

THE "CANADIAN BAPTIST" AND MR. PETER RYAN.

In another column will be found a letter addressed by Mr. Peter Ryan, of Toronto, to the editor of the Canadian Baptist, in reply to statements of the editor to the effect that Catholics are forbidden to read the Bible.

This is an old and oft-repeated calumny of Protestants, and especially of Protestant ministerial controversialists, and it does not at all surprise us coming from the editor of the Baptist organ, who ought to be better acquainted with the character of his supposed facts before asserting them so positively. It is not among Catholics that disregard of the Holy Scriptures is to be found, but among Protestants of the various denominations, and this has long been the case. In the Church of England, Bishop Colenso, of Natal, made within our memory one of the most virulent attacks upon the truth of the Bible which have been made since the days of Celsus and Porphyry, and he backed these attacks by the publication of two books on the Pentateuch and Book of Joshua, while still retaining his Episcopacy in the Anglican Church. Many other Anglican clergymen have issued similar books.

The dispute among the Presbyterians in regard to how Professors Briggs and Smith, who are still teaching the rising generation of ministers that the Bible is an ordinary book, replete with falsehoods, is not yet concluded, and though the General Assembly has in a manner expressed disapproval of such teachings, there is a strong party among the Presbyterians in favor of these professors. The Methodists, both in Canada and the United States, have had similar troubles with their professors. The Baptists have not had in this country so grave a difficulty, as far as we are aware, but the reason is not that they have only believers in the Bible in their ministerial ranks, but because they have not the men among them who are able to command that attention which the Rationalists of other denominations have attracted. Everyone is aware that the late Rev. Mr. Spurgeon, who belonged to the believing section of his Church, resigned his membership in the Baptist (Ministerial) Union, assigning, as his reason for doing so, the universal unbelief of his brother ministers in the truth and inspiration of the Bible. They were moving, he said, on the down grade to infidelity, with constantly accelerated motion, like a rock rolling down a mountain.

It will become a Baptist, therefore, to accuse Catholics of disrespect for the Bible. But the Canadian Baptist, in spite of Mr. Ryan's positive proofs that Catholics may, and do, read the Bible, persists in its statement, and gives certain alleged facts to show that French-Canadians refused to accept Bibles—even the Douay version—from the hands of "our own Baptist missionaries, Bible readers and colporteurs."

What do these pretended facts amount to? If they were true, they would only show that the French-Canadians look with suspicion upon the genuineness of the version which these missionaries, etc., would give them; and they were perfectly justified in entertaining doubts of their good faith, for it is well known that the latter are not accustomed to circulate the Douay version of the Bible. They have a version of their own, generally called the "Baptist Bible," which is worse corrupted even than the King James' version which Protestants generally use, and in which many passages and books are corrupted or expurgated for the express purpose of eliminating Catholic doctrine from its pages. We may besides remark that the Douay version of the Bible is an English, not a French book, and it is not a likely version for missionaries to circulate among the French. It is clear that Brothers Wells and Roberts, who claim to have received their information from most reliable sources, have been deceived, whether wilfully or by mistake, on the part of their informants.

We may add here that the article of the Canadian Baptist in reply to Mr. Ryan endeavors also to sustain its assertion that Catholicism is a degrading superstition. And what proof does it give that this is the case? It publishes a letter from a priest, whose locality is not even mentioned, to the effect that on a certain day a relic of the Blessed Virgin—"a small portion of her hair"—will be exposed in the church. "This relic is a veritable treasure, because it is indeed a portion of the hair of the person of the Mother of God," so the priest asserts. It is a matter of historical credibility whether or not this relic is genuine;

but there is nothing of superstition in the matter. Only a couple of years ago the Methodists exhibited at Epworth to crowds of admiring visitors the razor with which Wesley shaved off his hair. It was not the hair, but an article which touched his hair! Was that superstition? We are not aware that any one pretended it was. We noted at the time that it was an inconsistency in a sect which had been pertinaciously maintaining that all exhibitions of relics are superstitious and idolatrous, and that it showed the hollowness of the religion which would mock God by maintaining this pretence at one moment while making use of relics at another. The Canadian Baptist may apply the moral and show how it can justify its assertion now that the exhibition of a relic is "the worship of a bone or a lock of hair, or even of a statue," and that it is "buying favors and miracles of a dead saint for hard cash or loaves of bread."

