic Tradition*, I do not mean an *opinion* held by one, or even by many, but only such doctrines as were believed *everywhere, by all and at all times!*

[Of the Bible and Tradition and the Church explaining both I may say more in a later discourse. At present I only wish to make it clear what we believe about the Bible.]

3. Are not Catholics forbidden to read the Bible?

Ans.: No! This is one of the old, oft-repeated calumnies against Mother Church. The Catholic Church never forbade the reading of the Bible by a general, universal law. What the Church did forbid, and still forbids, is the reading of editions and translations published without the authority of the Church; for the very good reason that, as divinely appointed guardian and teacher of the truth, she is in duty bound to protect the faithful against false and misleading translations and editions. If partial and temporary restrictions were issued against promiscuous reading of the Scriptures, this was done in times of great religious excitement and license, when the ignorant and the weak were exposed to the great danger of wresting the Scriptures to their own perdition. (Pet. II., 3, 6.)

To show that this precaution was, and is still, necessary, look at the way Protestants are drifting into endless divisions, subdivisions and conflicting, warring sects with nothing to unite them except a common hatred and war against the Catholic Church. One fact, to prove that Protestant editions of the Bible are unreliable, because full of errors: Some years ago a great movement to revise the English King James' Bible was inaugurated. At a meeting of distinguished clergymen and lay delegates convened to discuss this question in St. Louis, Mo., a Presbyterian minister pleaded for a new version, and said, without being contradicted, that the King James' Bible contained thirty thousand mistakes. The new version was since made, but seems to find little favor, perhaps because it is no better (or perhaps worse) than the old version.

That the Catholic Church was never opposed to the reading of the Bible is certain.

a. The Catholic Church gathered the different parts of Scripture and

fixed the canon or lists of sacred books.

b. It watched most diligently over the integrity of the Bible.

c. It preserved it during the times of universal barbarism and disorder. If the monks and Bishops had not been so assiduous in copying, translating and preserving the Scriptures, they might have perished, like thousands of valuable books of antiquity. The museums of Europe still guard as their greatest pride and treasure copies of the Bible written entirely by hand on parchment with such artistic beauty and regularity that every day hundreds of visitors crowd around them in wonder and admiration.

d. As soon as Christianity was introduced into a new country a partial or complete translation of the Bible was made (as in Italy, in Germany, in France, in England, in Poland, etc.) and kept in every church and monastery.

e. Pope Damasus I. gave orders to St. Jerome (the greatest Latin, Greek and Hebrew scholar of his times) to correct the old versions of Scriptures, and to make a new one in Latin. This he did so well that the new version (called the Vulgate) was soon accepted by the whole Western (or Latin) Church, and is still in use.

f. Read the letter of Pope Pius VI., found in most editions of the Douay Bible.

4. Was not the Bible an almost forgotten book when Luther drew it out of the dusty shelves and opened it to a wondering crowd?

Ans.: This is another of those base calumnies started by Luther, and kept alive ever since, in spite of all historical evidence to the contrary.

a. Long before Luther's time the Bible was translated (either wholly or partially) into the language of nearly every nation that had received Christianity.

b. These Bibles, in Greek, Latin, and modern languages, were copied continually by monks and students who devoted their life to this slow, tedious work.

c. Between the time that the printing press was invented till Luther began his German translation of the Bible over fifty-six editions of the Scriptures had appeared on the continent of Europe alone, in Latin, Greek, German, French, Italian, etc.

d. Since then translations and editions authorized by the Catholic Church have been made almost without limit. The Propaganda at Rome has to day the best equipped printing office in the world, and keeps its presses busy night and day turning out Bibles and other books in almost all known languages of the world.

This I think should suffice to convince any fair-minded person that nothing is further from the truth than the idea (held quite generally) that Catholic lay people are not allowed to read the Bible in their own tongue.

If some Catholics are not as eager to read the Bible as some of their Protestant friends, it is because Catholics are aware that they have a safer and an easier means of finding the truth by accepting the infallible teaching of the Church which alone has received from Christ the right and the power to teach all nations, to preach the gospel to every creature.

II. What do Catholics believe about saints?

Ans.: We believe that all children of God on earth and in heaven are united with one another through the grace of God; that this union of saints on earth and in Heaven is a real, organic union, so that one member feels for the other and takes an interest in him.

