

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1902.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday, May 24, 1902. THE SECTS LOSING GROUND. Various denominations of the United States have recently complained of a great falling off in the natural increase in their ranks which should be expected from the great progress which has taken place in the population of the country.

To ascertain the accuracy of these complaints, the Rev. W. H. Roberts, D. D., Clerk of the General Assembly of the Presbyterian Church, recently compiled the record of 7,000 Presbyterian Churches, and discovered that only 81 of these had 50 or more accessions during the year ending May 1st 1901, and that more than 2,000 had no accessions.

Nearly all the Churches that received 50 or more "on confession" were in large cities, and yet there are many large cities which are not on this list, among them being Buffalo, Baltimore, Cleveland, Cincinnati, Duluth, Denver, Kansas City, Omaha, St. Louis, San Francisco.

It is further complained that in candidates for the ministry, the number is still constantly diminishing. This complaint extends to Canada, and a few days ago the Principal of Wickliffe College stated that in that institution, which is Low Church Anglican, the number of students for the ministry is only five this year.

He stated that in the other theological seminaries the number is still less. The demand at the present moment is much in excess of the supply, and the question is seriously asked, "What will become of the denominations if the number of pastors continues to decrease as it has done for several years past?"

VOLCANIC ERUPTIONS AND GREAT LOSS OF LIFE. The city of St. Pierre, on the island of Martinique, has been completely destroyed by an eruption of the volcano Mount Pelée.

The volcano burst, and a stream of lava rushed forth so that within one minute nearly the whole city was covered by lava and hot ashes, and at the same time a poisonous stream of sulphuretted hydrogen gas spread over the scene of disaster, and within three minutes the destruction was complete.

Sheets of flame were at the same time emitted by the mountain toward the city and its neighborhood, turning the entire country around to a chaotic waste. Trees were torn up by the roots, or cut level with the ground, and the houses were completely destroyed.

It is believed that only two persons of the city escaped with their lives. The population of the city was 25,000, but the entire loss of life is estimated at 40,000. The ships in the harbor were also destroyed with the city, and those who were on board perished in the general destruction.

The city is a mass of indescribable ruins which strikingly resemble Pompeii. Here and there the outlines of streets can be distinguished, and in many places stretches of walls of houses several yards long are still visible, but battered and crushed at the top. Martinique is one of the Windward West Indian islands and belongs to France.

Many expressions of regret have been sent to President Loubet from the sovereigns and other heads of governments of Europe and America. Contributions have also been sent to relieve the distress of those who survive.

The Canadian Parliament before its adjournment voted \$50,000 for this purpose, which will be divided between the sufferers at St. Pierre and St. Vincent.

St. Vincent is a British island in the same group and has suffered in a similar way, but the destruction is not so great. The volcano from which the destructive lava issued

on this island is called the Soufriere; 2,000 deaths occurred here, and 3,000 persons have been rendered homeless. The local government is doing all in its power to relieve their distress, and relief has already reached there from the British island of Trinidad.

RELIGIOUS EDUCATION. Mr. Arthur Balfour on introducing his Educational Bill in the British House of Commons in April made a powerful appeal in favor of giving full justice to the voluntary or denominational schools in the matter of the apportionment of State aid to them to the same extent as to the secular Board Schools.

He insisted particularly that as the State does not furnish religious education, the least which should be done is to give to the denominational Schools for secular teaching the same State aid which is given for the secular course in the Board Schools, so that the denominational schools should not be hampered in the excellent work they are doing. He said:

"In my opinion voluntary schools are necessary for another and a very different reason. What is the theory which on both sides of the House we ought to adopt with regard to denominational training in the schools? We do not insist on teaching in this country a particular religion, but we do insist on teaching arithmetic, geography, history, and so forth. In the one case we decline responsibility, leaving it to the parents, and in the other we are agreed that the State may properly take responsibility, ignore small differences, if such exist, and say to every parent: 'So far as secular education is concerned, your children shall learn what we think fit to teach them.' Whatever may be the origin of the present state of things, we have as a community repudiated responsibility for teaching a particular form of religion; we equally assume responsibility for teaching secular learning. As we have thus left to the parent the responsibility in this matter, surely we ought, in so far as we can consistently with the inevitable limitations which the practical necessities of the case put upon us, make our system as elastic as we can in order to meet the wishes of the parents. I do not stand here to plead for any particular form of denominational religion. I do stand here to say that we ought, as much as we can, to see that every parent gets for his child the kind of religious education he desires."

It would be impossible to express more clearly the correct principle by which the importance of religious education in the schools is proved.

THE ROMAN CORRESPONDENTS OF THE PRESS. Notwithstanding the continually repeated statements of the Roman correspondents of the daily press to the effect that Pope Leo XIII. is very ill, and even dying, the Holy Father is still in a remarkably healthy condition for his very advanced age.

