

The Catholic Record.

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

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1563.

Who Bides His Time.

Who bides his time, and by day
Fears defeat full patiently,
And lifts a mirthful roundelay
"Haven't you had fun for me—
He will not fail in any game
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear.
And though he faces with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause;
And like a never-ending rhyme,
The riddles bloom in his applause,
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Still wear cool-weathered laurel, wrought
With crimson berries in the wreath,
And he shall reign a goodly king,
And shall way his hand over every clime,
With peace writ on his signet ring,
Who bides his time.

ARGUMENT FOR A CATHEDRAL.

ARCHBISHOP GLENNON ON WHY COSTLY CHURCHES ARE BUILT.

In a pastoral letter issued to the priests and people of his diocese last week in reference to the new Cathedral being erected in St. Louis, Archbishop Glennon argues forcefully for the building of worthy houses of worship and replies to those who advance the stock argument that the money expended on the erection of costly churches might better be employed in charity and for the relief of the poor.

"When we ask for a cathedral we set up no rivalry to the mission of charity to house the homeless," he says; "it will be such for them; and it will serve at the same time as a home for the living God. A home for the poor, I say, because among the poorest must be counted those who have lost their faith, whose hearts are loveless, in whose lives there is no light or hope. They—the orphaned of heart—they whose poverty is most pitiful—will find in the temple that we would build, consolation and peace and hope; for in that temple there would arise an altar and from that altar would come the pleasing words of the waiting Saviour, 'Come to Me, all you that labor and are heavily burdened and I will refresh you. Think you that charity is altogether a question of the performance of the physical works of mercy? Is it no charity that the poor have the Gospel preached to them? Or is their only sustenance the bread that perishes, when there is that other food wherewith the soul may live forever? Indeed, the argument made supposedly in behalf of the poor is an old one, and I am sure that those who will remember its author will not be too insistent on its repetition.

DEVIL'S ADVOCATE ASKS QUESTIONS.

WANTS TO KNOW WHY THE BIBLE REQUIRES SO MUCH REVISING—HIS QUESTIONS ANSWERED, WE HOPE LUCIDLY AND IN AN ENLIGHTENING MANNER.

The following questions were proposed to us some time ago:

"Will you permit me to pose for a moment as 'the Devil's Advocate' and ask a few questions frequently hurled at us by the non-Catholic as an argument against infallibility?"

"St. Jerome's translation was accepted by the councils of the fifth century. I, why was it necessary for the Council of Trent in the sixteenth century to declare it authentic? 2, and if it was authentic, why did Pope Sixtus revise it twenty-two years later? 3, and Pope Clement again revise the revision eight years later? 4. In what did those revisions consist? 5, and what does the present Pope find in it now that it requires another revision? 6, also, can we place any reliance in a version of the scripture which requires so frequent revision? 7, What is to become of your *Non-Possumus*? 8. Finally, if there be any satisfactory answer to the above, why was it not placed in the 'Catholic Belief,' in whose pages Protestants think they find arguments against the infallibility of the Church?"

Before we discuss the questions at issue, let us make sure of the meaning of our terms. What do we mean by authentic? A book is authentic if it is written by the author to whom it is attributed or—in case the author is unknown—at the time assigned to it.

A translation is authentic if, in substance, it faithfully reproduces the original; i. e. if it preserves the essentials of the original, though minor and unimportant errors may have been admitted in the course of time.

The Church has declared that the Vulgate is authentic. This declaration, however, does not imply the absolute conformity of the official version with the original text. We are not bound to believe that there is not the slightest mistake in the edition of the Bible as approved by the Church. Misprints, incorrect translations, and small omissions or additions may be admitted whenever sound criticism proves the presence of such errors in the text. Only one kind of error is absolutely excluded from the Bible, even as we have it now, in matters of faith and morals; holy scripture, taken in the sense which the authoritative interpretation of the Church gives it, is altogether and absolutely true and reliable. As regards the text itself, we are obliged to believe that it is substantially the same as the original coming from the hand of Moses or Matthew or any other inspired writer. But we know that a copy or translation may reproduce the original without agreeing with it in every little detail. Thus, v. g., we do not doubt that we have the great poems of Milton, though scholars may be at a loss to determine what was the exact wording of a verse as the great poet wrote it himself.

