

# The Catholic Record.

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

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### THE BAPTIST CONVENTION.

We believe with Carlyle that religious belief, at least when it seems heartfelt and well-intentioned, is no subject for harsh or even irrelevant investigation. The religious convictions of a Baptist are sacred to us and we make no allusion to their connection with the Anabaptists of Munzer and John of Leyden, who trampled under foot all decency and morality. Our ecclesiastical authorities transact business without violating the canons of social amenity. So it is pitiable to note that some Baptists cannot discuss religious questions without parting company with courtesy, not to say anything of erudition. If they have a cause why not defend it on its own merits? Why not dilate on its inherent strength and vitality? And if they cannot do this, why must they drag in Rome and overwhelm it with thread-bare platitudes and charges which are not repeated to day by self-respecting individuals. Why must they drive when they may talk sensibly? It seems, however, that a Baptist convention must be deadly dull—a clearing house in fact for controversial deliriums. The other day the Baptists donned their war-gear and hid themselves to Montreal. They orated in the same old way about the success of the Grande Ligne mission. Mention was made of a convert ex priest, Fournier. The "ex" is unknown to us. He may be in quest of money and a wife—the goal of the unfrocked in the time of Erasmus, or he may be one of the Pope's garden weeds that Swift talks of. At present he has been admitted to membership with the Baptists, who are never content to exercise their own religion unless they can also trouble the religion of others.

The Rev. Mr. Webb alluded to the unrest of the Roman Catholic population of Montreal, their anxiety when they find light and peace to communicate the Gospel to others, etc. One fact that has escaped the reverend gentleman is that any educated French Canadian can give him a bad quarter of an hour on religious matters. For in stance, he might ask how and where are this light and peace to be found. What reason can Rev. Mr. Webb give to show that God has spoken? He says, we assume, that the Bible contains the Word of God. But the proof. What motive can he assign for a belief in Baptist tenets? Is the Bible inspired? Certainly, is the invariable answer. But show us, for we have not muzzled our reason: Does the Bible say that it is inspired? It does not. Even if it did, such testimony would not be conclusive. May we not at all events read the Bible and get light and peace. But when a gentleman, staking his belief in a book for whose inspiration he can furnish no proof, twits us about light and peace, we are apt to think that some of our friends do not reason for themselves. Does the Bible, a many sided and mysterious book dealing with mysteries, find a fit interpreter in a Baptist clergyman? Must we blindly accept his interpretation of it? Scholarly as he may be, he must admit that Luther was not far wrong when he declared, that no man who has not during a hundred years governed the Church with the prophets, with Jesus Christ and the apostles, is competent to interpret Sacred Scriptures.

Again, we should like a sure guide to the domain of true doctrine. The Presbyterian believes that infants should be baptized: the Baptist believes that they should not. Which is the true doctrine? Are the Presbyterians, who in point of scholarship are far superior to the Baptists, in error on this important matter? We trust, however, that Rev. Mr. Webb sees the absurdity of asking anyone who has not lost his reason, to base his hopes of salvation on the interpretation which a fallible man is pleased to put on the Word of God.

semi fatuous persons, but to the normal mind it is but a revelation of abysmal depths of either ignorance or prejudice. After the several speakers came Rev. Mr. Bosworth, who also lifted up his voice against Rome. "Roman Catholicism," he declared, "was fatal to the life of a nation." Think of it: Mr. Bosworth against the centuries. With a glorious contempt for history, for the testimony of the non-Catholic, he comes into the lime light with an assertion that would do credit to the inmates of a lunatic asylum. And his brethren, so far as we know, allowed this idiotic verbosity to pass unscathed. Mr. Bosworth, emboldened by success, exhorted this country to follow in the steps of France. Think again. A Baptist who yearns to give us light and peace, wishes us to profit by the wisdom of men who have no respect for Christianity and who trample Christ under foot. And all this to show how far impudence and disregard of truth can go. "The Church with her art, her art of the world," we quote Mr. Gladstone, "her genius, the genius of the world: her greatness, glory, grandeur and majesty, have been almost, though not absolutely, all that in these respects the world has had to boast of," is travestied and calumniated by Baptist ministers. Mr. Bosworth concluded his remarkable address by saying "If Canada was to be prosperous, Protestantism must be her faith." No comment is necessary. It must be clear to any fair-minded citizen that these Baptist ministers are poorly equipped for the conversion of anybody. More, they are burdened with ignorance that would be ruinous to the prospects of any venture not connected with the Baptist ministry. And this ignorance is so frank and shameless as to make the brain reel. Instead of formulating a plan of campaign and presenting argument, they indulge in claptrap that is as empty as it is offensive. And they are to convert Catholics.

