

The Catholic Record

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nity. The Roman Catholics were the first in the field; they are the most widely spread, and they have the largest number of followers."

Perhaps the actual figures are more eloquent in themselves without comment. The China Year Book is a standard work of reference found in the offices of firms that do business in the Far East, and is issued yearly by the Routledge Publishing Company.

The China Year Book for 1918 bases its statistics on data supplied by the missionary societies; but the figures are those of the reports issued in 1911 representing the situation at the close of 1910.

The foreign (European and American) workers numbered 5,144 and the Chinese staff 15,501. The summary of the numbers of Christians belonging to these missions are set forth as "Baptized Christians," "Catechumens," and "Total."

Of the 99 agencies and societies included in the return only 7 claim more than 10,000 baptized converts. We shall give here the grand summary only:

Table with 2 columns: Category and Count. Baptized Christians: 167,075; Catechumens: 71,500; Total Christians: 324,890.

The discrepancy is explained by the preceding note on the returns of some of the missionary societies.

This is the result of over a century of work by a large number of agencies with the most ample funds at their disposal. But the total number of baptized Christians, Catechumens and adherents of all kinds for the whole of China is less than the number of baptized Catholics in the single province of Chi-li in which is situated the capital, Peking.

At the close of 1911 the number of baptized Catholics in China was 1,968,697, and there were 390,985 Catechumens under instruction and awaiting baptism, making a grand total of 1,754,682.

Many other interesting details are given in the article in the current number of the Month from which we take the foregoing statistics. Enough is given to show that the Church is prosecuting her divine mission quietly and effectively in the Far East, and that her work, far from being overshadowed by the generously endowed missions of our Protestant friends, is there, as elsewhere, the lion's share in spreading the light of the Gospel of Christ.

RELIGION IN THE SCHOOLS

The recent Methodist Conference in Toronto unanimously passed a resolution that Roman Catholic Separate Schools were unfair to other denominations and a menace to Protestant ideals of citizenship.

We are not told that the Methodists had any practical end in view other than to give expression to their opinion of our schools. It is probable they just wished to get some such resolution out of their system; they might have made it more comprehensive and informed the world of their opinion of "Rome."

At the present writing we are ignorant of the results of the Entrance examination; yet we confidently invite our Methodist friends (or enemies if they prefer the term) to compare the results of this departmental test of efficiency which is applied alike to Public and Separate schools. Instead of denouncing Separate Schools it might be well to ascertain why they are so markedly superior to Public Schools in this and other respects.

The Rev. D. MacOdrum, before the pre-assembly Congress, held in Toronto about the same time as the Methodist Conference, took a more reasonable as well as a more manly attitude. These words of the sturdy Presbyterian amply justify the Catholic position on the question of schools; and Mr. MacOdrum has the manliness to admit it:

"Are we satisfied with an education that ignores character or do we regard character as the highest pro-

duct of education? If we do are we content to eliminate the truths of Christianity—the most potent force of all in its making of moral character—from the curriculum? I am more and more firmly convinced that we cannot afford to ignore the public school from any statesmanship policy of evangelism. At least one branch of the Christian Church is awake to its importance, and, if I am not mistaken, we have reached the point where strong and persistent action is demanded of us."

That is refreshing after the vacuous and spiteful resolution of the Methodists.

We commend the following excerpt from Bird S. Coler's preface to "Two and Two Make Four" to the consideration of the members of the late Conference:

"I have little respect for the strength of faith of those members of my own creed who fear the triumph of another church as a result of religious teaching in the schools; and I have less respect for their judgment, for it is plain to me that Catholicism can stand up against a state-supported educational system from which God is excluded, and equally plain that Protestantism cannot, and that the result of the public policy so many Protestants now blindly support will be a complete extinction of their branch of Christianity and a division of the world of opinion between Catholicism on the one hand and atheism on the other."

Legally and constitutionally we are within our rights in the matter of Separate Schools; and Separate Schools are based on principles now recognized as sound by serious Christians; moreover, Separate Schools do the work of secular education as well, if not better, than do the Public Schools; therefore it is safe to predict that they will survive the shock of the Methodist "resolution."

