

The Catholic Record

Price of Subscription—\$1.50 per annum.

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cles revised Miller's calculations, and set the date for October 22, 1844. Groups of Adventists gave up worldly occupation in feverish expectation of what was to happen. In vain once more. The day came and went, leaving the Adventists perplexed and disappointed. The following year, 1845, the followers of Miller met in conference at Albany and professed their unshaken faith in the near personal coming of Christ. Amongst the subdivisions of the sect we mention the Seventh Day Adventists. These hold to the observance of the seventh day of the week. They maintain that the dead remain unconscious until judgment when the wicked will be destroyed. They are the most numerous of the different branches of Adventists, forming 76,000 out of the total 100,000. An offshoot from these Seventh Day Adventists is what they call the Church of God, consisting of about 650 members. We leave our correspondent to judge what pretensions the Adventists may possess. More modern than even other sects they could not hold together for a single generation. Dividing and sub-dividing, they have a mad or two, guessing at what is most obscure, and looking for an hour and a day which no man knoweth, not even the angels. History these Adventists can never have nor can they boast of any of the notes essential to the true Church of Christ.

NEW YORK PROTESTANTS

From the report of a sermon by a Reformed Church minister we gather that New York is giving its pastors more trouble than support. These gentlemen have a chance to win the martyr's crown; but they do not seem ambitious for it. They may be sowing the seed, although most of it is falling upon stony ground. It is doubtful if they are truly working for the Master's glory or preaching the simple gospel; else why do they cry for human sympathy or run away from under the cross? Three prominent Fifth Avenue pulpits, we are told, are vacant because there is no cooperation and sympathy on the part of a New York congregation for the pastor who has to do his work alone. Poor fellows! No sacraments to administer, no morning Mass, no schools to look after, not many poor on Fifth Avenue—they are terribly overworked. The pulpits closed—no one to take their place. Have the Fifth Avenue four hundred no souls to save? Let us proceed with our story, which is between a romance and a tale of the martyrs. This Rev. Dr. Carter is quite convinced that New York is a graveyard for ministers. He himself, after two years of work, had to go abroad for one year of rest. That is not so bad. We really would resign ourselves to a similar division for the remainder of our life—two to one. Of course, an honorarium before taking passage. Dr. Carter's note is not the only case. He met three other New York pastors abroad for the same reason and for the same length of time. One died two days after his return. Some malignant critics might blame his trip for the demise, and say that if he had remained at work he would be still alive. The worst case was a suicide—melancholy brought on by stress of work. It would appear that the Psalmist's exhortation: *Servite Domino in iocunditia*, Serve the Lord in joy, is not practical in some of these Fifth Avenue churches. But the poor ministers find that to serve the Lord in melancholy is beyond their strength and not at all to be expected. Another point upon which the reverend gentleman insists is that ministers are not in the ministry—not even in the Fifth Avenue ministry—for the sake of the money they make out of it. That idea would never suggest itself except to the evil-minded. But what is their reason? If it be for God's sake they would show more heroism and be less disturbed by the want of sympathy. A reason—quite apostolic if it were not so naive—is given for asking a large salary. This is put upon ministers by the social position which must be maintained. Looking over the situation and considering that these ministers cannot give what they do not have, and that they have not the word of life for those who have turned to them, our surprise is that more churches on Fifth Avenue are not closed and that more ministers are not basking in the sun of Europe. Our sympathy goes out to the flock, however worldly, which after six days of busy, giddy whirl and rush for wealth and pleasure, turn half-way round to be told God's truth and to be taught to worship not mammon but the living God. Men go to a club to hear a speech. They attend church with quite a different intention. If we listen to others there is the same admission. The churches are not only losing their hold; but their influence is swiftly, quietly dying. In 1840 New York City had one church for every 1,800 inhabitants. Last year it had not one church, including mission halls and charity kitchens, for every four thousand. In one wealthy district, west of Ninth Avenue, there is one church to every 15,000. The Baptists have gained nothing from the outside and have lost two thirds of the children born in their own

