

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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The Infant Jesus.

BY REV. FREDERICK W. FAHER.

Dear Little, how sweet Thou art,
Thine eyes, how bright they shine,
So bright they almost seem to speak
When Mary's love looks meet Thine!

How faint and feeble is Thy cry,
Like plaint of helpless dove,
When Thou dost murmur in Thy sleep
Of sorrow and of love.

When Mary bids Thou sleep, Thou sleep'st,
Thou wakest when she calls;
Thou art content upon her lap,
Or in the rugges of her staid.

Simplest of babes, with what a grace
Thou dost Thy will betray
Thine infant fashion, 'neath her will,
The Godhead's hidden skill.

When Joseph takes Thee in his arms,
And smooths Thy hair,
Thou lookest up to his face
So helpless at his care.

Yes! Thou art what Thou seem'st to be,
Thou art the Son of God,
Yet Thou art God, and heaven and earth
Adore thee with their God.

Yes! dearest Babe! those tiny hands,
That with Thy hair,
Thee with the world's mightiest
Thou art the Son of God.

While Thou art clasping Mary's neck
In thine embrace,
The best of Seraphs will themselves
Befit Thy infant face.

Wondrous hath appeared Thy thirst,
And lo! Thy feeble cry,
Thee of men lie open still
Bet Thy slumbering eye.

Art Thou, weak Babe, my very God?
O Thou love Thee, then,
Love, and yearn to spread Thy love
And forgetful men.

O sweet, dear Jesus! sleep;
For in must one day wake for me
Till I see Thee face to face.

A little, a cross, a cruel Crown
Thou art in store for Thee;
Yet, O little Babe, Thy crown
Thou art enough for me.

Thou art the Son of God,
Thou art the Son of God,
Thou art the Son of God,
Thou art the Son of God.

BISHOP AT "OLD PENN."

Rev. John J. Keane Lectures Before University Students.

Within ten days, two prelates of the Catholic Church have dissected sophisms of agnosticism before Philadelphia audiences. That in both cases their audiences were in a measure composed of non-Catholics, and that their discourses should be delivered, one before and the other after the appearance here of the most prominentnostic in America, are peculiar circumstances. The second lecture, given by Bishop Keane in the University of Pennsylvania on Thursday evening, is of particular interest from the fact that he is the first Catholic ecclesiastic to speak from the platform of Old Penn. The lecture was under the auspices of the Newman Club of the institution, and the subject was "The Outcome of Philosophic Thought."

The audience that assembled to hear the learned rector of the Catholic University was an intelligent one. Not only the Catholic students of the University, but large numbers of their non-Catholic comrades, members of the faculty and the post-graduate class in philosophy. The latter came from their class room to the chapel in time for the opening of the lecture. Catholic circles were well represented, those present including a large number of the clergy, among them Archbishop Ryan.

The lecturer was introduced by Timothy L. Harrington, president of the Newman Club, in a few well chosen remarks complimentary to Bishop Keane and explanatory of the objects of the club.

AN AFFECTIONATE GREETING.

In opening Bishop Keane thanked the presiding officer and the audience for their cordial reception, and said: "In my own name and that of the Catholic University I offer greetings to the Newman Club and affectionate best wishes to the University of Pennsylvania. In the good old times men never doubted the intimate relations between philosophy and religion. Ours has been called the superficial age, and I am afraid there is a great deal of truth in the charge. There is no antagonism between philosophy and religion. Bacon said, 'A little philosophy takes man away from religion, but a great deal brings him back again.' What our age wants is depth, and it is in university men it must be sought. We ask our young men to become deep thinkers, especially about religion, to bring to bear upon religion the search-light of all the knowledge they can acquire. The old religion has no fear of the search-light. What she fears is obscurity, which leads men to take for wisdom the sneer of the clever blasphemer. That is why she wishes to see universities everywhere, that is why she wishes to see organized religious clubs.