COALS OF FIRE

Some time ago when Clemenceau, the anti-clerical French radical leader and ex-premier, was sick he would consent to go to no hospital but one conducted by the Sisters. Yet this same Clemenceau was a leading spirit in the suppression of religious orders in France which deprived many of his countrymen of a like privilege.

In another column we reproduce a letter from the French Foreign Minister warmly congratulating the French Oblate Sisters and thanking them for the service they have rendered the French cause in the Orient. It is true the French Government could hardly help itself, as the English colony in Adrianople bore generous testimony to the heroism and devotion of the nuns during the siege. This grateful appreciation, as we noted at the time, passed through the usual diplomatic channels until it reached the Government of the French Republic. Truly the Sisters have taken a Christian revenge on the persecuting government of France.

CARDINAL VIVES Y TUTO

"Cardinal Vives y Tuto, who was one of the famous triumvirate which promoted the Vatican campaign against Modernism, has gone raving mad, and doctors despair of his recovery. The Cardinal imagines he has succeeded to the Papal Throne, and has given orders for the extermination of all Roman Catholic liberal thinkers by the application of medieval penalties."

The foregoing is from the Canadian Churchman. It is a sample of the spirit in which Catholic news is presented to Protestants. There is first the stupid, ignorant, though all too common misconception of Modernism, and the action of the Church concerning it. What has been called Modernism is simply a denial of fundamental Catholic truths that would destroy the very basis of Christianity as a supernatural religion. There is not a scintilla of disagreement between Catholics as to the necessity or the wisdom or even the opportuneness of the Pope's condemnation of this un-Catholic, un-Christian, unscientific, and unscholarly attempt to sacrifice permanent and definite Catholic truth in order to get into harmony with hazy uncertainties of what has been misnamed "Modern Thought."

Then there is the not less stupid and ignorant imputation that Vives y Tuto was one of a few reactionaries who happened to have great influence at the Vatican.

His unfortunate illness, which has affected his mental powers, is the subject of a cheap gibe, and we are told even what the sick man "imagines." The amenities of Christian journalism as conceived by this Christian scribe excludes all sympathetic reference to the unfortunate churchman, eminent alike for his learning and position, but rather justifies a coarse

gloating over his malady. We close with the following note from Rome which may remove the bad taste left after reading the item quoted from the Churchman:

"Cardinal Vives y Tuto, Prefect of the Congregation of the Religious, has retired from Rome to a monastery in one of the neighboring Castelli Romani where he will probably remain until restored to health. He is suffering from a complication of diseases, not the least serious of which is cerebral anemia, but hope for his recovery is by no means abandoned. Hitherto he has been one of the most striking and characteristic figures of the Pontificate of Pius X.—an indefatigable worker, a most loyal servant of the Pope and the Holy See, a learned and prolific writer on theological and ascetical matters, but above all else a very humble and saintly man."

ROMAN NEWS

During the war in Tripoli, as well as during the more recent Balkan war, despatches from Rome to newspapers in various parts of the world attributed to His Holiness statements that were not only false but mischievous. Stated in matter-of-fact terms these despatches were taken for granted as simple statements of fact and as such appeared in the world's press. The following from the Roman correspondent of Le Temps is a good specimen:

"Cardinal Merry del Val in receiving various Albanian bishops informed them, in the name of the Pope, that all Albanian Catholics living north of the river Scumbi will be authorized to put themselves under the protection of Austria, while those to the south of the river will be under the protection of Italy."

Few readers would stop to think of the extreme improbability of the Holy Father's interfering in matters so delicate and dangerous that on their adjustment depends the peace of Europe. Fewer still would detect the animus that underlies such apparently innocent items of news.

The Osservatore Romano, however, with reference to the despatch to Le Temps, gives this categorical and official denial:

"We are authorized to declare that this information is absolutely destitute of any kind of foundation."

Items of Roman News can always be taken with a grain of salt.