We are not aware whether or not the Baptist cites the priest's letter correctly; but this is of no consequence to our purpose. There is nothing in his letter of all the trash which the Canadian Baptist has pretended to find in it. Simply: the Canadian Baptist grossly misrepresents the matter.

EDITORIAL NOTES.

MR. PRINGLE, of Selby, Ont., some time since wrote to the Globe, calling Mr. J. T. Ewart to task because of his advocacy of the claims of the Manitoba Catholics, and asking him to throw up his brief on account of the Pastoral issued by Bishop Gravel. Mr. Ewart, in reply, proved clearly that the Presbyterian ministers of Manitoba were very much further than the Bishop in the way of interference in the case. In last Saturday's Globe Mr. Pringle has a long letter, nearly the whole of it taken up with abuse of the Jesuits, Mr. Goldwin Smith being quoted to prove that they are no better than they ought to be. We suppose Mr. Ewart will be heard from again. A rejoinder from Mr. Selby will then be in order, in which he will most likely give us his opinion as to the best mode of cultivating potatoes. As a one-sided no-Popery writer Mr. Selby has had a remarkable career. Mr. Pringle's library must be as one-sided as Mr. Pringle. Mr. Pringle is, in fact, the product of Mr. Pringle's one-sided library.

A RECENT Sunday, or "Sabbath," as our Judaizing friends prefer to call the Lord's day, was set aside by many of the United States ministers as "Wheelman's Day," and the subject of the sermon was the "Wheel," or Bicycle. In referring to this, and to the further fact that it is quite the fashion nowadays to take such subjects as the text for sermons, instead of the Gospel, the Christian Work says, satirically:

"We trust that in arranging these special Sundays, at least one Sunday a year will be reserved for preaching the Gospel. If two Sundays could be put aside for this purpose, that would, to our view, be better, though we shall probably have to be content with one." Every day brings to light some new illustration of the absurdities to which the principle established by Luther and Calvin—that every man should make his religion to suit his own fancy—has brought the Protestant world. Canada, however, has not got so far as the United States in this direction, but the time must come, and is coming fast.

A BRIGHT little magazine—the first volume of which is now before us—entitled "Echoes from Loretto," is being published by the pupils of Mount St. Mary's, Hamilton, Ont. A portrait of the Right Rev. T. J. Dowling adorns its frontispiece, and the articles throughout are carefully and cleverly written. Success to the "Echoes!"

THE Ottawa Post, in its issue of July 27, contains the following paragraph:

In the headiness to the cable news in the Mail and Empire we read that the "separatists"—meaning the Home Rule Liberals—are gaining a few seats, and the other day the crimes of the murderer of the Pitzoel children could remind the Irish hating Mail and Empire only of an instance of Irish brutality. Is this part of the good work for which the Conservative party have rehired the paper?

To all of which we beg to enter the plea of "Not guilty." Will our contemporary be good enough to give us the date of the issue in which this paragraph appeared?

We have received from Mr. Robert Watt, a farmer, of Selton, Ont., a letter which he requests us to publish, wherein he defends himself for having drawn rails on Sunday, 5th May, 1895. He says: "I had con-

