

NOT A CHEAP TASK

THE MAKING OF AN ITALIAN INTO A METH- ODIST—SOME INTERESTING REVELA- TIONS BY BISHOP BURT

From the Catholic World for March. The Fairbanks incident comes opportu- nely to add interest to a little volume just recently published, on "Europe and Methodism." The author is Bishop William Burt, of the Methodist Episco- pal Church, who entered Italy as a missionary in 1886, took full charge of the Methodist propaganda a few years later, and erected the imposing build- ings in Rome of which his co-religion- ists are so proud. Since 1904, when he was elected Bishop, he has had nearly all continental Europe for his diocese. His work, then, gives an authoritative but very summary survey of Methodist labors in Europe and of their results.

The results of thirty-five years' labors we give, as taken from the (latest) official report of 1907. The "members and probationers" number 3,689. We are not told how many are probationers. There are 1,922 "Sun- day school scholars and teachers." The average attendance is un- stated. These figures net a total of 5,611 who may be called converts. Dr. Burt had stated eleven years before that the missions might, with careful management, become self-supporting. Our report shows that the converts con- tributed \$450 to the "missionary collec- tions," or an average of about 8 cents each for the year, and for "self-support"—that is, of the Italian missions—\$4,096, which would mean 73 cents a head for the year. It appears something also is received in fees from some chil- dren in their schools and colleges, but the amount is not given. These sum—\$4,000 and a little more—go to the support of forty-three ministers, numer- ous teachers and assistants of various kinds and to the maintenance of several charities and institutions, churches, schools, colleges, etc. Their property is valued at \$565,000. If Bishop Burt still hopes that the Italian missions will become self-supporting, he is undoubtedly a man of unconquerable hope. He does not tell us a fact we should like to know—we presume it is published some- where—which is the annual cost of sup- porting those Italian missions. At any rate, it is no cheap task to make an Italian into a Methodist. Whether in the process he loses his faith or "super- stition" we doubt, but one thing is quite clear, he doesn't lose his money.

NO HIGH OPINION OF CATHOLICITY

Meagre results, some might think, but Bishop Burt, who, as we have seen, is a man of great hope, expresses his en- couragement. "The present success gives great hope for the future," he says. "Italy needs us so much. The Italians on both sides of the ocean need us. In view of the past and in hope of the future, Methodism has no more important mission than to Italy." We may add that the Bishop entertains no high opinion of Roman Catholicism. While "the Greek Church has become degenerated and corrupt * * * pagan in all but name," its evils "are multiplied and emphasized in Romanism, but with this difference, that the latter is 'Jesuitically aggressive.'" From sundry hints we infer, by the way, that the Bishop does not like the Jesuits. Another drawback in Italy is "an army of intriguing priests, monks and nuns," who are doing their utmost to keep the people in ignorance.

Under the circumstances one might expect a greater "revival of soul-stir- ring, science-awakening, joyous Metho- dism" than the report indicates, yet we wonder if it has been as great. Dr. Stackpole, to whom we referred above, in his book on "Four and One Half Years in the Italian Missions," which was reviewed in the Catholic World several years ago, revealed to us the old-time methods of rolling up a good Methodist report. As the salaries and grants were proportioned to the church membership, and ministers simply doctored the reports, at least if we are to believe this former president of the theological seminary in which Italian Methodist preachers were trained. It appears, too, that on the occasion of a visit from the presiding elder the ministers would pack the mission, borrowing members from the neigh- boring missions so as to make a good showing, somewhat, if an example from a profane source be permitted us, after the method of practical politicians, who vote "floaters" in different polling booths. As the presiding elder, on whom this method was practiced, was our present author, Bishop Burt himself, we cannot expect any record of so painful a memory in his little book. At the same time his reticence does not serve to remove our suspicion that the same method of com- putation is still followed by those who are "winning Italy to God."