To take up the questions as proposed, 1. It is not correct to say that the Vulgate was accepted by the councils of the fifth century. The bishops were very slow in replacing the old version by the new. St. Augustine, v. g., used it only towards the end of his life. The popes in particular proceeded with the utmost caution. Even at the time of St. Gregory the Great (590-604) the old translation was still used along with that of St. Jerome. It was in the seventh century that the Vulgate came into general use, and the Lateran Council (649) quoted from no other version. But the sacred text shared the common fate of all the publications in earlier times. It was copied thousands of times. Mistakes were unavoidable. Moreover, copyists and librarians sometimes presumed to combine Vulgate and Itala, the version of St. Jerome and the translation used before the time of that great scholar. The corruption of the text reached its climax at the university of Paris in the beginning of the thirteenth century. The students flocking to this famous centre of learning brought their own bibles with them. Librarians, anxious to have a "complete text," frequently inserted the different readings in the same text. From Paris this "new text," the worst of all, was spread all over Europe. In 1255 Roger Bacon wrote to Clement IV: "Nobody but the Supreme Pontiff can remedy such an evil." But with all the endeavors of learned and painstaking ecclesiastical the evil had not been remedied as late as the sixteenth century, and therefore the Bishops at the Council of Trent declared that of all the versions then in use the Vulgate, as approved by the usage of many centuries in the Church, should be held authentic. They prescribed that in public lectures and disputations, in sermons and catechetical instructions the translation of St. Jerome should be used; in short, that all the unceremonial editions of the Bible should be rejected and replaced by the most critical publication that the soundest scholarship could bring out.

2. The Pope was asked by the Council of Trent to prepare the most detailed edition of the Vulgate. A congregation of the ablest biblical scholars was appointed, and in 1589 Sixtus V. had the new edition published. This Pontiff did not revise the edition of the Council of Trent, as no edition of that council ever existed; but he published a new edition in accordance with the request of the council.

3. Clement VIII. revised the revision because it was not yet perfect. In spite of all the time and labor expended on it, the greatest scholars of the Catholic world, the edition of Sixtus V. did not in every detail agree with the best manuscripts of the sacred text.

EUCHARISTIC CONGRESS PAPERS.

THE HOLY EUCHARIST IN PRE-REFORMATION TIMES.

By Abbott GREGORY, O. S. B.

The dawn of the Christian faith in these islands is shrouded in much mystery. How the Gospel was brought to these shores, or when it came, or who have been the early Apostles of far-Britain, must ever remain matters of conjecture and more or less uncertain. Out of the obscurity, the only thing that is sure is that the Christian teaching, which affected so great a change in the hearts and lives of the British race, must have been received some time in the second century. As early as A. D. 208, Tertullian declares that the "haunts of the British, which have been inaccessible to the Romans, are subject to Christ;" and from this time onward till the coming of St. Augustine in the sixth century, whatever we know of the British Church manifests it as one with the Catholic Church throughout the then known world.

THE BRITISH CHURCH.

In regard especially to its Eucharistic doctrine, about which only we are concerned to-day, out of the darkness which envelops so much else during the first centuries of our history—out of the mists of legend and out of the necessary obscurity of those ancient times one or two points take definite shape and may be accepted by us as reliable, historical facts. For instance, we know that Victorinus and Germanus, two Bishops of the Church of Gaul, were sent by the Popes, to compose certain religious difficulties which had arisen in this island. The first named, in A. D. 390, speaks of the Bishops of Britain as "holy prelates, fellow-priests with me." And the second came hither in A. D. 430, at the bidding of Pope Celestine, "to keep the island Catholic" in all things. What the Church of Gaul in communion with the Apostolic See believed and taught about the Blessed Sacrament, this the British Church in those days held and proclaimed. This much seems certain.

Fastidius also, the British Bishop who wrote at this very time, speaks of "a priesthood appointed" for the service of God; while even from the exaggerated and querulous language of Gildas it is possible to glean the important fact that the Church of Britain emerged from the long continued persecutions of the pagan Saxons practically as before. Amid the deep shadows of his picture of the desolation which had overwhelmed the Church, we hear of a regularly organized hierarchy, of a priesthood claiming power to bind and loose, of Bishops asserting their right to be considered the successors of the Apostles and especially of St. Peter "the holder of the keys," of priests whose hands were anointed for their sacred ministrations.

THE WORLD'S ENDURING MONUMENTS.