scientiously observed the day before, according to the commandment. . . . It appeared to me that when I had worked six days that I had the right to rest upon the seventh." Mr. Watt was prosecuted before the Court of Common Pleas, and was acquitted on the ground that farmers may do their ordinary farm work on Sunday. We do not insert Mr. Watt's letter in full, as the CATHOLIC RECORD is not a vehicle for all sorts of matter. In regard to Mr. Watt's grievance we have to say that, as he was acquitted, he does not appear to have been so very harshly treated that it is necessary the whole press of Canada should be roused to indignation in his regard. Mr. Watt is a believer in the seventh day Sabbath, and observes Saturday instead of Sunday. It is certainly an inconsistency on the part of Protestants, who maintain that the Bible alone, as interpreted by private judgment is the only authority to decide religious controversies, to persecute Mr. Watt for following his own judgment, the more especially as it is certain that the only Sabbath referred to in the Bible is the day Mr. Watt keeps. The change of the Christian day of rest to Sunday was made authoritatively by the Catholic Church for sufficient reasons, but that change is not recorded unmistakably in the Bible. Mr. Watt maintains that he should be at liberty to follow his own interpretation of the Bible, and concludes his letter thus:

"It is because I have been studying my Bible that I work six days and rest the seventh. I have as carefully as I know how searched that book through and through, and find no authority for keeping Sunday as a sacred day. If any of your readers know of a 'thus saith the Lord,' please tell me where it may be found."

THE CHRISTIAN FAMILY.

Submission Discussed as One of the Essential Elements.

[Free translation of a pastoral letter of a French Bishop by L. H. Sachs, S.J.] The Holy Scripture has only a short phrase to characterize Jesus in His infancy—He was subject to His parents. Now this phrase contains a deep and vast instruction on the object in which we are engaged.

Submission is one of the essential elements of the family. Without submission and obedience the family presents nothing but the image of chaos and hell. Alas! we know to what an extent this fundamental duty is disregarded. We know what torrents of tears insubordination causes to be shed and all the evils which it inflicts on families. But by what means can we stop the progress of an evil so great and so inveterate? How can we withstand an impetuous torrent which rushes with fury and is continually increased by new tempests? It is to inferiors, it is to superiors, that we are speaking. And we entreat them to consider attentively, and seriously, to meditate, on what we are going to say to them.

And, first of all, you who give vent to so bitter complaints; you who lament and suffer so much from the spirit of rebellion, whose breath is everywhere, even in the air which we inhale, laying your hand on your heart, can you affirm before God and before men that you have nothing with which to reproach yourselves in this matter? Have you considered the education of your children as a most important thing for you and for them? In your conduct towards your children and your inferiors have you been guided by principles taken from divine faith, or by motive merely human and earthly? Have you not sacrificed to flesh and blood the interests of their souls and of their future? Is it not passion—and often a blind and unjust passion—that has directed you in the use of your authority? Have you not, sometimes, disregarded and despised what you were repeatedly told to remind you of your duties in this matter and to induce you to fulfill them? Oh! you should, in due time, have surrounded those young hearts with care, vigilance and love; you should have trained them, bent them as young plants are bent; you should have impressed on them a virtuous motion, a good direction. You did not do it; now you bear the penalty of your fault, and God alone knows when you will see the end of it and all that you will yet have to suffer.

Whatever it may be, the deeper the wound is the more we must hasten to heal it. The more imminent is the danger the more promptly we must endeavor to prevent and avert it. You wish, you desire sincerely the happiness of your family; we wish, we desire it more energetically than yourselves, and you do not know all that we would do to procure it. This happiness is not chimera; it is a reality; it exists. Where? You ask. In the Christian family. It is there consequently that we are going to take you. It is there that you will see it with your own eyes, that you will touch it with your own hands. It is there that you will learn how you can introduce it into your own fireside. How beautiful, how great, is the spectacle which is about to present itself to us!

In the Christian family the father, both cherished and revered, commands with meekness and acts with firmness. His word, which enlightens, moves and persuades, is received as if it came from God Himself; it meets only wills submissive and full of deference and respect for a power which courts love and not fear. The mother, on her side, is there with her participation and co-operation; she is surrounded with all the kind attention and respect which she deserves. In the midst of her hard duties she multiplies herself and suffices for every thing. When she is betrayed by her failing strength, she is supported by her generous heart. In her language as well as on her face always shines the expression of the most tender, most devoted and most persevering love. There the children—objects of the most affectionate, of the most enlightened and constant care—grow every day like young trees planted in a rich soil and under a beautiful sky. They are still in the budding season; very soon they will bring forth abundant fruits.