Hence we believe that prayers of the living for each other are useful and salutary. We believe, further, that the saints in heaven still take an interest in their friends yet in the flesh; that they can, and do, hear our prayers and intercede for us at the throne of mercy; and, therefore, we honor them as the predestined friends of God; we try to imitate their virtues and ask them to intercede for us. This is, in part, what we mean when we profess in the Apostles Creed our belief in "the Communion of Saints."

This our belief is founded on Scripture as well as on reason and human nature.

1. I take it for granted by all Christians that the prayers of the living for each other are salutary. Else, why would we pray "our Father . . . give us this day our daily bread; forgive us our trespasses; Why should St. Paul in his epistles so frequently pray for others and ask them to pray for him? 2. The angels and saints in heaven can hear our prayers. In Gen. xlviii. 16, we read that the Patriarch Jacob prayed for his grandchildren Ephraim and Manasse: "May the angel that delivered me from all evils bless these boys." The Archangel Raphael said to Tobias: "When thou didst pray with tears . . . I offered thy prayer to the Lord. Our Lord tells us "There shall be joy before the angels of God upon one sinner doing penance." (Luke xv. 10.) St. Paul (1. Cor. iv. 9.) says that we are made a spectacle to the world, the angels and to men. Dives in hell beseeches Abraham to send Lazarus over to cool his burning tongue with a drop of water. When this was denied he begged that somebody be sent to his

brothers still alive to warn them of the terrible fate that was threatening them.

This certainly shows that the departed still see what is going on in the world, and take an interest in it. Now if this is so, who would dare to deny that the saints in heaven can hear our prayers and intercede for us? They could do so when they were yet alive, why can they not do it now? Are they less powerful, less the friends of God and man? Their whole desire is to see God's glory promoted. In what way can they promote it better than by helping us through their prayers to resist temptations and to lead virtuous lives and save our souls?

3. (St. John, Revel. v. 8.) declares expressly that the twenty-four ancients fell down before the Lamb, having every one of them harps and golden viols full of odors, which are the prayers of saints.

This doctrine of the spiritual mutual intercourse between the living and the blessed in heaven is one of the most consoling and beautiful of the Catholic Church; and it is a great pity and folly that so-called reformers deprived our Protestant friends of these consoling thoughts in the hour of affliction and bereavement.

But, asks some one: "Do not Catholics worship or adore saints?"

Ans.: They do nothing of the kind. We honor them as the friends of God and as Christian heroes. We extol their virtues; we look to them as models for imitation, and we ask them to pray for us. But no Catholic gives them divine honor—honor due to God alone. We know too well the commandment, "Thou shalt adore the Lord thy God, and Him alone shalt thou serve." Any one who would adore a saint, no matter how exalted, can not be a Catholic.

"But," say some, "in praying to the saints you dishonor God and make void Christ's mediatorship." Not at all. We know that all good gifts come from God; that all grace and salvation comes to us through the merits of Christ. We know that whatever the saints have—their virtues, their merits, their glory—are gifts of God. When we ask them to pray for us we acknowledge the honors and dignity Christ deigned to confer upon them, and thus honoring them we honor Christ the Author of all grace.

We know that Christ is always willing to hear us; but when we beg the saints to intercede for us we rest assured that instead of us poor sinners praying alone, we have the closest friends of God to plead our cause, and so we have greater hope to be heard by God. Moreover, the Church closes all her official prayers, whether directed immediately to God or to the saints by the formula, *through Jesus Christ our Lord.*

Do Catholics not worship images and statues of saints?

Ans.: No! Never! This is another base calumny. We make statues and images of saints for the same reason that statues and images of great patriots are made—that by seeing them we may be led to remember and think of their heroic deeds in order that we may be inflamed to imitate them. The respect shown these images is not meant for the images and statues, but is directed to the saints represented by them. And who will deny that the beautiful images and statues of the saints found everywhere in the Catholic Church are a powerful help to raise our thoughts heavenward, and aid us materially—especially the unlettered classes—in meditating over the best means of reaching that glory conferred upon the saints through the merits of Jesus Christ?

What I said of the honor given by Catholics to saints, their statues and images, applies to the Blessed Virgin Mary, the Mother of God. We do not adore her—much less her images and statues. We simply honor her as the holiest, the purest, the most perfect and most exalted of God's creatures and the best friend of God and man.