homes. The Methodists lost one-half the children born within the church with no gain from the outside. The Presbyterians have managed to hold two-thirds of their own. It is an acknowledged fact that there are fewer Baptists, Methodists and Presbyterians in New York to-day than twenty-five years ago although the city has more than doubled in that time. In 1896 these three denominations reported 298 churches as against 164 last year. The Federal census of 1895 gave New York 135,000 Protestant communicants with less than 35,000 of them men. Out of a male population of one million only three per cent. were church members. Not more than one half of these go to church. In all New York there are never more than fifteen or sixteen thousand men at the regular Protestant church services. Where are the many others? The majority are at the clubs or lodges. An eager student upon the subject after returning from church expressed his astonishment that so many actually did attend. How account for it? Tendancy of the age—want of freedom in the preachers who are forced to tickle the ears of their ever diminishing flocks. It is gloomy with a foreboding prospect. One cannot help thinking that people who are dreadfully concerned about their obligation to Latin America had better look nearer home. They will find enough to do to look after the America of Anglo-Saxon descent.

ADMITTED LOSS OF POWER

No matter what comfort the sects take out of their missionary statistics they are not infrequently found admitting that all is not well with them at home. A Baptist minister in Calgary, where youth might look for encouragement, confessed that the Church was losing power. There is a contradiction in the idea which cannot be allowed to pass unchallenged. To say that the Church is losing power is contradictory for the reason of Christ's inflexible promise. His arm will not shorten nor His voice weaken. His sacraments remain the same, His treasures undiminished and His Church is still unchanged from the time He gave His keys to the apostolic primacy, St. Peter. This mistaken judgment of the Calgary preacher comes from the indefinite, impractical and unscriptural idea of the Church of Christ. How different this is from the Society whose attributes are everywhere evident, and whose notes must be perpetual. The Church of Christ must be one, holy, Catholic and Apostolic. This Church cannot lose its power, no matter how few or how many its children. The nondescript, human-fashioned, manifold so-called Church, whose misty form rose from the passion and pride of the sixteenth century, might, if it ever had any power, lose it. It never had any power to lose. What power did the Baptists or the Anglicans or others ever possess as such? The commission was not entrusted to them. All they ever had is the Bible; and, ungrateful children, they owe it to the Catholic Church. How have they guarded the sacred volume? They did not guard it at all. They cannot guard it; for private judgment is unable to protect its stolen property. Never strong enough in argument to convince the reason, private judgment has no authority to control conduct. When criticism entered like a host of locusts upon the theological and historical fields of the Bible it was not a case of setting God's people free, but the devastation of His holy word. The Bible lost its power because there was none to deliver it from the ruin of science and criticism. A Church which can talk about losing power, in the very age of its highest culture and its weakening spirituality, can never appeal to men as Christ's Church. In that wonderful institution there can be no loss of power, no dimness of light. Men may turn away from it as it were worn out and useless. That is their loss, not the weakening of the Church itself. Why, however, do not these ministers who talk in this way and who witness the multiplied divisions amongst themselves, why do they not turn to where the light is ever undivided and undiminished? Because faith is the gift of God.

THE GOLDEN JUBILEE OF THE PAULIST COMMUNITY

As the Church on this continent grows older jubilee celebrations multiply and afford gratifying opportunities for reflection upon the work already accomplished and the prospects afforded by the future. One of the most significant of these celebrations was the Golden Jubilee of the Paulist Fathers, begun on Jan. 24th and continued for five days. It was the festive tide of a whole community, and of one founded in the busy city of New York, but whose messages of missionary labors had gone out through the fifty years to the whole Republic. Communities in North America are nearly all colonies, branches of others whose parent stock is to be found in one or other of the older countries. The Paulists Fathers are an exception. The community was