### ANOTHER BAPTIST.

Deacon Peter Graham is a happy man. For the information of our readers we may state that Peter saved the country by his signal bravery at Peterboro, Ont., Oct. 18. And he did not have the colonel's musket. Alone he did it, brave Peter, with a vocabulary that is restricted, but energetic. We may mention that he is a Baptist and a well-known Orangeman. Not to embarrass him with undue eulogy we hasten to add that he called Sir Wilfred Laurier a traitor, a Jesuit, at the morning session of the Baptist Convention at Peterboro, Oct. 18.

The Premier may not be a whit incensed at being termed a Jesuit. For he has read the pages of history that has been written by the Jesuits of Canada. He knows the lessons on heroism and saintliness that have been given by them in storied Quebec. And, mindful of their teaching, he is the exponent of Canadianism that admits of no discrimination in civil matters on the lines of religion. He is a cultured Christian gentleman whose lips are wedded to courtesy—a Canadian who walks the highway of love and honor.

### ONLY A HALF MEASURE.

"Certain of the clergy of Atlanta," says the Catholic Transcript, "are of opinion that a more general distribution of bibles among the people would help to put an end to the race riot scandal. It is indeed true that there are some passages of that book which, were they accepted by white and black as the commandments of God, would have the effect of stopping both the riot and the crimes that lead to the riot. Thou shalt not kill. Or if you do the one or the other, you shall be punished in an eternal hell. The Bible contains language like this. Such outgivings ought to make the most desperate pause. But what binding force have such mandates and sanctions on minds that question the very existence of a divine Lawgiver? Why take the trouble to say, Thus saith the Lord God, to him who will answer: Yes, if there is a Lord God? Why threaten hell upon him who will answer: Yes, if there is a hell? Why speak of eternal life to him who is persuaded that all things end with the grave? No, the Bible itself will not do. There must be a mandamentum of faith. We must believe that God exists and that He will reward and punish according to deserts. He has sent forth His law and He has named the sanction for those who refuse to submit. The African who breaks the sixth commandment and the American who breaks the fifth are equally guilty in the sight of the all-seeing Judge. Two wrongs do not make one right. Spread the bible, by all means, but also and above all supplicate Heaven for a pure and living faith in what the Bible contains."

### A GREAT CATHOLIC PRIEST ON SOCIALISM.

The following remarkable sermon was recently delivered in Philadelphia by Rev. Dr. Stafford, of Washington, one of the brightest minds of the Church in this country. We are indebted to the Standard and Times for the report.

Nobody at the beginning of the twentieth century—no thoughtful person—can be unaware of the fact that there is a mighty spirit of change coming upon the world. Great problems are presenting themselves for solution. The great problems which the future must solve and the solution of which must begin in this generation. The nineteenth century witnessed the doctrines of Spencer, Huxley and Darwin, which, though opposed to the fundamental truths of Christianity, have had but a slight effect upon the religious mind. We are now going to face a question which began with the decline of the feudal system and which has been accelerated by the liberation of the serfs and the acquisition on the part of the people of political rights, and which has received a mighty impetus from the advance of science which might be said to have begun with the discovery of America by Columbus, which has created what might be called a new social system.