WHAT ARE WE COMING TO?

A new departure in the conduct of Methodist church services has been inaugurated in Berkeley Street Church, Toronto. Rev. Dr. R. N. Burns, the pastor, has styled it "the National Spirit Conference," in which members of the congregation are invited to take part. We will give the synopsis of the proceedings as they appeared in the Globe of the 30th June:

"A gentleman from England, who has not been long a resident of Canada, seriously criticized the Canadians as showing prejudice towards the Englishmen who come to dwell in Canada. There was, to his mind, great room for improvement in the treatment of Englishmen by Canadians. A sturdy Canadian suggested very nicely that perhaps the fault lay with the Englishmen themselves. If they would endeavour to adapt themselves more to the conditions they found upon coming to Canada they might get more sympathy. One speaker advised that Canadians should strive together in developing the national spirit. One suggested that the rail ways owned a little too much of the country. Another thought that Canadians should cultivate modesty and cease 'blowing' so much about themselves. Another considered that people would take Canadians at their own valuation and advised that they develop a healthy, sober self-respect. A young man advised that moral reform should not be undertaken by political parties, but by the development of Christian citizenship. The purification of the thought, speech and action of the nation should be undertaken in the same manner as the purification of an individual. Acknowledge Christ as Leader and follow Him," was the keynote of the address of Rev. Dr. Burns in the morning service. If Canadians took Christ as their pattern in thought, in word, in deed, it would mean more to the Dominion than tariff, than navy or than any inter-Empire or international question which might arise."

Almost every day we have examples of the unrest of the congregations of some of our separated brethren. These are not reassuring signs of the times. Farther and farther away from the old standards are many of the sectarian congregations moving. The trend of the age seems to demand a constant rotation of novelties in many non-Catholic churches. The spirit which dictates heartfelt worship of the Most High—the spirit which beckoned people to the meeting houses for the purpose of offering up praise and prayer of our Redeemer and asking forgiveness of our transgressions—is diminishing day by day amongst thousands who have cut away from the Centre of Unity, and in its place, as evidenced by the synopsis quoted, we are confronted with consideration of matters pertaining almost solely to the world and its activities. It is no wonder then that those who are serious-minded amongst our separated brethren are beginning to view with more favor the church of the ages, which is ever, in all parts of the universe, kept sacred for the worship of the Divine One Who is ever present on its altars. We regret exceedingly to note the growth of the "entertainment" spirit in the churches of some of our neighbors. It leads people to think more of time and less of eternity—more of the temporal and less of the spiritual—more of the doings of men and of nations and less of our obligations to the One Who is Our Maker, Our Redeemer and the Author of all things. Is this new element in church conduct initiated for the purpose of filling the pews? If so it is but a sorry excuse. Better have a congregation of a dozen people who come to worship God than a large concourse of men and women who are seeking amusement and entertainment.

It would never do to disappoint the good man, Mick said to himself, so he got together a congregation that filled the mission hall, met the Bishop at the door and exhibited them with the zeal of an apostle, and when His Lordship intimated that he would like to go amongst them and speak a word of encouragement to them, he was gravely informed that the small pox was raging amongst them, at which he beat a hasty retreat back to Dublin, never suspecting that the goodly number of "converts" were all straw men. If our American friends were as expert at convert-making as Mick they might at least be able to show their "converts"—even if they could not give their names. COLUMBA.