"It is to the ages of faith we must turn for the fullest expression of this truth. Then arose all over Europe those majestic temples that to-day remain the pride and the despair of the modern world. What lessons their chiming bells could tell, if only we

THE DUBLIN CORPORATION BY A UNANIMOUS VOTE HAS DECIDED TO SEND THE FOLLOWING ADDRESS TO THE POPE: MOST HOLY FATHER, THE MUNICIPAL COUNCIL OF DUBLIN, MINDFUL THAT FIFTEEN HUNDRED YEARS AGO ST. PATRICK WAS SENT FROM ROME TO BRING THE LIGHT OF CHRISTIANITY TO IRELAND, NOW SENDS A DELEGATION OF ITS MEMBERS TO ROME IN ORDER TO FELICITATE YOUR HOLINESS ON THE ATTAINMENT OF YOUR JUBILEE IN THE PRIESTHOOD.

One entire O'Connell family went as delegates to the State convention of the Catholic Total Abstinence Union at Fremont, this year. The family of M. J. Cummins of Akron, secretary of the State organization, has formed a local society under the State union and is empowered to choose delegates, which it did in the persons of M. J. Cummins, Mrs. M. J. Cummins, Agnes Cummins, William P. Cummins and Mary Cummins.

"Archbishop" Vilatte, who disappeared from Paris with his crosser in pawn, has arrived in Winnipeg. He is accompanied by the Baron de Something or Other, who represented himself as the son of a wealthy Frenchman. The Baron made some heavy purchases, could not pay for them, was sent to jail, and at the end of his term departed. Vilatte should take up his old trade. He is an excellent cook.

On Sunday, the 20th inst., the Most Rev. Archbishop of Kingston blessed a new bell for St. Mary's church, at Morrisburg. The interesting ceremony brought together a very large congregation. The sermon on the occasion was preached by Rev. Father Ethelbert, a Franciscan. A very complimentary address on behalf of the congregation was read to His Grace by Mr. J. P. Gormley to which the Archbishop replied in most touching terms.

CATHOLIC NOTES.

Catholic priests of the archdiocese of Boston have organized a choir of fifty priests, all trained vocalists, who will hereafter sing the Gregorian Mass at the funeral services of priests.

A prominent gentleman of Toronto, Mr. Beardmore, was some time since received into the Church. His marriage to Miss McKenzie, which took place at the Church of Our Lady of Lourdes, was recently noted in the Toronto papers.

Sir John Stuart Knill is to be London's next Lord Mayor. Sir John is a Catholic and it is interesting to note that the last Catholic Lord Mayor of the City was his father, who, during his year of office, paid an official visit to the Lord Mayor of Dublin.

A number of young men are studying for the priesthood in Ireland preparatory to going on missions among the Copts in far-off Egypt. A new college for foreign missions has been opened in Ireland this year near Castlebar, in County Mayo.

Bogus nuns are becoming a nuisance. In Chicago, the other day, the police raided a fake orphan asylum, and arrested three women who posed as nuns and collected money for the "institution." In New York last week a bogus nun was arrested for obtaining money under false pretences.

Archbishop Moeller of Cincinnati has given his approval and blessing to a new organization called the Laymen's Home Missionary League, whose object is to reclaim those who should belong to the Church, to bring in those who would be members if they only knew the way, to safeguard those who are in danger.

Cardinal Gibbons is now making a tour of Ireland. Last week he was the guest of the Right Rev. Francis Joseph MacCormack, D. D., Bishop of Galway. Galway gave him a great reception. He was welcomed by an enormous crowd and a band of pipers played Irish airs in his honor.

It is rumored in London, with how much truth is not yet apparent, that the Pope is so pleased with Archbishop Bourne's conduct of the correspondence with Prime Minister Asquith in regard to the Eucharistic Congress that he has decided to make the Archbishop of Westminster a Cardinal at the next consistory.

A guard of one thousand five hundred Catholics, mostly Irishmen, was formed to protect the London Eucharistic procession from outside interference. At the afternoon session Friday of the conference the Duke of Norfolk created a sensation when he declared the anti-Papal oath taken by King Edward on his accession to the throne was "blasphemous."

The Dublin Corporation by a unanimous vote has decided to send the following address to the Pope: Most Holy Father, The Municipal Council of Dublin, mindful that fifteen hundred years ago St. Patrick was sent from Rome to bring the light of Christianity to Ireland, now sends a delegation of its members to Rome in order to felicitate Your Holiness on the attainment of your Jubilee in the priesthood.

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