

The Catholic Record.

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

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QUEBEC—AND THAT SORT OF THING.

1. The Rev. Dr. Gordon gave an address before the Baptist Convention, Judging from a transcript of it in the London Advertiser, Oct. 18, the gentleman was very much in earnest. But instead of talking about Higher Criticism, or otherwise displaying his scholarship, he sang the old and plaintive ditty, "The Evangelization of Quebec." Poor Quebec! Politicians yearn to save it; Baptist conventions take it to their heart of hearts and weep and sing over it. Our ministerial friends have been doing this for some years to the development of patience on the part of their hearers and of their own maxillary muscles and to the amusement of Quebec. "Why do we not heed the call for missionaries to the eastern field of Quebec? Why do we go to China, etc., and neglect Quebec?" says Dr. Gordon. Well, we do not know. It is somewhat bewildering to the Chinamen and others to hear Protestant missionaries voicing contradictory beliefs all bound in the Bible.

The Presbyterian contends that Baptism should be given to infants; the Baptist contends that it should not. Which is the true belief? And how is the Chinaman to know it?

2. Let us suppose that Dr. Gordon is, bag and baggage, in Quebec intent upon what he terms "evangelizing." He knocks at the door of a "habitant" and invites him to hear him and be saved. The "habitant" assents, and calls upon Dr. Gordon to produce his method of salvation. The doctor gives him the Bible. "What is this?" asks the "habitant." "The word of God," answers Dr. Gordon. "How do you know?" "What are your reasons for believing it to be inspired? We are both fallible men, and unless you can give me a more convincing proof of its inspiration than your mere word for it, I am content to remain as I am. I am not going to stultify myself by believing in revelation before I am convinced that God has spoken." Dr. Gordon looks upon the Bible as the word of God; but his blind faith in it is not the heritage of all men. With all due respect for his earnestness and ability the preacher is not lacking in presumption when he bids us believe in the Bible because he believes in it. Man's word is not a solid basis on which to rest one's religion.

3. And we may remind our friend that, according to Dr. Delbruck "he who will take the Scriptures of the New Testament as the highest source of a knowledge of faith, he declares it to be something which in its very nature it cannot be; which is not in consonance with the intentions of the Lord; and which from its own evidence it does not wish to be; and, I add, which in the first centuries, when Christianity arose in its primitive vigor and strength, it was not."

4. Again, can Dr. Gordon tell us what things are contained in the full extent of the following words: "Teach all things whatsoever I have commanded you." He must know them so as to impart the complete teaching of Christ to Quebec. Are they to be found within the Bible? Is the whole revelation of God within its pages? We do not think so, for St. John informs us that there are also "many other things which Jesus did which, if they were written, everyone—the world itself, I think—would not contain the books that should have to be written." If, then, Dr. Gordon can not know from his Bible all the truths which Christ commanded to be taught, he should in all honesty either learn them or cease orating about evangelizing Quebec.

5. Is Dr. Gordon absolutely sure of the correctness of his interpretation of the Bible? We do not think so. He claims, we suppose, with other advocates of private judgment in matters of faith, that he is assisted by the Holy Ghost. But this assertion is without scriptural warrant. More, it is contradicted by facts recorded in Scripture. When Philip asked the eunuch if he understood the prophecy of Isaiah, the eunuch replied: "How can I unless some man show me?" And the man who can show him and other seekers after truth, must be sent by the Church established by Christ. The adherents of the sects are but of yesterday, given to vain babbling, "desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm."

6. But is Ontario so "evangelized" as to not need the ministrations of Dr.

Gordon? Has it no unsightly places to be cleansed and purified? Is its birth-rate not enough to challenge the attention of Dr. Gordon and to repress his zeal for work far afield? That birth-rate is troubling many who are more interested in facts than in twaddle and dreams. And these facts show that while Quebec is increasing apace, Ontario, so far as the Protestant family is concerned, is on the down grade. In all that contributes to the stability of Canada, and to the happiness of the individual and of the family, Quebec has much to interest and instruct and to confound its opponents. Its social purity is known: its homes are the pride of Canada. May we say this of Ontario? That Quebec is opposed to the political national welfare is a fair sample of the assertions that test the gullibility of Dr. Gordon's friends. Quebec is opposed to aught that tends to dishonor its religion and to men who fail would rob it of rights guaranteed by the constitution, but it has been and is in amity with all who wish to preserve our national honor from the bigot and narrow politician. And it has done more for our credit and glory than any other province in Canada. Viewed by the light of history Quebec may well stand as an exemplar for Ontario.

THE CATHOLIC LAYMAN'S MISSION.