"Grace is founded on nature and faith on reason. Faith which is not solid is not worth much, so it is well to look to the foundations of faith. It is founded on philosophy. We live in a very matter-of-fact age, an age of criticism, of sitting—not characterized by much originality, but it wants to know the best of all the world has done, thought or known. It gives a fair hearing to all systems. The object of

criticism is to learn and then to apply the bestests.

THE EARLY BELIEF.

The lecturer here divided his subject into three epochs, that of the Greek philosophers of the Eleatic and Atomic schools, that of Christ and that of the nineteenth century. The first inherited from Pythagoras, the thinking of the East, the philosophy of Oriental Pantheism, that saw God in all things, and endeavored to identify God with all things. The others, those of the Atomic school, represented the universe as the infinite being. Pantheism had its origin in reverence. Greek logic tested it and found it untenable. It was a metaphysical contradiction that finite things could be the phenomena of the infinite. To imagine that the Deity was all that we know in the world, with its immortality, its imperfections, was a contradiction in terms. This notion had to be laid aside. They then held on to the universe, to matter and force to explain all things. To Greek wit rather than Greek wisdom it was left to gather a consequence. Then came the sophists. Then the skeptics, who taught that knowledge and certainty were impossible, and human life but a game of chess. Socrates demonstrated that all these conflicting schools were erroneous, not because truth was inaccessible, but because they trifled with truth. Socrates proved they were false because they failed to take into consideration a set of facts, and that set of facts, man. He said you cannot ignore man, you do not take him into account, but sore into the regions of abstractions. In the first place man is not God, because man is a finite being, a contingent being, not self-existing. In man there are two great facts—reason and conscience. Through these facts man looks to principles, and has certain intuitions on which reasoning is based. If these were called into question sophists could not for many argument and skeptics could not even doubt. Knowledge is a fact—true, certain, unquestionable. Any system denying knowledge is a mutilation of humanity. Within its own limitations intuitions of reason had to be twisted. The intuitions of true and false, right and wrong, were absolute and imperative. Man must submit to it. Man may machinate and protest against it, but it stands when sophism is dead.

GOD AND REASON.

Reason says that in all things there is one great law, the law of causation. Socrates demonstrated that there were not any series of causes and effects without a first cause, self-existing, and from that all causes must have their being. The first being, the first cause, must also be the first good, the measure of all that is right and wrong. He demonstrated that the universe was a series of facts of which God is the cause. He demonstrated that only such a perfect being could be God, the two schools taught of a universe without God, and Socrates' philosophy was of a universe with God. His philosophy was logically true, but it involved duty, responsibility, obligation, and it was not satisfactory to a generation of frivolous and pleasure-seeking. He was told to keep silence, but he said: "It is the truth. Keep it to yourself. Friends came and implored him to keep it to himself, but he said: 'How could you respect me if I kept it to myself?' He was thrown into prison and after eight days drank hemlock, and died for the truth. Would to God there were more like Socrates in our age! The philosophy of Aristotle and Plato differed in expression but agreed with Socrates in recognizing a Supreme Being.

CHRIST'S COMING.

Four years elapsed and found the Roman Empire in full sway. There were various schools, including those whose theories had been exploded in the past. There is no philosophy, no matter how disproved, but will find new apologists. The dominant idea was the empire, and everything, including conscience and religion, was subservient to it. Man was no longer in a condition to reason and needed a redeemer—Jesus Christ the Saviour of the world, the emancipator of human reason, the philosopher of human freedom, who proclaimed the rights of the lowliest. He showed that man's greatness did not depend on belonging to the empire, but on his immortality. He put reason and conscience in their true place. He put man at the heart and centre of things—an impregnable foundation, human and divine.

The third epoch is this age. Our century was ushered in by one of the most unfeeling philosophies, a sneering skepticism, which Carlyle characterized strongly, saying that "Human life does not attain any worth at all, except by believing something." The miserable work of the skeptic was outdone by the German idealist, the opposite extreme, which made every man his own god.