In Christian families religious duties hold the first place. There every one knows that Sundays and certain holy days are days of rest, in which the soul has to nourish herself on the truths of faith and to renew her strength by the reception of the sacraments. All the members attend, as far as possible, all the religious services of the parish. They listen to the voice of their pastor and carry into practice all that he says because they know that he speaks in the name of God and with His divine authority. They consider as a great sin and as a source of malediction the work which so many bad Christians perform without necessity in contempt of a holy law which dates from the first days of the world.

In the Christian family no duty of charity is neglected; the neighbor is always treated with justice and kindness. The beggar is a brother, a suffering member of Jesus Christ, who is assisted with readiness and alacrity. There God reigns and governs. He is adored, blessed and thanked for all that happens. A pious idea presides at all the operations of the day, of the week, of the month and of the year. In the evening after having been engaged in labors, sometimes rather painful, the whole family assembles before a pious picture, and the evening prayers are said in common. Sometimes, especially during the winter season, pious reading is added to prayer, with the recitation of the Rosary. The pious exercise is at the same time an invigorating tonic for the soul and a useful relaxation for the body.

In the Christian family, far from neglecting what concerns comfort and contributes to temporal prosperity, on the contrary, all the able members endeavor every day by good order and economy, by assiduous labor and by a prudent management of everything, to increase their fortune and patrimony. They repel with vigor those fatal and ruinous temptations suggested by luxury, ambition and the vain desire of appearing superior to others; and by so doing they prepare, even without intending it, a way to a higher social position.

In the Christian family nothing is exaggerated; all rights are respected, all the legitimate wants of nature are satisfied. It is understood that as the father and mother, as well as the children, need recreation and some enjoyment. But the recreations which are taken by them, the enjoyments in which they indulge, have nothing contrary to the law of God, nothing dangerous to morals.

They are pleasures which pure consciences can appreciate and enjoy; they are intimate feasts into which relatives and friends are admitted, and in which everything is done with a most perfect decorum, and the body, the mind, the health and the heart are equally benefited.

In fine, in the Christian family the great reverses, the great calamities which fall sometimes upon men and make them suffer so much lose a great deal of their harshness and bitterness. Persons truly Christian possess the inappreciable secret of soothing all afflictions and alleviating all miseries. They draw from them a greater splendor for their virtue; they change them into titles of glory and reward. When sickness comes, when everything announces to them that they have to quit this world, they do not give way to useless and powerless regrets. They hasten to ask of religion the assistance which she has in store for that great journey, and they await with calmness and confidence the last moment. See that good and tender mother who dies so peacefully; her last words to the dear ones whom she leaves behind—are they not a rendezvous to heaven? See that excellent father; from the couch on which he is about to expire he blesses, encourages, consoles his children, and they, though they feel all the hardness of this separation, dry their tears, because they have the hope of rejoining soon and forever the one whom death is going to take away from their love.

Christian family, real stronghold of our morals and of our faith, happy and exemplary family of which we have described the main features, how worthy thou art of envy and admiration! We are confident thou dost yet exist somewhere, otherwise everything would be lost. Oh! wherever thou mayest be, whatever thy name, I love thee, I congratulate thee, I bless thee. Oh! if many families in which disorder triumphs, if many families which are perishing or threatened with ruin for having violated all the laws of their constitution, could closely contemplate thee, if they would only obtain and taste a drop of the happiness which thou enjoyest, they would immediately change their ways and follow thy steps; they would make all possible efforts to reach the state in

which thou art and hast always been.