DEMANDS A HEARING. That problem which is facing the world demands a hearing from every system of religion, every philosophy, every church. It is a question which cannot be put aside. We cannot refuse to give it a hearing. It is a thing we must reckon with, which we must weigh, master and understand. It cannot be put aside with a sneer or with ridicule. It is a mighty, palpating, absorbing question, and it demands from us and all the world serious consideration, and if so, can be a happy solution.

Here Dr. Stafford asserted that if such a solution were not found, we would face a social revolution compared to which the French Revolution was mere child's play.

In inaugurating this pulp it could not do better than to enunciate Catholic principles and the Catholic message to the moral world. Socialism is the question of the day. It is not agnosticism. It is not atheism. It is a solemn question, and we must approach it with profound sympathy, for when we say "socialism" we say ten thousand things. When one proclaims himself a socialist he conveys no definite idea of his beliefs. The title conveys a thousand ideas, from the wildest Utopian dream to the highest ideals. It is our duty to understand it, to enter into it, to treat it with sympathy, to endeavor to find out the truth in it, and when found to accept that truth. We must give the right hand of fellowship to every man who is working for the amelioration of the workingman's condition, no matter how wild his dreams. Let us not forget that views are held by men with devoted hearts, and men animated by such a spirit are our brothers and must be met in such a spirit and with understanding.

The speaker enumerated, as disquieting the causes of the growth of Socialism, the history of the past, when thousands of laboring people were obliged to live on a scant allowance and whose existence could not be called wretched, and whose minds were not so dark as those who could not make adequate provision for them, and when the man in a castle on the hilltop looked down like a god on the little things of earth. The memories of those days are not eradicated from the minds of men. Leo XIII., who desired to be called the Pope of the working people, said we must approach this subject sympathetically, advocate extreme views, and treat them in the right way, for it is natural for them to make a mistake and to forget that if they tear down society, they must build up society. If the present is the best man can do, after all these ages, how can we hope to build by destroying? It would be as if a man, attempting to improve this beautiful church, would tear it down and begin again, using the broken stones.

### RADICALS ARE OPPOSED TO CHRISTIANITY.

The radical Socialists are opposed to Christianity, said the speaker, because they do not understand the Church. They say: "You Christians live in eternity. You make this world a hell and look for your heaven hereafter. You are guilty of social vices most monstrous, and your doctrines make a man not think of the things of this world. We want to bring about a condition which will make this earth a heaven. In order to bring this about we must tear down. We wish to bring about a condition in which every man, woman and child will be blessed with peace and plenty, and not be forced into the world to eke out a miserable existence. That is our cult, our religion, our hope."

To that the Catholic Church is opposed, and we must oppose it. We must show them what is the true Catholic teaching and show them that the Catholic Church is the highest social system; that the Catholic Church is the totality of socialism, which contains for humanity not only what is best in eternity, but in time. Her desire, as that of her Divine Founder, is that when the children shall cry for bread they shall not receive a stone. He said she prays: "They will be done on earth as it is in heaven"—that is, that justice shall reign on earth as it does in heaven. And again, "Give us this day our daily bread." God intended that man should have bread to sustain this life as well as the bread of the soul. He intended that every child of God should have

food for his intellectual, spiritual and physical needs. Any other intention is not Christian. Christ broke bread with the multitude. He went down to Cana to the marriage feast of His humble neighbors to add to their happiness. All the necessities of man are holy things. God did not intend that he should physically starve any more than He intended him to spiritually starve. That is the doctrine of the Catholic Church. That is the highest socialism that can be announced. That is the doctrine of the Catholic Church, which is for the highest happiness of mankind, both here and hereafter, and it is a pity that it is not understood by men who work laboriously for the uplifting of humanity, and yet oppose the Catholic Church. If they only understood her social point of view, they would be her allies.