Here the speaker related how philosophy had fallen into contempt through these schools, but that during the last fifty years research had begun again. Quoting from the leaders of thought in the different schools he showed from the works of Huxley and others, including physiologists, psychologists, evolutionists, the practical admission of the existence of God, but without the open acknowledgment.

Concluding he said: "None are so competent to appreciate science as the philosopher who sees that matter is the stairway by which the spirit leads to God."

THE JESUIT IN FACT.

Lecture of Rev. M. P. Dowling at the Opening of the Gesù, Milwaukee.

Every seat in the Church of the Gesù was filled Sunday night, and all the available standing-room was occupied to hear the sacred concert and the lecture by Father Dowling. It is estimated that over 1,800 people were in the church. They were certainly well repaid for their attendance. The brilliant illuminations served to bring into bolder and more striking prominence the splendid proportions of the interior. The great chandelier in the center of the church, with its one hundred and fifty sparkling incandescent lights threw a flood of light over the edifice and its brilliant appearance was the subject of much comment. Along the walls of the aisles incandescent lights also hung, and the polished surface of each of the massive granite pillars flashed under a row of lights which capped their tops.

The musical numbers of the concert were well rendered and appreciated by the large audience, but the chief attraction of the evening was Father Dowling's lecture on "THE JESUIT IN FACT AND FICTION." The lecturer discarded the use of the temporary pulpit which had been arranged for him and spoke from the floor of the sanctuary, thus gaining that freedom of action which when taken advantage of by an experienced orator, as in this case, so greatly heightens the effect of the delivery. Father Dowling has a rich and resonant voice, a clear and distinct enunciation, and a dramatic intensity of expression and manner.

In opening his discourse the lecturer referred to the numerous lies, forgeries and pernicious doctrines which are heaped upon the shoulders of the Jesuits, and to the readiness of the public mind to seize upon and devour with avidity, any tale or story however preposterous, relating to the Jesuits. As a refutation of these falsehoods the lecturer then took up

A HISTORY OF THE ORDER

from its foundation. Tracing the course of the life of its founder, St. Ignatius Loyola, from the day when as a Spanish soldier he fell wounded on the walls of Pampeluna, he followed him in all his early struggles. Driven from city to city he still persevered, and we see this man of the world, this soldier of countless campaigns sitting among children learning the rudiments of the Latin tongue, unmindful of the scoffs of the younger students. Was it not something wonderful and beyond human power that this uneducated, unpolished and uneducated soldier should formulate a system that even the modern world looks upon with wonder and classes its author among the profoundest thinkers the world has seen.

THE JESUIT MISSIONARIES. Continuing Father Dowling traced the history of the order after it was firmly established, the heroic work of St. Francis Xavier and the numberless other Jesuit martyrs and missionaries in the east, and the terrible persecutions of the society in England.

Turning to America the lecturer pictured the course of the Jesuit missionaries in the exploration of this continent, the heroic work of Father Brebeuf and companions, and glowingly described the sufferings of Father Jogues, the pathetic incident of his journey to France, and his return to America to meet what he knew was certain death. Referring to Marquette Father Dowling said:

"GREAT AND GLORIOUS MARQUETTE! What record of missionary zeal in North America would be complete without the mention of thy name; in a city which has honored itself by dedicating a college to thy memory, in whose shadow we stand; in a state which has carved out a niche to thy fame in the national capital? Great explorer with a soul of fire, who planted the cross wherever he rested, even for a single hour; leader of a veritable brood of eagles, who penetrated into the wilderness further in proportion as they heard the ringing notes of civilization behind them; whose unknown graves lie scattered in solitary places in this vast continent. Feeble and broken health, countless hostile nations, danger of cruel death at the hands of the fierce Dakotas, nothing could daunt this apostolic discoverer. Two thousand seven hundred and sixty-seven miles traversed in a frail canoe, amidst perils and hardships and the wild solitude of nature, up and down a river never seen by a white man, and around which so much mystery and solemn grandeur, romantic fables and dim traditions still hang, even for the savage, tell of the intrepidity of the missionary. This is the tribute of Marquette to civilization and to religion."