Yes, fathers and mothers, heads of families, look attentively around you, try to become acquainted with the number, the extent and depth of your duties. Your children are a blessing, a gift from heaven; such is the view you must take of them. If they are properly educated, they will be the wealth and the glory of your family; but if they are badly brought up, they will be its shame and ruin. In everything give them good example. How can you wish that they be not what you are and that they do not what you are doing? What influence shall you have on them if your actions formally deny the words which you speak to them? You say you love them. Now do you know well what it is to love? To love is to take complacency and delight in the happiness of others. If, then, when a person loves he loves only for himself, his love is not properly love, but selfishness.

The love of parents for their children, when it is true, tender, enlightened, generous, disposes them to make any lawful sacrifice for the happiness of their dear ones. The love of parents for their children is in the heart of the father and in the heart of the mother what the sun is in this world. When the sun rises it immediately chases away the darkness of night, and with its rays and heat it spreads around everywhere elements of life and fecundity. An immense change is effected; the country becomes animated; it covers itself with verdure and flowers and displays all the charms of springtime, and after that comes the time of the harvest—Faithful picture of what takes place among children when they are loved and brought up as they ought to be.

You love your children; very good, excellent! But, then, consider, without separating the present from the future, what is required to make them happy. Try to make them understand and deeply impress on their minds this truth: that the Christian's life is the greatest, the most beautiful thing in this world. Continually show them, on the one side, the advantages, the rewards, the glory which accompany virtue; on the other, let them know that regret and punishment always follow vice. Let them learn by holding what you do every day, what justice, what charity is, and fully understand by how many motives, under how many penalties they are bound to respect in their conscience and to practice towards everybody those two fundamental laws. If any of them are called either to the priesthood or to the religious life, fear above everything to put any obstacle in their way. Remember that this vocation is a great honor with which God favors you and that He will not give to you in return, even in this world, a hundred fold for what you have given Him for the altar or for the cloister.

You love your children. Very well. Do not then neglect to correct them, and do it in good time and efficaciously. Be kind to them, be patient with them; but, at the same time, be just and firm. Take them by the heart, study their character, their propensities, their wants, their defects. As far as possible never lose sight of them, never punish them in a fit of anger or on the impulse of the moment, and remember that one always gains more by meekness than by force.

You love your children. Very well, admirable! Be careful, then, not to omit any occasion to inspire them with simple and modest tastes. Accustom them early to be frugal, resigned in adversity and privation. Let them conceive a real esteem and attachment for their condition and a sincere love for ordinary occupations. Instruct them; but teach them only what can be useful to them and not what could be injurious. Let them be good Christians first and afterwards men, but men of common sense and not ambitious men, continually scheming to attain to positions for which they were not suited and running after riches and honors which they will never be able to reach.

ARE CATHOLICS PERMITTED TO READ THE BIBLE?

Editor of the Canadian Baptist:

Sir—In acknowledging my sense of indebtedness for the insertion of my letter on French Catholic Evangelizers, in your issue of the 18th inst., and recognizing your reasonable desire to draw the controversy to a close, I cannot help craving a further measure of your indulgence in order that I may set you, and many of your readers, right on a point wherein so much ignorance prevails. You make the statement that Catholics are forbidden to read the Scriptures. This you are in no sense justified in saying, for right by my side I have a copy of the Old and New Testament, with the published recommendation of the same to the Catholic people by the Archbishops and Bishops of New York, Baltimore, Boston, Cincinnati, Buffalo, Cleveland, St. Louis, and other prelates, and I shall be much pleased to show the same to anyone desirous of seeing what must be a revelation to many of your Church, who have formed false conceptions of Catholic liberty to read the Bible. On this point let me say that a few months ago Mr. Archibald Blue, a well known Baptist, told me that a minister of religion had informed him that, by the order of an eminent Church dignitary in Quebec, all the Bibles in one or two parishes had been gathered and burned. Mr. Blue had the gravest doubts about the truthfulness of the charge, and was desirous of having it officially contradicted, if untrue. The Secretary of

Cardinal Taschereau very promptly wrote me a denial of the slander, which I gave to Mr. Blue in order that the vendor of the story might be set right. I merely mention this one instance of misrepresentation, and its refutation, in order that your readers may be slower to believe such unwarranted ideas about Catholics and their non-reading of the Bible than they have hitherto been. Firmly let me say that Catholics do read the Scripture, and are as free so to do as are the evangelizers themselves, and even in a Jesuit college, where a portion of my boyhood was spent, the Scriptures were open to the students and they were encouraged to read them as the inspired Word of God.