One thing is necessary for the Church and for us, and if I had voice and power enough I would say it to all the world—that what is needed in the Catholic Church to day is a greater manifestation of life—a greater manifestation of love. There is needed to day a greater manifestation of love and life on the part of our Bishops, on the part of our priests, on the part of our religious orders, on the part of our people, if we are going to hold the world, if the future is not going to slip away from us. We will have to get out in the fight. We will have to love the world more than ourselves and make sacrifices for it. We will have to love humanity with a crucifying love. If we do not, shall not win, and we shall not deserve to win. Do not neglect to do until the question has grown too large. There is necessity for action now.

Here Dr. Stafford alluded to the necessity for higher education and for parochial schools, but said that he is profoundly convinced that there is more necessity for meeting this question of Socialism, and looking around, he does not see any preparation to meet it. We must get ready.

Humanity believes in God because it sees God in action. It sees Him in the majesty of the mountains, in the immensity of the ocean, and standing under the blue vault of heaven man at most perforce elevates himself to God. Humanity saw Jesus Christ and the manifestations of His Divine Love and knelt at His feet. When those who preached His Gospel pointed out that He died for all, suffered for all, they won the world. That is the love that won the world and the love the Christian must manifest for his fellow-men. Love conquers the world. We may fail in the intellectual conflict; for every affirmation there is a negation. But to say to a man, No matter how depraved you are, no matter how great a sinner you are, you are still my brother, redeemed by the same God, redeemed by the same Christ. If you are hungry we will feed you; if in prison, we will visit you; if stricken with the most loathsome disease, we will stay with you, because we see in you our brother in Jesus Christ—that is an appeal that wins.

A STORY OF LOVE. Here Dr. Stafford emotionally related the story of a Sister of Charity who died of a girl who was dying from a loathsome disease which had blinded her. She asked her mother to kiss her, but the parent drew back in horror. The Sister of Charity, realizing the agony of heart that the dying child would suffer through the denial of this last boon, stepped forward without an instant's hesitation and tenderly pressed her lips to those of the sufferer. And the child, thinking her mother had kissed her died with a smile on her face.

There, said the preacher, is the divine love which is the love of Jesus Christ. There is the solution of the social question. There is the hope of the future, the love of the Man nailed to the wood outside the city of Jerusalem. In conclusion, the preacher argued his hearers to pray that the messages to go out from that pulpit would aid in bringing the world to Christ; that His spirit might enter every soul, which, filtrate into every soul, sad, thought, not cognizant of Him, is nevertheless working for the amelioration of the conditions of humanity.

### ST. STANISLAUS KOTSKA, S. J.

NOVEMBER 13. No matter how sin stained we may be, and how often from the depth of stricken hearts we have need to cry, "wash me yet more from my iniquity, and cleanse me from my sin," it is true that while we possess a shadow of conscious goodness—sin viewed objectively causes us to shudder and turn away. It seems so dark and so horrible, and those who commit it so untrue and so base.

We read it in the daily papers—harrowing accounts of unnatural crimes, till it seems as though the spiritual had been killed and the animal alone lived. Tonyonny makes the great and good King Arthur cry before the last great battle in which he met his death:

"I found Him in the shining of the stars, I mark'd Him in the flowering of His fields; But in His ways with men I had Him not."

And it is only too true that as long as we possess ideals we seek the God in man and find it not, making the mistake of seeking in a creature, perfections only to be found in a Divine Being. It is sad to see eyes, looking around and before, with a look of in finite disappointment, when if they would but gaze upwards all longings would be satisfied. But sometimes it is our good fortune to meet some so noble, so pure, so brave, so filled with the divine love, that they are as lights

kindled to brighten the "encircling gloom" of time.

Such was St. Stanislaus Kotska, S. J., whose feast is celebrated next Tuesday in all Jesuit churches. It would be impossible to impart the feelings of love and reverence that thought of this saint brings forth. He was so young and yet so earnest, so weak in body and yet so strong in spirit, so alone to all eyes, yet so guarded by supernatural presences; dying when little more than a child, yet he remains forever in the thoughts of the world and daily draws young hearts by the power of his example—to live as he lived.