WHAT IS A JESUIT?

Continuing the lecturer said: "Four points characteristic of the society will best give an idea of what a Jesuit is: 1, the spirit he imbibes in the spiritual exercises; 2, the obedience required by the constitutions; 3, the apostolic

work upon the missions; 4, the doctrines attributed to the society.

"What, then, is a Jesuit in fact? A man who, of his own free choice, makes certain sacrifices, accepts certain duties of rule, takes vows consecrated by the solemn approval of the Church. What is more legitimate from a human point of view? What more clearly lawful use can a citizen make of his liberty? What right of others does he violate if he chooses to leave his family, live in community, wear uncouth garments, rise at half past 4 in the morning and do sundry other things which the world considers supremely foolish?"

SOME CHARGES ANSWERED.

Father Dowling then proceeded to take up some of the charges made against the society. With reference to the old story that the end justifies the means, he cited how in Frankfurt and Berlin, Germany, a standing offer had been made by the Jesuit Fathers to submit the so-called evidence which is adduced to prove this fallacy, to the faculties of the Protestant universities of either Bonn or Heidelberg, and how it had been taken up but once, and then dismissed by the tribunal for lack of sufficient evidence. Again more recently in the city of Buffalo, Bishop Coxe an Episcopalian clergyman had been making similar charges, and the rector of Canisius College offered to donate \$1,000 to any charity he might designate, if the reverend gentleman would prove his assertions, but he failed to do so. Father Dowling refuted the stories of Pascal and other writers about the order, and continued:

FALSEHOOD DENOUNCED.

"What have we to answer to the innumerable charges heaped up against us? Do we content ourselves with the technical defence that they have not been proved? No; we do not merely challenge proof of the allegations; but we take the higher ground and say that the historical charges are atrociously false; that they are the product of malevolent minds deliberately engaged in a campaign of conscious falsehood of deliberate, dishonest, mean, villainous misrepresentation; in other words, that they are, for the most part, downright, thumping, able-bodied lies.

"For the loyal Catholic no other defence of the society is necessary than to remind him that it was founded with the sanction of the Holy See, that it was approved by ten Pontiffs, that it flourished always under Papal protection, that, though suppressed, it was never condemned, that after experience of the loss caused by its extinction the Pope called it to life in answer to the earnest supplication and with the applause of the Catholic world."

THE INFLUENCE OF DOCTOR BROWNSON'S WRITINGS.

We are glad to observe that the fiftieth anniversary of Doctor Orestes A. Brownson's conversion to the Catholic Church is being made the occasion of general comment by the Catholic press and that the character and work of the distinguished philosopher and savant are being properly estimated. That conversion was undoubtedly an auspicious event in the history of the Catholic Church in America. It was pre-eminently a providential event.

Humanly speaking the Church needed just such a man at that time. The Church had increased considerably in numbers and had just entered upon the career of gradually increasing prosperity which has since marked its course. Yet it was still despised and proscribed. It was publicly, and we may almost say ceaselessly, reviled and everywhere spoken against. The old absurd objections and misrepresentations which had been handed down from the great rebellion of the sixteenth century, were constantly repeated, even in the daily, secular press, with the greatest freedom and impunity. Ignorance of the true principles of the Church prevailed generally, especially of the higher and profound philosophical and theological teachings of the great saints and doctors of the Church. It was taken for granted, almost without effort at proof, that the doctrines and practices of the Church were unreasonable, absurd and superstitious.

We of the present time can hardly conceive the profound sensation produced by the doctor's change of religion. He had demonstrated his great ability; his grasp of the most profound subjects; his incisive and irresistible logic as well as his perfect sincerity and disinterested motives; and, now, when all these exceptional intellectual and moral advantages were suddenly enlisted in the Catholic cause it was no less a subject of fear and anxiety on the part of the enemies of the Church than of rejoicing and congratulating on the part of the Catholics.