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A SERIOUS PROBLEM FOR TORONTO AND SOME OTHER PLACES

In the government of municipalities, and indeed in that of the Dominion as well, the Lodge problem has become one of importance. It is opportune that our non-Catholic fellow-citizens should take it into consideration without delay. The Lodge is the haven of the mediocre politician who possesses an abundant supply of nonsensical verbiage. If he is rated a great man in the Lodge he concludes, and with reason, that it will stand him in good stead when the battle of the ballots is on. For the purpose of filling up the ranks of the Lodges he harps incessantly upon the aggressions of Romanism and proclaims the importance of non-Catholic enrolling in the Lodges so that they may be prepared to beat back all attempts to filch their civil and religious liberties. Upon the date of this issue of the CATHOLIC RECORD will be seen in the streets of Toronto and other places men arrayed in all the colors of the rainbow—men mounted on white chargers flashing aluminum swords in the sunlight—men carrying wooden Bibles in the procession—men in their madness shouting all manner of execration on the faith of their Catholic fellow-citizens—men prone to all manner of un-Christianlike conduct in the craze of the day—men hounded on to this mad attitude by schemers who are seeking but place and power—men who would have a Roman holiday with the Catholics thrown to the lions so that the ranks of a politico-religious organization may be filled—men deluded into this attitude largely through the influence of Blue Beard stories told in the official organ—men playing the role of hypocrisy for self-aggrandisement.

WHITE BLACKBIRDS

When recently in New York Father McNabb, the distinguished Dominican, made reference to the phenomenal rate at which English Protestants of the better class were coming into the Church, nearly all the New York dailies had long articles telling how many former Catholics were now members of Protestant churches in that city and elsewhere. Thus they endeavoured to off-set the force of Father McNabb's statement. Fairy tales of this nature are often repeated from the pulpit and scattered broadcast through the press, but whereas Catholic authorities always supply the names and addresses of their converts this is what our Protestant friends invariably fail to do. When pressed for particulars they suddenly find themselves burdened with an overdose of modesty, and they decline to satisfy our curiosity.

Sometimes, however, unfortunately for themselves, they become a little more definite in their statements, and it becomes possible to expose the utter untruthfulness of their claim. A case in point is that of the Rev. A. C. Wilson, rector of St. Paul's Church, Clinton and Carroll streets, Brooklyn, who had it announced in the Brooklyn Eagle of June 2nd that "two men who formerly belonged to the Roman Catholic Church" had publicly asked to be taken into his church. A member of the staff of the Brooklyn Tablet called on the rector and asked for the names of the "two men." But the good rector said he hated publicity, and wouldn't give the names. A certain young lady of his congregation, he told the Tablet representative, knew the men and would doubtless oblige him with them. The young lady in question was amazed to hear that the rector had referred anyone to her for such information, as he had refused her own request for the names of the "converts."

Now the Tablet representative was out for blood, and so having failed to discover Rev. A. C. Wilson's converts, she resolved to try her luck in another field. The New York dailies had stated that over one hundred former Catholics had joined St. Thomas' Protestant Episcopal Church, Buschwick Avenue, New York, surely thought the Tablet, I can easily locate even part of this hundred. But alas for his optimism? When asked for names the rector protested that he really and truly hated publicity—and besides he wanted to catch a train. All of which leads the Catholic News to remark that "getting track of 'converts' is about as easy a task as counting hen's teeth." We should think that the odds would be entirely in favor of the latter.

The famous Mick McQuaid could give a wrinkle or two to our Brooklyn friends. Mick had undertaken the impossible task of persuading the West of Ireland peasants to exchange the old Faith for the psalm-singing variety, and as was to be expected had only his labor for his pains. But the sanctimonious old ladies in Dublin had to have some return for their money, and as far as statistics went Mick gave them generous measure. One fine day, however, the Bishop took it into his head to visit Mick's "mission" and see for himself. Besides he thought he might as well confirm the "converts."

NOTES AND COMMENTS

FOLLOWING CLOSE upon the consecration of Mgr. Fraser as Bishop of Dunkeld, comes intelligence of the selection of Mgr. Donald Mackintosh as his successor in the Rectorship of the Scots College, Rome. Owing to the latter's long and successful tenure as Vice Rector, his appointment to the headship of the College was regarded as practically certain. Mgr. Mackintosh, besides being a familiar figure in the Eternal City, is also well known in his native country where he is highly esteemed.