FROM TWEEDE-DEE TO TWEEDE-DEE

Some Catholics are offended that the Methodists should send missionaries to convert our co-religionists; but we have no reason to complain. The report shows that in 1907 there were 488 Metho- dist ministers evangelizing the continent of Europe, exclusive of those engaged in Austria, Hungary, Russia and France, whose number is not given. Of these, over four hundred are striving to convert Protestants to Methodism, which would seem to indicate that the Protest- ants of Europe are judged to be about seven times as much in need of Metho- dism as the Catholics and Greeks to- gether. The missions to Protestants are incomparably more fruitful. While they count only 1,100 Greeks—including mem- bers, probationers, Sunday school scholars and teachers—and 5,000 Catholics, they gained over 165,000 Protestants, or twenty-four times the given number of Greeks and Catholics combined. The value of their property in Europe is more than four and a half millions. The cost of supporting their numerous struggling missions must be enormous. Do the American Protestants, who sup- ply the money, realize that it is ex- pended almost entirely to convert peo- ple from one form of Protestantism to another—from tweedle-dum to tweedle- dee? But Methodism, a stilted little book reveals, is very self-confident and—may we say?—Methodistically aggressive. With the only pure, primitive Christianity, its contempt for con- tinental Protestantism is only surpassed by its hatred for "superstition, Greek and Rome."

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HENRY R. SARGENT STUDYING FOR PRIESTHOOD

ADOPTED BY THE ARCHDIOCESE OF BOSTON —INTERESTING ADDRESS TO CATHOLIC CONVERTS' LEAGUE OF NEW YORK

Mr. Henry R. Sargent, formerly a member of the Episcopal order of the Holy Cross, has been adopted as an ec- clesiastical student for the Archdiocese of Boston, and is now studying for the priesthood in St. John's Seminary, Brighton, Boston.

Mr. Sargent, whose conversion to the true faith is regarded by his former co-religionists as a great and serious loss, was received into the Catholic Church at Downside Abbey, England, on Nov. 6 last. "We will not pretend to minimize the fact," says The American Catholic (Anglican), "that here we have sus- tained a great and serious loss, and we sympathize most deeply with the order of the Holy Cross in the departure of so important a member of their community. The loss must be felt all the more from the fact that it is the first time that any one of the fathers has left the ranks of the order for the Roman obedience. That Father Sargent is entirely sincere in the motives that have prompted this act we have no doubt whatever, and we are glad to hear that the method of his departure has been absolutely straight- forward, and that every possible consid- eration has been shown for his friends at West Park. The order of the Holy Cross has lately gathered in many re- cruits, but they will not easily fill the gap made by so serious a loss as that of Father Sargent."

STORY OF HIS CONVERSION

In an address delivered at the annual meeting of the Catholic Converts' League of New York, on January 31, Mr. Sargent gave a brief description of his "journey to Rome," spoke of the good-will he had experienced from An- glo-catholics since his conversion and sketched the Anglican body as he knows it in England and America—"a refined and cultured democracy." As reported by The Catholic News, Mr. Sargent said: "I began as a Unitarian, and remained in that Church up to my twentieth year, when I was half way through college. During a summer vacation I went into an Episcopal church. I felt lonely, and thought I could find rest for my soul. After my ordination to the Anglican ministry there was within me a constant feeling that 'I may not be right,' but I defended my creed with a sense that I was in the right. But yet I had the thought that God was calling me to something else. Finally, after many years, I felt that I was doing just as I had been doing in the beginning—cele- brating my Holy Communion with a doubt.

"As I came to the end of my service one day the thought suddenly seized me, and I said as I put away my vest- ments: 'This must be the last time.' So, leaving aside my vestments, never to use them again, I asked myself the question boldly: 'Now, are you ready to enter the Catholic Church?' Last September I went to England to spare my friends pain—although I would re- mark that such a course is not the duty of every convert—and there met a very dear old friend, upon whose advice I acted and entered St. Gregory's Bene- dictine Abbey at Downside, Bath. The liberal spirit of the Benedictines, the sincerity and kindness of these dear monks cannot be spoken of too highly. They took me, stranger as I was from a strange land, never having seen one of them before, and treated me excellently. The gentleman whom I sat opposite at table could not very well call me 'father,' so he made me 'reverendissime.'

"Well, I studied my penny catechism for a week at the abbey, and was re- ceived into the Catholic Church. And now I am seeing things from the inside. The light and atmosphere comes with God's grace—I felt that when I joined the Church—and grace and light only come with perseverance.