With a courage, a fearless and indomitable energy, inspired by the love of his new-found faith as well as by his longing desire to make it known to his countrymen he entered the lists completely armed and attacked the very citadel of Protestantism with a force that made it totter to its base. He soon taught the ablest controversialists of the opposition that he was a champion not to be trifled with. Not satisfied with explaining and defending Catholic doctrine and showing

conclusively that every principle was consistent with and justified by the highest reason, he showed in clearest lights of reason and history the unreasonableness and the dangerous tendency of Protestantism. In fact, he turned the tables; he carried the war into Africa; he put Protestantism on the defensive.

He insisted very justly that the Catholic Church is in possession; that the very terms of a divine revelation, claimed by all orthodox Christians, imply the absolute necessity of a Divine authority to proclaim, expound and enforce that revelation and as a corollary the perpetuation of that authority in an ever living and unbroken continuity, and therefore that the burden of proof rests upon those who have cut themselves off from the immortal tradition and authority of the original body.

With equal force and clearness he showed that Protestantism had not a leg to stand upon. It was simply rebellion against constituted divine authority and the assertion of the supremacy of the individual. That assertion necessarily struck a death-blow to the idea of a divine revelation and a supernatural religion. It makes the individual the judge of revelation which is really, nothing more nor less than exalting him in the place of God. This contention is being every day most strikingly illustrated in the general trend of religious strength in the Protestant world.

It is needless to say that the influence of the doctor's discussion of the great principles of Catholic teaching produced a profound impression throughout the intellectual world. He had mastered the whole field of philosophy. He showed a perfect familiarity with the great philosophical writers and pointed out with the consummate skill of the practiced dialectician the weak points and false conclusions of each and gave in contrast a clear idea of true Christian philosophy. He also showed a remarkable familiarity with Catholic theology having drunk at that rich fountain, the writings of the Angelic Doctor, Saint Thomas Aquinas.

His discussions took a wide range, embracing philosophy, theology, history, science, esthetics and politics, in all of which he wielded a vigorous pen and proved to be an able and invincible champion. To him, more than to any other writer, we believe, is due the change that gradually took place in the tone of the public press in the discussion of Catholic matters. He taught the penny-a-liners, and the unscrupulous bigots, as well as the honest but ignorant writers, that they could not hazard their absurd and unfounded assertions about the Catholic Church without being called to strict account and held up to the censure of all honest men.

We are specially glad that the merits of our great philosopher and publicist are being brought out at the present time because we believe that his writings are perfectly adapted to the discussions which are now going on in the religious world. They are a perfect magazine of argument and illustration on all the great principles which underlie the religious discussions of the present time. Couched in pure and limpid English and oftentimes by an eloquence which is as fascinating as it is powerful and convincing Catholic controversialists can not do better than to have the writings of Doctor Brownson always at hand for reference, for he, better than almost any other man, understood the Puritan mind and the best mode of influencing it.—Catholic Review.

AN UNINTENTIONAL MISTAKE.

T. H. Mann, M. D., in his reminiscences of Andersonville prison, pays the following tribute to a Catholic priest:

"The only authorized representative of the Christian religion who possessed enough of it to visit the thirty thousand men in the prison pen, was a Roman Catholic priest, Father Hamilton, who came in quite regularly, at least every Sabbath for several weeks. He talked kindly to us, displaying much sympathy for our condition, and administering the last rites of the Church to all the dying men who would accept, without any regard to individual beliefs."

Dr. Mann, in his grateful remembrance of the good priest, evidently exaggerates when he says Father Hamilton administered the rites of the Church without any regard to individual belief. He was no doubt, kind to all, as his duty required him to be, but he could not, and doubtless did not, administer the sacraments of the Church to any who were not Catholics, or who did not explicitly or implicitly desire to become Catholics. When the poor soldier, in prison or hospital, was about to die and there was no time to teach him in detail the truths of the faith, the priest had the right to take into consideration his good intentions, his desire to do all that God requires to be done to gain salvation, although he might not know specifically what those requirements were. Time being short, the priest remembers that the sacraments were instituted for man—not man for the sacraments, and endeavors in every way in his power to prepare the dying for a proper recep-

tion of them. He explains to him in as few words as possible the few necessary truths, administers baptism and the other sacraments proper to the occasion; and all this without any reference to what the soldier's belief may have been up to that time.

