

MINISTER APPALLED BY HIS CHURCH'S "SCRAP HEAP"

REV. DR. LATHAM TELLS PRESBYTERIANS THEY HAVE COUNTED TOO MUCH UPON PUBLIC SCHOOLS, IN WHICH CHILDREN RECEIVE NO RELIGIOUS TRAINING

From the Philadelphia Record, January 23. In an interesting talk to the Presbyterian Ministerial Union on the "Ecclesiastical Scrap Heap" recently, Rev. Abram L. Latham, of Chester, laid special stress upon the necessity of the religious instruction of the children, and sharply reprimanded the methods used by the Presbyterian Church for holding its communicants. The term "Ecclesiastical Scrap Heap" he applied to the large number of church members who after a short time dropped out.

He quoted some interesting statistics to prove his statements that while Presbyterianism seemed to have an increased number of conversions each year, there was a steady growth of scrap heap, which last year claimed an enormous percentage of former communicants. In the last five years, he said, two hundred and forty three thousand members had been thrown into the "scrap heap," with few, if any, to return to the Church, while in the past year there was a gain of only one hundred and fifty per cent.

He said he had, as he looked over the Church statistics each year, become more and more alarmed, and it was only recently that he felt he had solved the problem. Did the fault lie with the ministers, or were the elders to blame for the ever-increasing scrap heap? He finally arrived at the conclusion, he said, "that the cause of the loss of membership, and the danger which threatens to destroy our Church, is all owing to the attention of all these people being directed in the wrong channels. We have been working to get the men and women who have proved a sinister failure because when they were children they were not trained in the principles of their religion."

THE JESUITS

Editor of RECORD.—Sir,—For a week or two a Toronto minister has been venting malignant tirades against the Jesuits, and some of the daily papers have for some unknown reason submitted his venomous utterances to the consideration of their readers. What moved him to disgrace himself in the way that he has? How will the publication of such vile assumptions conduce to the general good-fellowship of Canada? Besides, if the Jesuits done anything that can be complained of? Has a single Jesuit ever misconducted himself in Canada? (I am not asking about Methodist preachers.) The minister cannot give a single instance. Why then does he rail at the Jesuits? Besides, if he thinks that the people of Ontario are simple enough to believe what he has said, he is greatly mistaken. He has not hurt the Jesuits; he has hurt only himself.

I have before me a school book, an Universal History, by H. White, B. A., Cantab, published in Philadelphia, 1856. I will quote from it a few scraps that give a flat denial to the minister's pious denunciations of the Jesuits. And White, be it borne in mind, was as staunch a Protestant as the minister.

"Some trifling colonial disputes with Spain had revealed the immense influence acquired by these fathers (Jesuits) among the Indians of South America, and a plot for the assassination of the king having about this time been discovered, was charged without a shadow of evidence to their instigation. The order was accordingly proscribed and banished, with circumstances of harshness and cruelty which affixed an indelible stigma upon the memory of this minister (Pombal)." —page 453

Speaking of the Spanish Colonies, White says: "After the suppression of the Jesuits, the ranks of the priesthood were recruited by monks of the lowest description from the Spanish monasteries, who, by maintaining superstition

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and ignorance, formed the strongest props of the degrading policy adopted by the ruling faction." —page 517. "In 1769, some popular tumults occurred in Madrid and other places, which with very little appearance of probability were ascribed to the instigation of the Jesuits; and that order was in consequence summarily banished in the following year." —page 451.

"The suppression of the Jesuits, in what light soever, we may view the principles and practice of their society, is the first link in the great chain of misfortunes that befel the Roman Catholic Church during this (18th) century." —page 480.

Then White points out how far, after the suppression of the Jesuits, "men will go in folly and crime, when unchecked by conscience and religious feeling."

"The good done by them in the propagation of religion, and in various branches of science, is not to be depreciated; but the political historian has not much to say in their favour." —page 398.

"Clement XIV, 1769, one of the wisest men of the age, yielding finally to necessity, published a bull abolishing the order of Jesuits." —page 455.