"It is impossible, indeed, to under- stand the Church from the outside: the only way to comprehend it is by being one of its fold. And the best way for a non-Catholic to be among the fold is to jump into it. Of course, there are ques- tions for every non-Catholic to con- sider first, such as apostolic succession, 'Has the Holy See a claim on my abso- lute obedience?' "In dealing with converts infinite patience and charity must be used, and we must think of the enormous difficul- ties they have to overcome. Remember they must have time to decide the question which I myself spent twenty- three years trying to settle. Sometimes the temptation comes to grow impatient

and to resist God's grace, but we should think that if God is content to wait, we, too, should be content to wait. God answers our prayers, and you will help your friends to the Catholic Church by prayers when you will help them by controversy. You must be good children and pray to God Almighty. I seem to be preaching a sermon now, but I cannot help it; I'm so used to it. We should always think that God loves a soul much better than we do, for His precious blood was spilled for souls.

"I am in a position to speak on the condition of the Anglican Church of to- day, as I have followed its course with interest. Now I can see it practically dividing into two schools, a division between broad and Unitarian, or advanced or Catholic. The man who wants to follow either school must feel his Roman Catholic tendencies, and therefore he becomes unhappy and nervous. It is perfectly fair to say that in the Anglican Church there is a con- stant sense of unrest. Men are looking and looking earnestly toward Rome. Within the bounds of moderation I say there is a larger number of clergy and laity of the Anglican Church who think they ought to make their submission to the Holy See. And if their conversion is to be accomplished we must pray for them. The Anglican feels a deep regret over a convert, regarding such a one as lost, and in my own case, since my reception into the Church on November 6, a large amount of correspondence has reached me. All of the letters were very beautiful, including one from an Anglican minister which brought tears to my eyes; but only two of the letters were bitter.

"There is a small body of Anglicans who are bitter, unkind and dishonest, who, because they have no case to plead base their argument on gossip of private affairs. It is like the Eton College boy who wrote this little rhyme, and the ladies will forgive me for quoting it. It is on woman, and runs this wise: "She's the gladness of all gladness when she's glad; She's the sadness of all sadness when she's sad; But the gladness of her gladness, And the sadness of her sadness, Is nothing to her badness when she's bad.

"So with a small party of Anglicans. When they find you won't come back, you're bad. But, after all, we must pray for them for the unrest and unhappi- ness that throbs them will surely, sooner or later, give them courage to follow us. We must not give them the impression that Catholics are individually infallible. I have found in three months that not all Catholics are infallible. To encourage our non-Catholic friends we should be willing to hear every argument from them, and say we don't believe in their collective infallibility. We must deal with them with absolute courtesy in what we say and what we write. For many years I have read Catholic papers and oftentimes was annoyed to find sting- ing little pieces about outside churches. It really doesn't pay to be so antagonis- tic, and that's the message for my converts.

"I know there are many outside the Church who are anti-Roman who are desirous of hearing us. I wanted to be an eye-witness to the lessons of the Church, and God gave me a surpassing yet—not an enthusiasm, for I haven't yet felt the convert's joy. But I didn't yet feel the convert's joy. For I didn't come into the kingdom of God to secure peace, since 'his peace, joy and righteous- ness once you surrender to God's will. Then the joy will come."

THE CHURCH AND THE LIQUOR QUESTION

London Advertiser, March 21.

Rev. Father Tobin of St. Mary's Church, London, on Sunday night gave the reasons why the Catholic Church cannot and will not join hands with the secular temperance bodies of London in the effort to suppress the liquor traffic. "It is not because the Church is opposed to such work," said Father Tobin, "or because the Church does not recognize the fact that liquor, when drunk to excess is a curse. The view of many of these temperance societies is heretical, because they claim that liquor in itself is bad, whereas we know that it is not. It is one of the works of Almighty God. It is the abuse of liquor that is bad. Back in the third century, and again in the thirteenth, we find sects arising who claimed that the use of liquor and of flesh meat was sin- ful. But the Church combated this view, and showed that it was only the abuse of liquor that was to be con- demned. The Church cannot help but take cognizance of the fact that many of the men who are prominently en- gaged in the work of temperance are also men who make it a habit to take part in demonstrations against the Church, and sit on platforms where the Church is slandered and abused. Con- sequently the Church cannot join hands with these men who are her traducers. But, "it must not be for a moment thought the Church does not recognize and appreciate any good work these societies may do in the propagation of temperance. The Catholic Church fully recognizes the dangers of liquor, and would warn young men especially to avoid the curse of drink. The bar- rooms are made attractive with plate glass mirrors, electric lights, music and tempting liquors, but the curse lurks there like the snake in the rose bush. The barrels which are labelled whiskey, wine, beer, etc., should be named palsy, paralysis, consumption, degradation. Look at the businessman who drinks! Look at the laborer! They are going down financially, socially, morally. No matter what a man's vocation in life, he cannot be a drunkard and succeed. When a boy starts out in life he drinks to be a good fellow, imagining that he is a man if he can appear a bit tipsy. Later the demon of drink takes hold of him and he goes down to a drunkard's grave. If I had the money that is spent by the men of this congregation in the barrooms in a few years, I could wipe out the church debt."