We have much pleasure in presenting our readers this week with the following very clever pronouncement on the "Catholic Layman's Mission." It was read before the Canadian Catholic Union at Toronto on the 30th of last month by the author, J. K. Barrett, Esq., LL. D., of Winnipeg, Man. It is, however, only what we might have expected from a man of this gentleman's attainments. It will be remembered that Mr. Barrett took a very prominent part on the side of the Catholic minority of Manitoba when they were battling against the bigots of that province for their educational rights. The paper was very cordially received and favorably commented on by the clergy and laity present, and a hearty vote of thanks was passed:

During the closing years of the last century, we were wont to boast with pride of nineteenth century enlightenment and progress. Some ill informed people were found to charge the Church with being far behind this age of progress and light. Of this progress and light, which is worse than downright ignorance, I had a curious experience at the time when the Manitoba School agitation was at its height, and when Catholics in the West were fighting for their rights. West was returning from Prince Albert. A prominent Catholic who was travelling with me, said, in a voice loud enough to be heard by all in the car: "Well doctor, what do you expect to gain by all this agitation for Catholic schools? You know they cannot stand before the enlightened and progressive tendencies of the nineteenth century." At first I was temporarily paralyzed. As soon as I recovered my breath, I replied in a voice equally loud and aggressive: "That, my learned friend, is what our friends, the enemy, say of the Catholic Church. Are you prepared to endorse their views? The Catholic Church is the greatest moral force in the world to day, and you may rest assured as long as she continues to exercise that force, the Catholic school will continue to grow stronger and stronger under her benign influence." This gentleman had the decency to blush, and for the remainder of the journey was deeply immersed in a law report. Since that date the nineteenth century has disappeared. What we are moving in the twentieth century is the old century hold in store for us? That depends entirely on ourselves. Men generally reap what they sow. You cannot gather figs from thistles. If we want good results we must be alive to our opportunities. Our Holy Father, that centre of authority and enlightenment, has made an eloquent appeal to win the world for Christ—to restore all things in His blessed Name. In this good work where does the Catholic layman come in? What are his duties? As the world moves on methods change. What was best for securing great results a century ago may not be suitable now.

This is an age of Commercialism. The dominant passion of to day is the rush after money. Money is the God mostly worshipped in this age of hearts of men, to the exclusion of all nobler and higher ideals, and this love of wealth has been the greatest factor in making our age an age of materialism. Just in the same ratio as materialism dominates, spiritualism declines. The late Sir John Thompson once exclaimed: "I hate a heavily rich man." These few words exactly express my meaning. I have not a word to say against men winning for themselves an honorable and prominent place in the financial world, provided they attain that place by honorable and just means. A man of this stamp will not abuse wealth acquired by such means. Great

wealth properly and justly administered is a powerful factor for good in this world. But the love of money for itself is the most debasing passion that can enter in and take possession of the heart of man. It dries up every fountain of charity and sympathy in the human soul. It turns man into a human monster in bondage to his selfish and corrupting instincts. It is impossible for a man absorbed by such a passion to rise to great and noble deeds. In a word, it destroys the divine element in man, and in destroying this it makes him a moral wreck.

Catholics live and move in an atmosphere surcharged with these sentiments, and it therefore behooves them to watch and pray that they enter not into temptation. It is necessary for us to understand the dangers that lurk in these false and pernicious ethics, in order that we may not become the victims of them. Another tendency of the age is to shrug the shoulders at all religious effort. This develops an anti clerical sentiment. This was very forcibly brought home to me during our school strike in Manitoba. One of our conscientious convictions "mere perverted sentiments," while many of our Protestant friends believed that they were performing a noble work in emancipating us from the domination of the clergy. On the platform and in the press we showed that this was false. It mattered not. In vain did I point out that it was the laity and not the clergy who had children to educate. In vain were they told that it was the laity and not the clergy that were bearing the heavy burden of a double tax to maintain our schools. It was useless to remind them that in matters of Faith and morals it was the laity who were alike bound to follow the guidance of the Church, not because the clergy said so, but because the Church, the pillar and ground of truth, said so. The educated and intelligent section of our opponents used this anti-clerical cry to excite the ignorant rabble against us. Whenever a question arises affecting the rights and liberties of Catholics, the same old cry is raised. The same attacks are made on the clergy. You have had an example of this during the debate on the bills granting autonomy to the new province in the West, and even yet it goes on. It has been repeated again and again that the educational clauses of the autonomy bills were put there at the dictation of the clergy, notwithstanding the one single proof that the clergy, or any one on their behalf, had either directly or indirectly interfered.