first established in the archdiocese of New York, in 1858, and received the approbation of Archbishop Hughes July 7 of that year. Its founders were five members of the Redemptorist Fathers, Isaac T. Hecker, Clarence A. Walworth, Augustine F. Hewit, George Dishon and Francis A. Baker. All were converts to the Church; all were of American birth, and all were keenly alive to the conditions and needs of the Church in their native land. Released from the Redemptorist by a brief of Pope Pius IX, they were authorized to form a community of their own whose purposes would be the giving of holy missions, the conversion of souls and the dissemination of Christian doctrine. This little band elected Father Hecker as their superior. He had been an acknowledged leader long before. His associations had been intimate with men like Brownson, Hawthorne, Charles Dana, Emerson and George Curtis. He had been a member of the Brook Farm community where he served a lay apprenticeship to the religious work which he devoted his life. All these five are dead. Father Hecker died in December, 1888. He was succeeded by Father Hewit, a man of deep scholastic learning and rich in priestly and religious virtues. One of Father Hewit's special objects of zeal was the Apostolate of the Press. Whilst he devoted himself energetically to all the works of the community his particular anxiety was to use written literature to its full extent for the advancement of the Church. The magazines begun by Father Hecker were continued by Father Hewit with greater success. New books were written, old ones repeatedly republished. Then a printing house, the Columbus Press, was established in order to provide missionary literature of all kinds at the lowest prices. Father Hewit died in 1897 and was succeeded by Father Deshon, who was followed, in 1903, by Father Seale as Superior, and he in turn by the present Superior, Father Hughes. The community now numbers 63 priests and 27 novices. Besides the mother-house in New York, the Paulists have houses in Chicago, San Francisco, Winchester (Tennessee), Austin (Texas) and a novitiate and training-house for missionaries at Washington, D. C. One of the greatest works conducted by the Paulists is The Catholic World, one of the oldest and best of our Catholic monthly magazines and still the leader of its class. It was established by Father Hecker in 1865. At first its contents were chiefly theological and philosophical. As a magazine of general literature it keeps up with very interesting material and has a host of excellent writers from various parts of the English-speaking world. The Church of St. Paul the Apostle on 39th St., New York, is the chief church in charge of the Paulists, and is one of the most notable structures in New York. It was begun 1876 and completed in 1885. Of Romanesque design its vast proportions are very impressive—it being 202 feet long by 106 feet broad. It is the second largest church in the country. The interior decorations are being carried out on elaborate scale and will require years for completion. They are in charge of Mr. William Laurel Harris. His plan is one of rare beauty and which he is carrying out with consummate skill. Drawing from the great storehouse of Christian symbolism the decorations will bind spiritually and historically every part of the church to the main altar. All these works may with truth be attributed to the zealous and saintly founder of the Paulists, Father Hecker, who inspired them all and who left the impress of his spirit and character upon the community—a community whose beginnings have been blessed and whose future labors will, we trust, redound to the glory of the Church and the advancement of its own interests.

A MATERIALIST ON IMMORTALITY

Materialistic philosophy is not gaining ground. Hardly a whisper has been heard from its votaries since the chief amongst them owned up that he was supplying missing links from his own workshop. The last utterance comes from a Michigan Professor who, in an address at Detroit, advances, from his physical material standpoint, an argument for immortality. He cannot remain in the camp. Immortality and materialism are incompatible. Nor do we look for sound philosophical proof of the former from any theory in the latter. All that the materialist can say is that the soul can and will endure as long as matter. First, however, to the professor's argument. He put the question upon other views of immortality thus: "If you claim that personality comprises both mind and matter, both physical energy and consciousness, are we not completely destroyed when death claims our body? This hypothetical question depends for its answer upon our theory of mind. If mind is, as we maintain in common with a large number of philosophical schools, substantially different from matter, and if in its sets it is not necessarily and absolutely limited to matter, then we can see no reason for

THE KNIGHTS OF PYTHIAS

We are asked why the Church forbids the above-named society. This association was condemned by a decree from Rome issued in 1894. The decree itself does not state why this decision is arrived at. We may be confident that the Sacred Congregation did not place it under the ban without thorough examination and grave reasons. All that we can, under the circumstances, say about it is to apply general principles. There are three reasons why an association may be forbidden by the Church, other than contumaciousness. The constitutions themselves, the character of the oath required of its professed members and the ritual which it prescribes are the three points upon which the Church maintains the right to judge. This re-

quires that the book of constitutions be submitted to the Church for examination. Here at the very start in the case of the Knights of Pythias was the difficulty. The Supreme Officer refused to show the constitutions to the Archbishop who was chairman of the Board upon Societies. We do not see how after such a refusal the decree could be different. If members are so confident that there is nothing to forbid Catholics being Knights we cannot understand their hesitancy in submitting the matter to the legitimate guardians of Catholic teaching and worship—the Bishops and Archbishops. We are simply undertaking to answer a question, not to lay down an obligation. The best plan is for the pastor to submit the case to the Bishop. It may be observed that the decree in question was directed to the United States. Like many other decrees it is applicable to all similar cases wherever situated. When the condemnation came out members were allowed to maintain their insurance rights by paying the fees required. They were not allowed to attend the meetings.