The Lutheran, Mosheim, who was an uncompromising enemy of the Catholic Church, after rehearsing several state charges that had been made against the order by their unscrupulous enemies, says, in his Ecclesiastical History, "What has here been said concerning the erroneous maxims and corrupt practices of the Jesuits must, however, be understood with certain modifications, and restrictions. It must not be imagined that these maxims are adopted, or these practices justified, by all the sons of Loyola, without exception, or that they are publicly taught and inculcated in all their schools and seminaries; for this in reality is not the case. As this order has produced men of learning and genius so neither has it been destitute of men of probity and candour; nor would it be a difficult task to compile from the writings of the Jesuits a much more just and proper representation of the duties of religion and the obligations of morality, than that hideous and unseemly exhibition of both, which Pascal and his followers have drawn from the Jesuitical Casuists, Summists, and Moralists. . . . The candour and impartiality that become an historian obliges us to acknowledge, at the same time, that in demonstrating the turpitude and enormity of those maxims and opinions of the Jesuits, their adversaries have gone too far, and permitted their eloquence and zeal to run into exaggeration. . . . We shall only observe that what happens frequently in every kind of controversy, happened here in a singular manner; I mean that the Jesuits were charged with tenets which had been drawn consequently from their doctrine, by their accusers, without their consent; that their phrases and terms were not always interpreted according to the precise meaning they attached to them; and that the tendency of their system was represented in too partial and unequitable a light." J. P. T.

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to be indicated by the fact that the interest income would have been sufficient to pay the death claims more than twice over. The bulk of the Company's assets are invested in mortgages, debentures and bonds and loans on policies, all of which have proven themselves in the past to be safe and consistent with the investment requirement of an insurance company. The new assurances for 1911 were \$10,027,374.

REV. MOTHER THERESA DEAD LIVED NOBLE LIFE IN RIDRAU STREET CONVENT

Ottawa Citizen, Feb. 7. One of the foremost educationists of her time in Ottawa, a strong figure who had stood at the cradle of the city's institutions of learning and an illuminating intelligence that had lighted the path of knowledge for many lives, disappears in the death this morning of Rev. Mother Theresa, sister superior of the Rideau street convent of the Grey Nuns.

Terminating an illness of paralysis which had dated back from the morning of New Year's day, when she was first stricken. Mother Theresa's death is no sense a surprise. Eighty-four years of age, her strong constitution had never before known a serious illness, but to those who knew how she had labored and the rigor with which, in spite of her advanced age, she had continued to carry out the duties of her office, the news of her illness, though a shock did not come altogether unexpected. Almost to the last she retained the full vigor of her faculties.

Sister Theresa was born in St. Johns, Que., on January 5, 1828. She was one of three daughters of the late Mr. Hugh Hagan, an Irish scholar of the old school who had come out from the old country. He later moved to Ottawa, or Bytown as it was then known, and was practically the first schoolmaster of any real intellectual attainments the town had known. He conducted a preparatory school after the old country style, and there his daughter, Martha Hagan, received her education. At the age of seventeen she decided to enter the religious profession and was the first English-speaking novice to join the Ottawa community of the Grey Nuns.

The crown of life in every sense of the word was Sister Theresa's. As a teacher, as a religious, as the executive head of one of the largest educational institutions in this country, she had exercised an incalculable influence for good and realized to the full every one of her opportunities. Practical and able, yet possessing a pronounced spiritual influence over her thousands of pupils, she commanded both the respect and reverence of those who knew her. A lady in every sense of the word characterized by the refinement and poise that culture brings, she at the same time possessed almost a masculine grasp of current issues and questions of the day. This capacity to keep abreast of the times enabled her to keep her school in touch with modern wants while the indefinable finish that distinguishes a convent training was at the same time never sacrificed. She was just and evenly balanced in her dealings with everyone, showing, in the many matters of administration that constantly arose for decision, an entire absence of bias and an ability to judge fairly. Although death has removed her from active participation in the administration of the institution whose welfare she watched so well, her impress will remain for ever on its work and enable her successors the better to perpetuate the good she has done.

RELIGIOUS RECEPTION AT MT. ST. JOSEPH, LONDON

The beautiful Chapel of Mount St. Joseph was aglow with lights and odorous with the perfume of exquisite flowers this morning, Feb. 10th. The ever impressive ceremony of the reception of five young ladies into the community, followed by the solemn profession of three Sisters after two years novitiate, took place in the presence of a large congregation. Right Rev. Bishop Fallon presided, assisted by Rev. Father McKeon and Tierney. Rev. Father Foster, president of Assumption College, preached a forceful and beautiful sermon on the words, "Man was created to know, love and serve God and afterward to see and enjoy Him for ever in heaven." Those to whom the Rev. Father's words were especially addressed, the young ladies receiving the habit, and the novices making their vows, will not soon forget his earnest and inspiring words. There were also present in the sanctuary, Right Rev. Mgr. Aylward, Rev. Fathers Tobin, Hanlon, Laurendeau, Leinin, and Rooney, City Fathers, Father Tierney, Hamilton; Rev. Father Stanley, Woodstock; Rev. Father Gnam, Ingersoll; Rev. Father Goetz, Tillsonburg; Rev. Father Ford, Bothwell; and Rev. Brother Simon, Toronto.