In your own city, that centre of culture and enlightenment, in Toronto the God, many of our newspapers and public men have said and done things that an untutored Turk would blush to father. The Apostolic Delegate has been and is still made the object of coarse caricature. And these papers seem to be wholly indifferent to the fact that they are insulting over 40% of the people of this country. The remedy for all this lies in our hands. Every Catholic layman should make it a point to post himself on all public questions affecting his citizenship and the rights and duties that citizenship brings with it. He should not only defend those rights, but he should be well posted in his religion and be able to give an intelligent reason for the faith that is in him. Ignorance is the mother of Bigotry. Remove that ignorance and the bigotry will disappear. In nine cases out of ten it is the cause of the opposition shown us by our separated brethren. It is to us laymen that these people look for light and information. They will not go to a priest and ask the why and the wherefore. We are associated with them in every walk of life, and it is to us that they will go. If we are not equipped with the information that they seek they will leave us in their erroneous belief. Here is a mission the layman alone can teach. A Protestant once said to a friend of mine: "Your Church teaches that all Protestants go to hell." My friend denied this slander and explained the teaching of the Church on that point. He gave him the "Faith." Our Holy Father, that centre of authority and enlightenment, has made an eloquent appeal to win the world for Christ—to restore all things in His blessed Name. In this good work where does the Catholic layman come in? What are his duties? As the world moves on methods change. What was best for securing great results a century ago may not be suitable now.

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flashy literature of the day and a great help to the education of our own minds and the spiritual advancement of our own souls.

I have often been deeply humiliated at the coldness and indifference we show in doing good, as compared with the zeal shown by some Protestants. Let us not be above copying what is commendable in the conduct of our separated brethren. Witness the deep interest their laity take in the affairs of their Church. Take any Protestant denomination in your city, and you will find its members cultivating a close social and friendly relationship. They know each other and take a very lively interest in each other's success in life. I often think it is this social bond rather than any deep religious conviction that keeps them together. You will find that they have their Y. M. C. A. halls and clubs for the young of both sexes. What are we doing in this regard? Show me the club for our young men—in which they can have access to a good library, reading room, billiard room and gymnasium—and I will show you a congregation of Catholic young men who are a credit to their parish, a joy to their parents and a consolation to their pastor. The danger point for young men lies between the time they leave school and attain their majority. They are young and must have enjoyment. If they cannot have it in safe surroundings they will seek it elsewhere. And herein lies the danger. They will visit pool rooms and other places of questionable amusement, generally attached to drinking saloons. It will be a miracle if they are not ruined on the very threshold of their career. If I had millions to spend in charity and for the betterment of my fellow men, a large portion of it would go in providing healthy moral amusement for our young men. I would have a club for them that would be a continuation of their school work. It would be the headquarters of their literary societies—in a word, it would be a home where the atmosphere would be pure and sweet with the fragrance of Christian faith and morality.

I am afraid, gentlemen, that I have tired you with many old and oft repeated theories. Allow me, therefore, to conclude by this remark. I am thoroughly convinced that Sir Wilfrid Laurier was right when he said that this country belongs to Canada, and if Catholics wish to take their proper places in the growth and progress of our country they must reduce these and other similar hints to practice. We possess the truth in all its fullness. If we do not make that Truth to shine as a bright light before men by the example of our lives and our public mission. One thoroughly earnest and well informed man or woman is a tower of strength for all the Catholic body.

A PROTESTANT VIEW OF THE POPE.

ROBERT S. BRANNEN IN THE DENVER POST.

If you have never had an audience with the Pope and imagine for a moment that such a ceremony would present formidable features, let Robert S. Brannen tell you all about it. If you have held off when within a stone's throw of the Vatican because you feared that your creed or your station in life precluded the idea of a cordial welcome, listen to his story of the truly democratic spirit of the Pontiff.

If you imagined that regal pomp and ceremony would awe you, think over the simplicity of his welcome and the genuineness of his delight at meeting Americans. Mr. Brannen is just back from a sojourn in Europe and he counts the most interesting feature of his vacation, his two days at the Vatican. Fortunately he arrived in Rome just in time for the anniversary of the pontificate of Pius X.

The splendor of a court function and the spiritual beauty of a religious service were combined, he says, in the exercises of that day.

Thousands of Americans have already seen the new Pope, but to none, perhaps, did he appeal more strongly than to Mr. Brannen, who was not only pleased but surprised at his welcome.

"I would say to all that have not yet seen Pius X., see him as soon as you can," declares Mr. Brannen. "He is so different from anything we can picture—so simple, so cordial, yet such a man!"