I think this will satisfy any one open to conviction that Catholics do not adore the Blessed Virgin Mary, or any of the saints and their images. It is about time that this oft-repeated calumny be buried once and forever. If Protestants will not be convinced that praying to the saints is useful, nobody will force them to pray to them. But if Catholics pray to them, nobody has a right on that account to cry out against them, "Shame! Idolaters!" Catholics adore and condemn idolatry under every form just as strongly and sincerely as any Protestant, and no one need fear that they will ever mistake a statue of wood or stone, or the saint it represents, for a God, or attribute divine honor and worship to either.

## NEW BOOKS.

The well-known firm of Messrs. Benziger Bros., 36 and 38 Barclay street, New York has lately published:  
"Five O'Clock Stories; or The Old Tales Told Again." By the Sisters of the Holy Childhood. 16mo, fancy binding, \$1.00.  
"The Devout Year." By Rev. Richard F. Clark, S. J. It contains short meditations for Advent, Christmas, March, Lent, Easter, May, from the Ascension to Corpus Christi, June, July, and November. 16mo, cloth, 40 cents.  
"New Month of the Sacred Heart, St. Francis de Sales." From the French, by a

Sister of the Visitation, Baltimore. Approved by His Eminence Cardinal Gibbons, 32mo, cloth, 40 cents.

## UN-AMERICAN NONSENSE.

Another Voice is Raised Against the Alien Organizations.

Catholic Columbian.

The growing feeling against the A. P. A. among liberal and intelligent men is pleasing to every Catholic. Already this narrow opinion of American citizenship is becoming restricted to persons of a certain station in life.

Last week the *Columbian* quoted the words of Dr. Lyman Abbott, and now *Petter's Southern Magazine* lifts up its voice against this secret proscription organization. In the current number of this magazine the editor says that the persecution of one religion by another may not be surprising in countries where the people have no idea of a free government, and where the only recourse of the people when oppressed is the dynamite or the dagger, but in the United States a different state of affairs exists.

"In this country we have the newspaper and the ballot. And behind the newspaper and the ballot there is a grim, though silent, multitude who have good red blood in their veins which says that the rights of every man shall be protected at the polling place and at the altar. It is not blue blood, claiming descent from gouty earls, or wanton duchesses; it is the red blood of the people—the blacksmith, the farmer, the tradesman, and, best of all, pioneer.

"The Puritan came to inhospitable shores in order that he might worship God according to his own conscience, and unfortunately added an appendix saying that nobody else should do the same. Baptists and Quakers, next to Indians, were his abomination. If a Jew or Catholic had come to Salem he would have been arrested and hanged in short order on Gallows Hill alongside of a witch. So the Catholics went to Maryland, and the Jews to Philadelphia, where they knew the Quakers would not persecute them. The Baptists went to Rhode Island along with Roger Williams, and the Puritans were left to hang each other since they had no one else to hang. They did so, with alacrity, but the seed has not run out unto this day.

"It was a very virile stock this Puritan blood bred, but it lacked tenderness. It was a good stock to graft upon, just as we know that the wild orange or wild apple when grafted with something sweeter but less hardy yields the best results. But it is sour and bitter when left alone. It lacks sweetness though it has strength. It is strong, but it is unreasonable and obstinate and narrow-minded.

"That a Catholic should be an American, or an American a Catholic, is not strange. One of the signers to our Declaration of Independence was a pronounced Catholic. Possibly more were nearly as many Irishmen as Confederates in the field. At least a third of them were Catholics. And there were French Catholics and Italian Catholics and Spanish Catholics also in the army, and fighting for the Stars and Stripes.

"These men could be trusted with guns in their hand then—is it unsafe to trust them now? It does not seem to us that they are dangerous. A Catholic is not of necessity a hyena or a tiger, and the 'old priest' does not broil Protestant children for his breakfast. Nor are the Jesuits liable to corrupt our politics, or the nuns scheming to blow us up with dynamite.

"But the anti-Catholic spirit will not down, and the 'old priest' must be made a bugaboo for children to shudder at. The American Protective Association has taken the place of the old Know-Nothings. It has declared a boycott on the Catholics. Its members will not buy from any Catholic, or give him any business whereby he can profit. They must also urge their friends to discontinue dealing with a Catholic. As Christian people it becomes their duty to starve a Catholic to death in order that some other person may be saved as they desire.