USELESS COMPLAINTS

Dr. F. P. Ramsay, a Presbyterian minister, laid the charge of pantheistic teaching against every university of this country and most of those in Europe, except those controlled by the Catholic Church, in a lecture delivered before a church society in Chicago recently.

Dr. Ramsay traced the evolution of Protestant doubt about the Bible lead- ing up to its final rejection as an inspired book—and even as a trustworthy histori- cal record—by the professors in the Protestant universities. The result has been a destruction of belief truly appal- ling as the teaching of these professors percolated down through its various Protestant pulpits to the pews.

Dr. Ramsay does not find a similar condition in Catholic seats of learning. There the Bible holds its place as the Word of God. The reason is very simple. The Catholic Church teaches authorita- tively that the Bible is inspired. No Catholic can doubt or deny that truth without ceasing to be a Catholic.

He is founded on the Bible. It took the Bible that the Catholic Church had preserved for fifteen centuries and whose inspiration she had guaranteed with her infallible authority. Protestan- tism took this book and claimed to base on it a new set of doctrines. As everyone claimed the right to interpret the Bible as he saw fit, the doctrines of one Protestant body did not suit all and new sects were formed and multiplied like flies in summer. Yet all claimed to get their beliefs from the Bible. It was no longer the Catholic Bible, however, but a book distorted and mutilated. Once the authority of the Church was rejected there was nothing to guarantee inspiration. No Protestant could ever prove his Bible to be inspired without going to the Catholic Church for his proofs. What wonder that the Bible itself began to be questioned among thinking Protestants. The result was chaos. We see now the pulpits of the very sects which once made a fetish of the Bible, filled by men who smile at the "myths of Moses" and ridicule the div- inity of Christ. That is the logical development of the Protestant idea. It is sad to see so many rejecting the fun- damental truths of Christianity. But the foundation for this condition was laid at the very beginnings of Protestan- tism in the sixteenth century. It is idle to find fault with it now unless the fault finders are willing to seek the only refuge from infidelity—and that they will not do. Few of them ever think of be- coming Catholics. —Omaha True Voice.

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A PROSPECTOR'S LUCK

HOW TWO TRAIL BLAZERS LIVED IN THE VIRGIN WILDERNESS WITHOUT MEAT Winter sends acute hardships to the prospector who leaves civilization to draw conclusions with- out the aid of the prospector. He is obliged to get supplies, obliged to draw loaded toboggan for miles through bush, snow four or five feet deep, thirty-three or more miles from settlement, carrying only tent, prospector's outfit and grub for thirty days. The genius of the builder enters into Every Part of a

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THE MOST VENERABLE CHURCH

To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful religious institution existing among men. I am not a churchman of any kind; but I am conscious of a profound obligation of gratitude to that wise, august, austere, yet tenderly human ecclesiastical power which self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination and sensibility throughout the world, has preserved the literature and art of all the centuries, and made archi- tecture the living symbol of celestial aspiration, and in poetry and in music, has heard and has transmitted, the authentic voice of God.

I say that I am not a churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Can- terbury; in Lincoln and Durham; in Ely, and in Wells. I have mused upon Netley, and Kirtstall, and Newstead, and Bolton and Melrose and Dryburgh; and at a midnight hour, I have stood in the grim and gloomy chancel of St. Columba's Cathedral, remote in the storm-swept Hebrides, and looked up- ward to the cold stars, and heard the voices of the birds of night, mingled with the desolate moaning of the sea.