I will pass by your reference to Catholicism being "mental and spiritual tyranny," and its faith and worship being "degrading superstition," with the remark that you shall have a monopoly, so far as I am concerned, of language that is somewhat wide of good taste towards a body who are far from being uncivilized and which must contain many who are highly educated, refined and intellectual, but I claim one word in reference to your remark that "a religion that does not rest on intelligence and that cannot stand the test of investigation is worthless." This is a bold statement to make by a journal representing a denomination that believes in Christian mysteries. Does the story of the Creation rest on intelligence, or the wonderful account of the deluge, and the inhabitants of the ark, find support from our every day knowledge of zoology and measurement? Or can you, for a moment claim that the Incarnation and Resurrection of Christ will bear the test of investigation from human hypothesis, or the laws of nature, or on what grounds but those of child like and blind faith can any reasoning person be expected to proclaim belief in the Trinity, and so on. Before you or the evangelists attempt to destroy the faith of the Catholic in the supernatural—or what you call superstition—you must, in all fairness, be prepared to give him in substitution a religion void of all that is at variance with nature and nature's laws, otherwise, as I stated in my former letter, you will, in pulling up the cockle, tear up the wheat by the roots.

I rather think it will be hard enough for the various Christian denominations to stem the rising waters of free-thought without wasting their energies in tearing the rival creeds to pieces, for while the quarrel rages within the temple of revealed religion, the scientific schools, with all their learning and wealth and argument, are thundering at the gate.

THEOLOGICAL SCALPING DYING OUT.

Father Doyle's Comments on the Organized Movement for Church Unity.

The plan proposed by the League of Catholic Unity, a company of distinguished clergymen of the principal Protestant denominations, which hopes to unite a divided Christendom upon a basis of the four articles adopted by the Lambeth Conference in 1888, has attracted the attention of the Roman Catholic clergy.

Rev. Father Alexander P. Doyle of the Church of the Paulist Fathers said last week: "I deem the movement a most significant one. When I read the account of the last meeting, and saw who the men are who have identified themselves with it, and remembered their reputation for earnestness, I understood that the importance of the movement could scarcely be over-estimated."

"The least aspect of it is that it shows how the heaven has been quietly working in every Christian denomination. The leaders have had the matter at heart, and have been praying and thinking over it, and, as a consequence, will ultimately work out a *modus vivendi* of Christian unity."

"The days of theological scalping have gone by. The policy to day is no to emphasize our differences, but to reaffirm more and more our agreements. The points on which many Christian denominations agree are many, and those wherein we differ are, after all, but a few, and the less notice taken of those few the closer we shall come together."

"After all, most of our religious antipathies come from not knowing each other. If we were personal friends, meeting frequently, entering into some good work for civic purity or anything else, we would appreciate each other's motives better, and have a higher respect for each others religious life."

"The sentiment in favor of Christian unity is growing stronger as we near the end of the century. The dawning of the twentieth century will see a reunited Christendom, if not a reunited one."

"Of course I, as a Catholic, cannot think a great deal of any platform which leaves out the Mother Church, but, as I understand it, the League of a Church Unity is designed to unite the Protestant denominations."

"The union of the Protestant denominations is but a step to their union with the Mother Church. The appeal of the Holy Father is ringing throughout the Christian churches, and it will not be listened to in vain."

It was in a great measure through bodily pain that the world was redeemed; and is it not mainly by the same process that we ourselves are being sanctified at this hour?—Father Faber.

Oh, happy are they, did they but know it, who have a visible savior always waiting them a little farther on the road.—Father Faber.