"I think," continued he, "that more than anything else, I was impressed with the Pope's democracy. I do not believe he is given credit for what he deserves in this line. I believe that he, more than any man who has ever filled the chair of St. Peter, is a democrat. And again he is a diplomat. So great a one is he that I firmly believe that he will no longer be that bitter difference between the Vatican and the throne. The representatives of all nations are glad to do him honor, and his charm of manner has made them personal friends."

"In was a splendid sight to see them all there at his anniversary Mass. Almost every country in the world had a representative at the Vatican that day, and in all their regalia they occupied seats in the Sistine chapel and joined in celebrating the event. Pope Pius sat on his elevated throne with a holy light illuminating his countenance. The service was long, but through it most wrapt attention was paid. Thousands of people thronged the Vatican. There were seats for only the chosen

few in the chapel, but the corridors outside, and in fact the entire building were thronged. It was a holiday in Rome and no one was denied admission. Rich and poor, Catholics and others were received. I do believe that in the chapel that day there were more Americans than people of any other one nationality.

"It is not so very hard to get even a private audience with the Pope. He is anxious to meet people from the world, and whatever time he has is gladly spent in receiving callers. I had a letter of introduction to Monsignor Kennedy, a Pennsylvania man who is head of the American College, and he had no difficulty in arranging an audience for me.

"I do not believe that the mass of the people can even guess how pleased it is to meet the head of the Catholic Church. And he is so willing to receive everyone. I was leaving on a night train and so he sent word he would see me privately in his library that morning. I admit that it was with a little feeling of awe that I followed my guide into the room where I was to meet a great man, but the minute his kindly eyes rested on me and I saw a smile light his ruddy cheeks and I was at ease. I know that he was glad to see me and I knew that I was trebly glad to be there.

"I shall never forget that sight. The pontiff was robed entirely in white. Not a touch of color was anywhere to be seen and the snow white of his garments set off the red on his cheeks. The library was papered in green, a favorite color with the Italians, and there were the books which were daily perused by the Pope, every one bound in purest white. It struck me with a sensation altogether new.

"Through an interpreter, he told me he was pleased to meet me, and impressed upon me that an American was doubly welcome in the Vatican. He said I regard America as a wonderful country.

"I remained, of course, only a few moments, so glad to see that happy and contented face lighted with a spiritual light.

"I place absolutely no stock in the newspaper stories to the effect that confinement has been told on Pius X., that he craves a glimpse of the outside world, and that he hungers for freedom. If that be true, his face does not show it, nor yet his manner. He seems so happy that it does one good to see him. His face is full and red, and his hair white as the snow. It is closely cut, and is just like a crown on his well moulded head.

"Of course, custom has a certain mode of dress which the visitor is required to adopt when being received by the Pope. A dress suit or a Prince Albert is usually worn."

"It is a striking fact that impresses every visitor that there is no hostility in the Vatican. I never realized what the Swiss Guards were until I came face to face with them. Stationed there to guard the premises they are gentlemanly and courteous to a degree, and the stranger finds a good friend in any one of them. I found that attaches of the Vatican actually worry that a stranger is not feeling at ease, and your slightest wish is gratified. Oftentimes persons not understanding the rules of the place will venture in and talk to the public, but no order is given them to leave, only the most polite reminder that it is forbidden territory. Thus the feelings of the most sensitive are considered.

"I believe that regardless of creed, every man who sees the Pope goes away with the belief that he is a manly man, gentlemanly and sympathetic. With the Socialist element he is popular, as well as with the court. Regardless of his position as head of the Church, he is a man well worth meeting and seeing him face to face is a pleasure which will appeal to any American."

WHAT IF NOT A MIRACLE?

Mr. Goldwin Smith is a gentleman who has attracted much attention by his letters to the New York Sun. The letters for the most part have to do with questions far above the grasp of the ordinary mind—questions of the existence of a personal God, the spirituality and immortality of the soul, the evidences of faith and the true Church founded by Jesus Christ. Mr. Smith claims that he is an unbeliever from conviction; that he is willing and eager to learn the truth; that he has made of doubts regarding the churches of all denominations.

In reply Mr. Smith has received communications from apostles of all sorts, Christian and Jew, atheists and God-fearing men in all walks of life have undertaken to win him over to their different ways of thinking. Mr. Smith has replied to them all and still remains an unbeliever, and he is still himself to be intelligent and fair in those which have reference to the Catholic Church. Herein he seems to be unwilling to face the difficulties offered against his doubting theology and in many instances has accepted as facts of the past what are really only the conceits of enemies of the Church.