Father Hamilton, no doubt, acted on many occasions on these general theological principles, and Dr. Mann was led to believe that the priest in thus administering the rites of the Church was doing so without reference to the soldier's then present belief and disposition. Let us give an illustration. A Catholic priest was called on to visit a soldier who was dying of smallpox. On entering the room he began his ministrations by exhorting the sick man to begin his confession, suggesting him to be a Catholic.

"But," said the patient, "I do not know how; I do not know what you mean. I am not a Catholic."

"Then why did you send for a priest?"

"Well, it was this way. My parents were Presbyterians, but I grew up without any religion. Learning this evening that I could not live, and that my time was very short, I sent for the Presbyterian minister. He is an old man with a large family, and sent word that he could not come; that he might bring the disease to his family; that I should order my nurse to get a priest. The woman who nurses me said, on seeing my disappointment, that if I sent for a priest he would come, and so I sent for you. I know I am going to die; I know little or nothing about religion or the differences between the Churches. But I believe there is a God who created me; I believe in another life. I want to do everything that God wants me to do, but I do not know what He wants—never learned, and now I have no time."

"Do you believe in Jesus Christ, that He is the Son of God, that He became man and died on the cross to save sinners,—you among them?"

"I do."

"And you want to die in the Church which Christ established, whichever one it is?"

"I do."

"And you are heartily sorry for all the sins of your whole life, because by them you offended God?"

"I am, and I ask God's pardon."

After explaining some other points, the priest baptized him and administered the other sacraments proper to the occasion. In two hours he was dead. Who can doubt for a moment that this poor man's soul was saved? Something similar to this case is probably what happened when Father Hamilton attended the death beds of non-Catholics who died in the Andersonville prison.

Another interesting case comes to mind as we write. It occurred in a town on the borders where there were several regiments of soldiers awaiting orders. A tall, lank Scotchman rang the priest's door-bell. When the priest came into the parlor the visitor said in broad Scotch accents:

"Sir, I called to ask you a favor."

"What can I do for you?"

"I wish to be baptized and become a Catholic."

"It is usual to instruct grown persons when they are to be baptized. I will give you a catechism. You can study some chapters and then come and I will hear your lesson and explain it to you."

"Beg your pardon, sir, but I do not like to delay. At any moment we may receive marching orders, and I may not have another opportunity. I have read Catholic books carefully, and it was my reading that determined me to become a Catholic. Some of my comrades are Catholics, and what I don't know I promise you I will try to learn from them. They will tell me the fast days and I will observe them. Besides, I will promise to study the catechism you give me. But I beg, sir, that you will not put me off."

"I do not see," said the priest, "that it is a case of immediate necessity. Study three chapters of that little book and come to-morrow."

"Reverend sir, let me put the case this way. Suppose on my return to camp I find my regiment is ordered to march—I will have no time to return to see you. I may never have another opportunity. I may be shot, sir. Now put the case: I want to be baptized; you refuse me. If I should die without baptism, who will be responsible? You or I? Are you not taking a great responsibility? This, reverend sir, is a very serious matter to me, and I hope you will not refuse me."

The priest gazed at him in admiration and said: "Go into the church and I will baptize you."

What else could he do? The soldier went back to his regiment rejoicing. Where is he now? God only knows. It is to be hoped if he is not on earth he is in heaven, for God loves an honest, fervent soul. There is a political and a military history of the war,—many of them. But there is also an unwritten, spiritual history that is not known and will not be, till the great day when the master roll of all time is called.—N. Y. Freeman's Journal.

He is truly great who with great ease and 56 Jarvis—imitation of Christ. The hotel has been re-... from course... Cook, Prop. LISTERS, 372, Adm. Private 600.