The names of the novices who made their final vows are, Sister M. Loreto, Owen Sound; Sister Mary Paschal, Lockton; and Sister Mary of Good Counsel, Blyth. The young ladies who received the habit are: Miss Sullivan, Sister Mary St. Basil; Miss Troy, Sister Mary Dorothy; Miss Slattery, Sister Mary St. Gregory; Miss Dunn, Sister Mary Mildred; and Miss Henry, Sister Mary Mildred.

The music and singing were sweet and touching.

Roofs Spread Fires Recent articles in McClure's Magazine deal with the tremendous and needless fire-losses suffered by rural communities because of inflammable roofs. Most fires that spread in such sections attack adjoining buildings by flying brands and wind-borne embers that alight on wooden or other flimsy roofs. Yet these buildings could be made fire-safe at their weakest point by the simple and economical method of roofing them with Preston Safe Lock Shingles, made of galvanized metal and thus fire-proof as well as wet and weather-proof, yet costing no more than wood shingles in the first place. Data about their value and low cost can be had by asking the makers, The Metal Shingle & Siding Co. of Preston, Ontario.

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TO A CORRESPONDENT

Toronto, Feb. 1, 1912. Editor CATHOLIC RECORD.—Will you please inform me through your paper, (1) If Queen Victoria's husband, grandfather of our present King, was a Catholic prior to his marriage? (2) If he was, what line of German royalty did he belong to? (3) How was Queen Victoria related to the late King Leopold of Belgium?

1. He never was a Catholic, and he made public protestation of the fact. 2. He was the Prince of Saxe-Coburg and Gotha. 3. King Leopold was the brother of the Queen's Mother, and therefore her Uncle.

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A great work to be done; a soul to save; an eternity to gain, and only time, fleeting time in which to do it.—Canon Sheehan.

The North-West Any of our people who contemplate settling in the West, and taking up land would do well to communicate with Rev. Father K. Meyer, Lethbridge, Alta. He has an intimate knowledge of the country and is therefore in a position to give useful information as to the best locations.

Favors Received A reader of the CATHOLIC RECORD wishes to return thanks to St. Anne for temporal favor received through her intercession. A subscriber wishes to return heartfelt gratitude for a favor received after prayers to the Sacred Heart, St. Joseph and St. Benedict. A subscriber asks a particular request of all the faithful of the Sacred Heart of Jesus for grace for a soul gone astray and desires to turn back.

A reader wishes to return thanks for several favors granted through prayers to the Sacred Heart, Our Lady of Victory, St. Joseph and St. Anthony. A subscriber wishes to return thanks for a special favor received from the Sacred Heart of Jesus, after prayers to the Infant Jesus, Our Blessed Lady of Victory and good St. Anne.

A reader wishes to acknowledge the receipt of several favors, and some special ones, after praying to the Sacred Heart, the Blessed Virgin and St. Anthony and the Souls in Purgatory. A subscriber wishes to return thanks for favors received after prayers to the Blessed Virgin Mary and St. Anthony, also for temporal favors by praying to the Holy Family and the Immaculate Heart of Mary.

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A man who lets himself have too many things to do is always a foolish man, if he is not a guilty one.—Fr. Faber.

DIED WILLIAMS.—At Mt. Pleasant, Lot 13, P. E. I., Mr. Phillip Williams, aged seventy-three years. May his soul rest in peace! MADDEN.—At Orillia, Ont., on January 23rd, 1912, Mrs. Patrick Madden, aged sixty-four years. May her soul rest in peace!

New Books "The Little Apostle on Crutches." By Henriette Eugenie Delamar. Published by Benziger Brothers, 36 Barclay St., New York. Price 45 cents. "Through the Desert." By Henryk Sienkiewicz. Published by Benziger Brothers, 36 Barclay St., New York. Price \$3.50 net. "Waiting on God." A retreat for lay persons. With an instruction on the practice of meditation. Adopted from St. Alphonsus Liguori by Right Rev. Alex. MacDonald, D. D., Bishop of Victoria, B. C. Published by the Christian Press Association, New York. Price 25 cents.

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