His letter in last Sunday's Sun will serve to illustrate how he overcomes an objection against his position on miracles. He had received, he said, the declaration of a simple soul who had been converted to the faith by witnessing (he means seeing) the miraculous liquefaction of the blood of St. Januarius. The "simple soul" declared that he had actually seen with his own eyes the solid suddenly become liquid. Whereupon Mr. Smith politely observes: "unquestionably the simple

soul did." After such an admission we should naturally look for Mr. Smith's explanation of the miracle from his materialistic standpoint. He disposes of the entire question, however, by asking another question quite irrelevant to the subject: "Does American Catholicism believe in these miracles?" We can assure Mr. Smith we do believe in the miraculous liquefaction of the blood of St. Januarius although such belief is not a matter of faith. We believe it a miracle because we cannot explain it in any other way. We, too, are open to conviction and should be glad to hear if Mr. Smith has any other explanation of the remarkable phenomenon.

"That the liquefaction of the blood of St. Januarius should convert to Catholicism even an ardent sceptic is little wonder when we consider the facts in the case. The facts are as follows: St. Januarius was decapitated for the faith at Pozzuoli, Sept. 19, 305, by Timotheus, governor of the province under Diocletian. Two small phials filled with his blood were afterwards presented to Severus, Bishop of Naples. These phials have been preserved; and every year on the Saint's festival, September 19, they are exposed for the veneration of the faithful on the High altar of the Cathedral in that city or in the Church of Santa Chiara. The two phials containing what appears as a hard substance and a glass enclosing the head of the saint are brought separately from the chapel in which they are preserved. As soon as the head is brought near the phials the hard substance in the phials is seen to become liquid, to bubble, to rise in the bottles bright red blood, and then to fall again. This liquefaction continues for several days.

Many explanations have been offered to account for the liquefaction of the blood of St. Januarius. None have sufficed except the belief that herein God Himself wishes by setting aside the laws of nature, to testify to the world His love for the patron saint of Naples. Else, why, to begin with, does the liquefaction take place at all? Why does it occur in the case of one who has shed his blood for the faith of Christ?

Why is the miraculous liquefaction renewed on the very anniversary of the day on which the saint was beheaded sixteen hundred years ago? Why is the saint's martyrdom thus commemorated even to the present day? Can Mr. Smith explain these pointed circumstances by any laws of chemistry or by any materialistic categories? For our part we are slow to believe in reports of the suspension of the laws of nature. The Catholic Church itself does not even make it a matter of faith to believe in the miraculous liquefaction of the blood of St. Januarius. As we try to be fair, however, we cannot conceive any other explanation of the phenomenon. Will Mr. Smith enlighten us?—Providence Visitor.

TIRED OF NASTY ANTI-CATHOLIC BOOKS.

In one or two recent novels the "wily Jesuit" figures again. Some writers of books would have to shut up shop and go out of business were it not for the "wily Jesuit." He is their bread and butter. We ourselves have had a rather wide acquaintance with Jesuits, but we never found any of them more "wily" than other people. However, that's another story. The New York Evening Post reviews a pair of such books, and dismisses one of them in a few words—"With its hackneyed plot, in which the wily Jesuit priest stops at nothing to make converts of two rich Protestants." To the other it devotes not much more space, but what it does say of it is well worth remembering. We shall not mention this book by title, but it is written by Richard Bagot, whose name to every well-informed Catholic is synonymous with the rankest anti-Catholic bigotry.

"This is the kind of novel Bagot always writes," says the New York Evening Post. "The scene is laid in Italy, and is happily over shadowed by Roman Catholicism. It tells about a young heiress, who was traded to the villain by a priest, and, after many staircase adventures, it goes on to tell how she fell into the arms of the right man at last. But it is not a novel. There is a difference between having an idea and being able to dramatize it. Mr. Bagot has a drumhead full of ideas, but he knows as much about dramatizing them in action and personality as Jonathan Edwards did about the actual experience of dancing. And it is presumptuous to write a monologue about half a dozen characters and call it a novel. Another reason why Bagot will never please as a literary artist is the fact that he is simply a gall bladder of Protestant spite in his relations to the Roman Catholic Church. He makes a cesspool in the midst of every book he writes, and into this he thrusts all priests and confessors alike. Mr. Bagot is behind the hand of his times. Modern minds no longer batten upon Jesuit details of church crimes. There is the inevitable law of reaction our powers of illusion favor the originality of virtue. We are intellectually tired of vice, of anybody's vice, whether Catholic or Protestant."

—Sacred Heart Review.

If your receiving of holy Communion in the morning does not sanctify your whole day, there is something wrong with your disposition toward God and your fellow-men.

A better understanding and a more rigid observance of the law of the Church as laid down in the sixth precept would prevent many of the serious mistakes made in matrimony.