FRANCE CONTINUES to lead the way in the matter of Foreign Missions. Her contributions last year to the Society for the Propagation of the Faith amounted to the handsome sum of \$621,366.19, being almost double that of the United States, which comes second in the list. Germany contributed \$196,013.53 ;

Belgium, \$71,246.23 ; the Argentine, \$61,188.81 ; and Italy, Ireland, Spain, Mexico, Switzerland, England and Chili in the order named, sums ranging from fifty to twenty thousand dollars. The hopeful feature of the list is the wonderful growth of the missionary spirit in the United States as evidenced by the annually increasing contributions from that country. And even more consoling is the budding missionary spirit in Latin America. We hazard the conjecture that ere many years have flown, the Catholic peoples of the Southern Continent, so shamelessly labelled by sectarian mischief-mongers as they have been, will take their legitimate place in the very forefront of this great and necessary work. That will be the most effective answer they can give to the lying tales of their Northern detractors.

A CONSPICUOUS FIGURE IN IRELAND

Professor T. M. Kettle, in a recent speech at Kingstown served up some deadly home-thrusts to the disgruntled Unionists of Ulster. Dwelling upon the possibility of an appeal to arms, he asked if the "loyalists" of Belfast were prepared to follow the example of those who participated in the various Nationalist movements of the past, and shrank not from the extreme penalty meted out to them for so doing. He reminded them of the great grandfathers of this generation who in Ninety-Eight and 1893, were either shot down or hanged like dogs. I could tell them, he said, of the Tithing agitation of the thirties, of the Young Ireland movement of '48; of the Fenian movement of '67; of every movement in which Nationalists, and men who believed in Ireland, rose against the established Government, were beaten and were fated to take their medicine like men.

PROFESSOR KETTLE went on to remind his hearers that in the light of these events, it is no less the duty of any Government in these days to make as effective against the threatened rebellion in Ulster as against the patriot risings of the past, the maxim that they who take the sword shall perish by the sword. "At any rate," he continued, "do not shrink from the full consequences of that proposal if the wooden guns of Ulster should be translated into sound metal. If North-East Ulster should rise in revolt against the due decision of Parliament, I say, without mitigation or modification, or a saving clause of any kind, it will become the duty of the Government to put into operation against those gentlemen the penalties that were put into operation against the Nationalists of the past." It will remain then for Sir Edward Carson and his cohorts to demonstrate that they are made of as good stuff as, for example, the "men of Ninety-Eight." Does anyone really suppose that they will submit to the test? Should they do so, however, the inevitable result may serve to remind them of the ill-natured mastiff who made a leap at the tail of a passing cow and got kicked into the gutter for his pains. "It never pays," he said, "to jump at a conclusion." The Unionists in question give every evidence by their speeches of having perpetrated that folly.

AN AMERICAN journalist, N. L. Theblin, who describes himself as a secularist, has been vindictive towards the women of Catholic Spain. He was at one time correspondent of the New York Herald, and some time ago published a volume of reminiscences and impressions of his many years' residence in the Iberian peninsula, under the title "Spain and the Spaniards." Writing of the women of Spain he says:

"Married, she is, I believe, as a rule, the most truthful and loving woman on earth, and should her life prove an unhappy one, no one will ever know it, for she will never carry her complaints to a divorce court, or to the apartments of a paramour." And he adds that "the comparative percentage of vice is lower in Spain than in any country of Europe."

AND THIS IS BY NO means a solitary testimony. Mr. E. Hutton, in his book, "The Cities of Spain," says: "It is like paying visits in a dream to walk through the streets of Seville on a summer night, and you may see there all the life of the city—women more beautiful than flowers, in their summer dress . . . women admirable and . . . more grave than the deepest and coldest pools . . . an extraordinary simplicity sur-

rounding them. The hopeful feature of the list is the wonderful growth of the missionary spirit in the United States as evidenced by the annually increasing contributions from that country. And even more consoling is the budding missionary spirit in Latin America. We hazard the conjecture that ere many years have flown, the Catholic peoples of the Southern Continent, so shamelessly labelled by sectarian mischief-mongers as they have been, will take their legitimate place in the very forefront of this great and necessary work. That will be the most effective answer they can give to the lying tales of their Northern detractors.