"And these people get sick in a strange land, or are mangled by a railroad train, or awake to a Sister of Charity bounding over them and the gentle touch of her hand taking half their pain away. In Catholic hospitals they are nursed and tended, as the Jew was by the man from Samaria, and yet think Catholics dangerous!

"The writer of this is not a member of the Roman Catholic Church, but he is an American citizen who is not afraid of the Pope, of Monsignor Satoli, or all the Cardinals, Arch-Bishops, Bishops and priests of that Church. He would not even betake himself to the woods if he were about to meet a Jesuit or a nun. He would even meet the fool-killer and stay long enough to tell him that he was remiss in his duty. The fool-killer might slay him on general principles, but never on the ground of religious intolerance.

"The members of the A. P. A., as they call themselves, need the fool-killer badly. They have made a false alarm for their own profit. I one town in Michigan they have

assumed that the Catholics were about to massacre the Protestants. Therefore they ordered some eight hundred or a thousand guns with which the Protestants could protect themselves. Somebody got a commission on the purchase of those guns. It was from the beginning a piece of nonsense, combined with knavery. A gold brick swindle by the side of it would seem as harmless as a Sunday-school address.

"They went further than this. At a meeting of their society they appointed a committee of ministers to examine the Catholic churches and see if arms were not stored in their basements for the assassination of Protestants. The priests received them courteously and gave them every facility for examination. They found no arms, of course, and departed knowing that no arms were there. One would suppose that these ministers would have announced the fact that they had found no evidence of a Catholic insurrection from their pulpits. They had declaimed against the Catholics before, and had charged them with this crime. But not a word had they to say when the crime was not proven. Had they found the guns there would have been a crusade.

"We have no State religion. One Church, in the eyes of the law, is as good as another. The Catholic has as good a right to his religion as anybody else. But had two Catholic priests demanded to search the basements of the Protestant churches of their town for firearms no law could have protected them. A mob would have settled their rights without judge or jury. No Protestant minister would have permitted such a search. Yet they say the Catholics are dangerous.

"There is no need in this country for a secret, oath-bound American Protective Association. Americans will protect themselves; and to swear not to vote for a Catholic nor trade with a Catholic is the sheerest nonsense. It is un-American and wrong."

It is just such opinions as these, so freely expressed, that will eventually compel the A. P. A. citizens to withdraw with shame from the gaze of honest men.

## CATHOLIC PRESS.

Boston Pilot.

The city government of Rockford, Ill., has it appears, fallen into the hands of "a secret organization whose leading members are pronounced atheists," to quote from the *Morning Star* of that city, or, in other words, the local branch of the notorious A. P. A. The new mayor, one Hutchins, is said to be the President of the branch. How the Know-nothings secured their ill-gotten victory is thus described by the *Star*: "A few days before election a number of the conspirators got together and drew up a firebrand circular. It was mailed to hundreds of voters, many being sent into the second and sixth wards. The circular related that a great plot was on foot to subvert the general government. The Pope and a number of emissaries and all the Cardinals and Bishops of America were to meet in June at Chicago, and a general onslaught against Protestants was to be made in September. The persons who received the circular were admonished to be watchful and vigilant, and that a vote for Hutchins was necessary to protest against this attempt to seize the Government. This naturally scared hundreds of persons, and won the election." The results of this work are about as complimentary to the intelligence of those people who allowed themselves to be gulled as they are creditable to the perpetrators. But it is a thousand pities that the decent and sensible citizens of Rockford should be made suffer for the rashness of one class and the stupidity of another.

Our own oleaginous Elijah Morse, Christian statesman and stove-polish manufacturer, has written a letter to the condemned murderer, Abuy, in which he says: "Wicked and bad as may have been your past life, I might not have been any better had I had the same circumstances and surroundings and temptations." Which moves the *New York Tribune* to remark demurely: "There is probably nothing in all literature that is so constantly and so unconsciously repeated in the real life of the world as the very simple story contained in the eleventh verse of the eighteen chapter of Luke's Gospel." If Mr. Morse will overhaul his Testament he will find that verse, which reads: "The Pharisee standing prayed thus with himself: 'O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.'"