Short as was the life of this saint, yet it was beset with trials and difficulties, even with persecution from members of his own family, to whom his steadfast upright conduct was a source of reproach and of shame. He came of a noble Polish family, yet the one honor he desired was to be a member of the Society of Jesus; for this he suffered, for this he braved all manner of danger and when at last the doors of the novitiate opened to him, he entered in truth his Father's house.

St. Stanislaus is the patron of novices and wherever over the whole earth a novitiate is to be found—those sanctuaries where young men and women are hidden "with Christ in God," and learn the secret of the saints—there loving hearts will be raised to him on his feast, and in the minds of all will dwell the memory of that most beautiful but simple picture in which we hold him clad in the Jesuit habit, with hands clasped and eyes upraised, as though seeing far beyond mere human vision, penetrating to where Christ and His angels are.

Beautiful saint, so young and pure, uniting in himself those rare virtues which belong usually but to ripened maturity; harboring no affection in his heart, no thought in his mind, but what was given to his Redeemer—we think of him and it is in the words of Scripture: "Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor."

CHRISTINE SEYER.

### PRIESTLY HEROISM.

EVERY WEEK BRINGS TO LIGHT INSPIRING INSTANCES OF HEROIC PERFORMANCE OF DUTY.

No single week's review of the exchanges that come to the Catholic editor's desk fails to bring to light examples of the heroism of priests in the performance of their duty. It is inspiring to be so constantly reminded that in the present as in the past, in far off fields and right here at home, the missionaries of God are always ready for the opportunity of self-sacrifice in His service. The following instances are a few gleaned from the current week's papers.

NINETEEN YEARS IN ALASKAN WILDS. Says the Daily Alaskan, Seward: The Rev. Father Louis R. Garu, S. J., broken in health as the result of nineteen years spent among the Alaskan Indians of the interior, passed through this city this week on his way to Juneau. Father Rgaru is one of those characters such as have made the Jesuit priests famous in the development of the United States. For nearly two decades he has travelled up and down the Alaskan interior with this tribe and that, using his influence to soften the barbarous nature of the native, to defend him from the avarice of his pale brother and to impress upon white and red the obligation of mankind to follow in the steps of the Holy One of Israel. He has made—as made his predecessors on the prairies of the Mississippi valley, the plains of the Rockies and the frontier wilderness everywhere—the settlement of a pioneer country and its winning for civilization easier. He has given his life to his work.

Only once in the last ten years has Father Rgaru made a trip to civilization. He has been succeeded by the Rev. Father Jette. The latter is son of the Lieutenant-Governor of Quebec.

### HERO OF AN EPIDEMIC.

The death of the Rev. Martin Meagher, which occurred recently at Kane, Pa., is noted by the Catholic Standard and Times, which says that history records no more brilliant example of heroism and self-abnegation than that performed by Father Meagher during the smallpox epidemic at Hontzidio. The stricken victims, deserted by friends, were stricken on all sides. Father Meagher, with utter forgetfulness of self, faithfully adhered to the suffering populace, and regardless of color and denomination, administered to the wants of the dying, and with his own hands tenderly laid the remains of the deserted dead in their final resting place.

SAVED LIFE AT RISK OF HIS OWN. Rev. J. F. Eger, pastor of St. Joseph's church, New Castle, Pa., proved his heroic qualities recently, says the Pittsburg Observer, in assisting to save Louis Barberger from death by suffocation, when a sand bank caved in on him. The priest was one of the first to reach the scene, and springing into the hole began to shovel the sand from the man's body. Directly above was a huge block of sand which was momentarily expected to fall upon the rescuer. Unmindful of the peril, Father Eger and his companions worked until they rescued the unfortunate man.

### IN CHILEAN EARTHQUAKE.

W. B. Lord, an Englishman of Valparaiso, writing in the Chilean Times of the earthquake, says: "In the afternoon our little party moved to the Congregation de los Sagrados Corazones, where are domiciled the French Fathers. Their kindness and attention to fifteen hundred homeless persons, to say nothing of the wounded and sick,

will always live in my memory.