With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted, holy places; but one remembrance was always present—the remembrance that it was the Catholic Church that created those forms of beauty and breathed into them the breath of divine life, and hallowed them forever; and, thus think- ing, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor raised.—William Winter.

MISSA CANTATA

[A party of anglers, including two priests and three others, with two guides camped on Triton Brook, Gumbo, the past summer. They had grand fishing—salmon, sea-trout and omulchite. They were in a beautiful place—perhaps one of the most beautiful in Newfoundland. On Sunday morning Father A. said first Mass on a temporary altar which had been brought along for the purpose. The altar was decorated with clematis, fire-flowers and other wild foliage. Dr. W. sang the second Mass—Missa Cantata, while Father A. and the others sang the responses. As an offertory selection, they sang "Nearer My God to Thee." Father A. leading with his beautiful tenor voice, as the sacred chant rose through the trees and out over the waters on the peaceful sunny Sabbath morning, amidst the beautiful surroundings, the scene was impressive beyond description.]

The Triton waters had the rising sun. With clearer sweetest shout, this summer's morn, As I breast the shadows, one by one, Give place to tints this dawn in heaven born: The grassy clearing by the Gumbo's water Gleams gloriously as Youth'neath Love's first kiss And as we look we thank the God Who gave Our Newfoundland so fair a scene as this. Italia's skies ne'er wore a deeper blue, Nor Northern hills a charm more rare Than looks to-day in Gumbo's waters To Behold their beauties full reflection there.

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Very truly yours, MERRY P. CHRISTMAS.

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Bright Prospects in Alberta

Editor RECORD:—Dear Sir,—I notice by Eastern papers that a number of people are coming to this part of Canada from other countries with the object of making homes for themselves. Please permit me to say a word to them through the columns of your paper. Vegreville, Alberta, is located on the case of Corn Flakes, and one of our purchases was another. It is a favorite article of diet in our camp and we will always recommend it to others. In a country like this, Kellogg's Toasted Corn Flakes are worth more than their weight in gold. We are pleased to sing their praises, as we benefited greatly by them and at a time when it meant much to us.

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THE Home Bank OF CANADA

Quarterly Dividend

Notice is hereby given that a Dividend at the rate of SIX PER CENT, per annum upon the paid up capital Stock of The Home Bank of Canada has been declared for the THREE MONTHS ending 28th February 1910, and the same will be payable at the Head Office and Branches on and after Tues- day the First day of March next. The transfer books will be closed from the 15th to the 28th Feb- ruary, both days inclusive. By order of the Board, Toronto, January 19th

James Mason, General Manager.

Seven Per Cent Guaranteed Investment

Return. Principal absolutely safe. Estab- lished business. AMERICAN SECURITIES CO., Toronto.

TEACHERS WANTED

CATHOLIC LADY TEACHER WANTED FOR Careyville school, district 2041. Duties to start the 1st of April, or as soon as possible. Salary \$55 per month. Address E. J. Miller, Secy., Joseph McGuire, Sask. 1659-4

CATHOLIC TEACHER WANTED FOR THE U. S. Andrew Catholic school. Teacher to hold a first or second class certificate. Address D. Morrison, St. Andrew's, via Wapella, Sask. 1640-2

QUALIFIED TEACHER WANTED FOR R. C. S. S., No. 34, Malden, must be able to teach French and English. Duties to commence after Easter. Apply, stating salary and qualifications, to John Dufour, Sec. Treas., North Malden, P. O., Ont. 1642-2

TEACHER WANTED FOR S. S. No. 2, Curd. Roman Catholic. Duties to commence on the 4th April. Salary \$50 per annum. Address Joseph Boller, Granite Hill, Ont. 1659-4

WANTED FOR SEPARATE SCHOOL SEC. No. 8, Hunter, a teacher holding a qualified certificate. Duties to commence April 4. Apply stating salary, experience, etc. to L. J. Curtin, Sec., Powell, Ont. 1659-3

EMPLOYMENT WANTED THREE Irish boys (brothers) expecting to arrive with their parents in London about the first of May, will be open for situations in office or store. French and English. Duties to commence after Easter. Apply, stating salary and qualifications, to John Dufour, Sec. Treas., North Malden, P. O., Ont. 1642-2

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