The Duke of Veragua, unless he has a keener sense of humor than most grave hidalgos of Spain, will go home with some remarkable opinions of American society. In New York, for example, he was invited to dine with Mrs. Paran Stevens, with a sense of etiquette that would surprise the grandees of Castile, invited Mayor Gilroy to the feast, but omitted to include the Mayor's wife in the invitation. Being reminded of the lapse, she blandly explained: "I invited the Mayor of the city of New York to meet my friend the Duke. I did not know Mr. Gilroy, and I am

not fortunate enough to have the name of Mrs. Gilroy upon my visiting list." Will "my friend the Duke" write down in his diary: "In American high life, the widow of a tavern keeper does not recognize the wife of a Mayor?" Ave Maria.

There are two falsehoods pre-eminent among those which the bigoted non-Catholic is in the habit of proclaiming—that there is a traffic "for revenue only" in the confessional, and that the holy Scriptures are kept from the laity at any cost of severe measures. The most pitiable exhibition of this sort of bigotry, which would be disgusting if it were not so absurd, is found in an article in a paper named "light" is supposed to illuminate certain sectarian Sunday schools, and informs the credulous pupils that Roman Catholics are so averse to the Word of God that a priest will immediately burn any Bible found in the hands of one of his people. The *Shining Light* is kind enough, however, to add the encouraging remark that many Catholics are being led out of this darkness. If this is the sort of "light" furnished to innocent babes, it is time some one came forward with a spiritual extinguisher.

The American Protective Association, bigoted, fanatical and subversive of all true democratic principles as it undoubtedly is, can scarcely be considered absolutely indefensible so long as it serves as a target for such hot shot as Governor Stone, of Kansas City, Mo., recently poured upon it. An A. P. A. committee having requested the Governor to appoint Protestants to some civic offices and exclude Catholics therefrom, Governor Stone made it sufficiently clear to the committee that they had not correctly estimated their man. After stating that he was a Protestant, and did not believe in the chief dogmas of the Catholic Church, he continued: "I know a great many good men and noble women who do believe these things. I know a great many splendid Americans, Catholic too, who are patriotic men, ready to bear arms in defence of the country; who contribute much to our enterprise, literature and statesmanship; who pay taxes, who bear all the burdens of citizenship. And any proposition that would exclude these people from all participation in our civil affairs is monstrous and intolerable to me. I have no sympathy with it. . . . I think your association is undemocratic and un-American, and I am opposed to it. I haven't a drop of Know-Nothing blood in my veins." Whether the committee acted like other curs when they have received a whipping, and slunk away, is not stated; but 'tis safe to assert that Gov. Stone will not soon be treated to another exhibition of their snarling malignity. Catholic Citizen.

It is by no means certain that the people of our congregations would read Catholic books if they had them in so-called "parish libraries." The fact is a reflection that each congregation must explain for itself. So many of our people are Catholics by routine and not by intelligence and so many of us are in the habit of thinking it is all right for the future to depend on a Catholicity of that kind. But whether there is a demand for them or not, we believe that parish libraries ought to be provided. They are as necessary as any kind of church furniture or architecture—and they may come to be appreciated by the having—(something that will never befall some of our church architecture, we fear.) If there are no people in a congregation who can appreciate a Catholic circulating library it is time to open a night school.

Connecticut Catholic.

The Sabbatarians who allege the need of Sunday closing of the World's Fair in order that employes may have rest on the Lord's day forget one thing. Sunday opening would give the bartenders of Chicago a day's rest.

One lesson of Dr. Talmage's desperate tussle with poverty is that it is quite as bad financing for a church to live beyond its means as the individual. Had Mr. Talmage remembered this in time the religious world would have been spared the humiliation of seeing a church paying off its debt at the rate of 25 cents on the dollar.

The fact should not be forgotten that it was not a Whitechapel mob that insulted Gladstone at the Imperial Institute, but the best society that England can lay claim to. It is a sad commentary on the degeneracy of modern English civilization. Such a lavish display would never have been witnessed in this country of cosmopolitan population.

## SEPARATE SCHOOLS HONORED.

We are pleased to learn that Rev. Brother Maxentius, Drawing Master of the Toronto Separate schools, has been appointed to cooperate with Dr. May, Superintendent of Art Schools for Ontario, in taking charge of the educational exhibit from this province at the World's Fair, Chicago. This is practical testimony to the gentleman's personal worth, to the merits of the Christian Brothers in particular, and the Separate school system in general.