"After what I have seen during the past few days, I will take off my hat to every Roman Catholic priest as long as I live. They deserve it. I am not a religious man as the ordinary term goes, but the priest follows the teaching of Christ in the hour of need."

### LIGHT ON AN EVERYDAY SUBJECT.

In the course of a notable address on the subject of Agnosticism delivered at the recent conference of the English Catholic Truth Society, the Rev. John Gerard, S. J., after combating the agnostic system on its own ground—showing the fallacy of its arguments, and exposing its root principle in the light of pure reason—was careful to state that it is not by such means that a practical antidote to the malady of doubt and disbelief is to be obtained. While it is a matter of duty and necessity to deal with the attacks of all adversaries, it should never be forgotten that "the man who enjoys security against them is one who relies upon something far more efficacious than logic and argument to sustain his faith—namely, on the knowledge of God, which comes of his own personal experience in the practice of religion. The Catholic who says his prayers, who frequents the sacraments, who strives to live in communion with God, has means of knowledge concerning Him of which the unbelieving philosopher can have not the faintest conception."

On a vicar in the Church we have a divinely appointed teacher, and having submitted ourselves to her authority, "we at once become cognizant of much which to those outside her is as imperceptible as the forms and hues of a painted window are to those without the building in which it is placed. Just as a child brought up on the system of Plato's 'Republic' in a State institution, knowing nothing of father, mother, brother or sister, could have no notion of the charms of home or family ties, so those who have not been privileged to enter the household of faith can have no conception of the overpowering sense of security and peace which her faithful children enjoy, and in which they find the most convincing assurance that God is there; while the numbing instinct with which she divines and provides for all the wants and needs of humanity 'is in itself a proof that [she] is really the supply of them.' (Newman.)"

"It is a fatal mistake," continued Father Gerard, "so to occupy ourselves with the arguments furnished by reason solely as to make it seem, and perhaps ourselves to fancy, that in them alone is to be found the justification of our faith, losing sight, or allowing others to lose sight, of what is the real strength of our position. It is not by arguments, however cogent, that men are converted or that their hearts are touched; and we shall never arrive at anything satisfactory regarding religion if we discuss it like a point of law or a maxim of political economy. 'I do not want,' says Newman, 'to be converted by a smart syllogism; if I am asked to convert others by it, I say plainly I do not care to overcome their reason without touching their hearts; I wish to deal not with controversialists, but with inquirers.' And inquirers are just what our agnostic friends are not. They will not even consider the possibility of Christianity's being anything but a false and delusion; and so long as they remain in this state of mind, we can have no hope of doing anything but answering their arguments, as I have endeavored to do, and demonstrating that we are not afraid to meet them on their own terms and look them squarely in the face."

Thoughts like those make us understand more fully the true foundation of our faith and help us to realize the full strength of our position. Controversialists may be left to the mercy of those skilled in controversy; but honest inquirers have a right to the guidance which it is always in our power to offer them, and which is also the example of virtue which it is a crime on our part not to present.—Ave Maria.

### VALPARAISO SISTERS.

In a description of the scenes incident to the recent Chilean earthquake, given to a correspondent by Father Cyprian Deltor, superior of the French College in Valparaiso, the following brief, but touching reference is made to the heroism of the devoted religious in charge of the home for the aged in that city.

"When the catastrophe occurred the house of the Sisters of the Poor rang with cries for help from over a hundred old men who resided therein. The good Sisters immediately began to attend to the latter and brought them out one after another into the street. They carried some of them in their arms and placed them in safety. When the last of their pensioners had been saved, one of the old men was missing, and the religious immediately went in his search, but meanwhile the building collapsed, and eight of the devoted and courageous nuns were buried in the ruins."

### Mary Most Holy.

Who can estimate the holiness and perfection of her who was chosen to be the Mother of Christ? If to him that hath more is given, and holiness and divine favor go together (and this we are expressly told), what must have been the transcendent purity of her whom the Creator Spirit condescended to overshadow with His miraculous presence!—Newman.