FORBIDDEN FRUIT

During the Lenten time the Catholic pulpit and press are constantly reminding us of the necessity of self-denial; but this virtue seems to occupy a small place in the code of modern society. Cardinal Newman's utterance on this rare Christian duty is very suggestive, and we commend it to those who, unconsciously perhaps, neglect it: "One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge." There is no domain in which the exercise of this virtue is so emphatically necessary as in the field of questionable literature, which is the Moloch of modern society. The press which, in its inception, was hailed by popes and bishops as "the greatest blessing of God's providence in the natural order," has, in the hands of unscrupulous men, become a menace to social and national life, and thousands of unwary readers are captivated by the glamor of the gaudy magazine and the startling episodes of the salacious book. They have no difficulty in gratifying the most morbid tastes, for they are catered to by a very accommodating trade, which is in no wise discriminating. Not only the bookseller, but some of our public libraries, are purveyors-general to a public which demands "spicy" goods, and reflecting people are beginning to ask: "Are our popular libraries a blessing or a curse?" When one realizes the fact that nearly 90 per cent. of the circulation of one of our greatest libraries on the continent consists of novels, many of them of very questionable character, it is time to rouse ourselves. We are fast drifting into a maelstrom.

THE OREGONIAN

The OREGONIAN, a prominent non-Catholic paper published at Portland, Oregon, criticizes in severe terms the little Methodist colony in Rome. It says that these people have discovered a way to embarrass public men who visit that city and they seem disposed to make the most of it. "The cry that travellers will show their loyalty to Protestantism," says the editor, "by visiting this intrusive little school, is idiotic. If a person cannot see both the school and the Pope, and it seems he cannot, he displays infinite good sense in preferring the Pope. Religion does not enter into the matter at all. The Pope is a historical figure. He is perhaps the most important personage in the world. It is in very bad taste for the Methodist school in Rome to make it difficult for travellers of that church to call upon him." The trouble with our Methodist friends in Rome is that they are unreasoning zealots. These so-called missionaries go into the very heart of Catholicity and use the most insulting methods in carrying on their propaganda. The buying of souls is their stock in trade and it costs the missionary societies a pretty penny to keep the pot boiling. If Catholic priests were to employ similar methods in centres of Protestantism insurance companies would not take risks upon their lives.

LAST WEEK

LAST WEEK we made reference to a sermon preached in Hamilton by a Rev. Mr. Allen, a Baptist minister. We are glad to notice that the Hamilton Herald, the paper in which a report of it appeared, pays its respects to the reverend gentleman in the following fashion: "As a public journal the Herald deemed it advisable to print the report of the sermon preached by Rev. Mr. Allen, of Victoria avenue Baptist church, attacking Roman Catholicism. But we feel constrained to protest against the preaching of such sermons. This one was so bitter in spirit and contained so much misconception of Roman Catholic doctrine and practice, that it is apt to produce an effect the opposite of the one intended. Rev. Mr. Allen should have spent even more time than two days in the reference library making out his case against the Church of Rome before venturing upon an attack. Such controversial material as that drawn from books like the narrative of Maria Monk is no longer regarded as useful by many intelligent Protestants."

WE MAY SAY

WE MAY SAY to our esteemed contemporary that while it is expected that a daily paper should give its readers the news there should be greater attention paid to quality. All good citizens ought to help in the work of building up a great Canadian nation. The ranting preacher and the Orange orator do not a little to produce a contrary effect. It is time the newspapers gave them a wide berth.

THE REVENUE

THE REVENUE derived from the robbery of the churches in France sets forth in the clearest light the real character of its present rulers. It would appear that with the conduct of affairs in the hands of the Jews and Free Masons boodling and grafting has become one of the chief

press despatch, that a thousand sum the authorities from the sale of solved congregations made to the wo money would be cre of creating were over seven to be disposed of by the legal bid only three hundred liquidations have milliard estimat acquired \$75,000 handed in was \$ patch goes to the French Congreg among the anti- ers long ago to friends. But the poverty of the ay reports his charges under and legal pro- whole imagin- out details."