Recent visitors to the Vatican state that he is both cheerful and vigorous, and sustains his onerous work with wonderful elasticity of spirit. In his conversations, he shows perfect knowledge of all the important events which are occurring in the various countries, and it was recently remarked by a member of the diplomatic corps after an interview with him that "he is the eternal youth."

In recent conversations he spoke very freely and affectionately of his godson, King Alfonso of Spain and of the Queen Regent, expressing his best wishes for the youthful king.

It has also been arranged that the Holy Father will send a delegation to assist at the coronation of King Edward VII. It is said that Mgr. Mery del Val will be one of the Holy Father's representatives in London on this occasion. This is the more worthy of remark as it was stated only a few days ago by the regular Roman Correspondent who sends dispatches on behalf of the Associated Press there had been violent disputes in regard to this matter, and that Mgr. Mery del Val and Cardinal Rampolla had positively refused to attend the coronation in London, on the plea that the insulting oath which the King is obliged to take against Catholic doctrine should be a very sufficient reason on account of which there should be no papal delegation. It may be taken for a certainty that though this insult to the Catholic religion deeply felt, there was no serious objection raised against assisting at the coronation on this account, as the coronation is a matter in which the anti-Catholic oath is not to be an issue. It will not come up at all at the coronation, as it was taken once for all at the King's accession, and is not to be repeated.

The truth is that the Roman correspondents of the British and American Protestant Press are entirely unreliable in matters relating to the Pope and the Catholic Church. Incredible as it may appear, while the foreign correspondents are fairly trustworthy in regard to secular matters, when it comes to telling what is transpiring in reference to the Catholic religion, it would seem that the only purpose they have in view is to tell something which will

create a sensation in Protestant circles and give the old women of the Protestant Alliance and similar associations an opportunity to show their wisdom by their confident prophecies that the day of doom is near at hand when the Papal power will draw to its end. It gratifies these people to indulge in such predictions, and the correspondents pander to their desires by furnishing them just such "authentic intelligence" from Rome as will give them their opportunity. Of such predictions there is always a copious crop when a Pope dies, and even when he is supposed, however prematurely, to be seriously ill.

RELIGIOUS VAGARIES. The Rev. Dr. Parkhurst of Brooklyn has made a new doctrinal discovery in regard to the future of the soul—or rather he has resurrected an old theory in which those who wish to live without the restraint of the fear of God have sometimes taken delight.

This theory is that the souls of the wicked are to be annihilated. The souls of the good are, indeed, to go to heaven, but according to the Doctor's discovery, the words of Scripture that "the soul that sinneth, it shall die" must be taken literally to signify that it will be punished, not with the punishment of hell, but with annihilation. Thus it is that new sects are brought into existence whenever some bold innovator takes a fancy to invent a new doctrine or to resurrect some old heresy. We have no doubt that in his new theory, Dr. Parkhurst will find many followers; but it is nevertheless true that the old faith revealed by God and kept in constant view by the Catholic Church will continue to the end of time to be as true as it was when first revealed. The passage of Scripture which he quotes in favor of his view means that the soul of the sinner will be punished forever, this punishment being spoken of in Holy Scripture as a real death, because it is a separation from a total loss of God, the end for Whom we have created. Thus we find in the Apocalypse of St. John xx. 15-17, (Rev.) "They were judged every one according to their works. And hell and death were cast into the pool of fire. This is the second. And whosoever was not found written in the book of life was cast into the pool of fire."

The readiness with which new interpretations are given to passages of Holy Scripture, according to the fancies of every reader who seeks for notoriety, is an evidence of the need of a Church of God which will preserve us from being "carried about by every wind of doctrine," this being, according to St. Paul, the purpose for which Christ has established a Church with pastors of various grades that the true teaching "once delivered to the Saints" may be preserved. (Heb. xiii. 9. Eph. iv. 14. Jude 3.)

The Church, and not every individual fancy is the true interpreter of Scripture for, "No prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost."

As prophecy comes not by the individual will, neither is it to be interpreted by the individual fancy.

ANGLICANISM IN HAWAII. As a result of the annexation of Hawaii to the United States, there has been a species of deadlock existing on the islands in regard to whether the Church of England or the American Protestant Episcopal Church should exercise ecclesiastical jurisdiction there.

Bishop Willis had been sent to Honolulu as a missionary Bishop under the jurisdiction of the Archbishop of Canterbury without being removed by him. His salary, however, was paid by the English Society for the Promotion of the Gospel in Foreign Lands.

When Hawaii became United States territory, it was understood that under the Anglican theory of natural Churches, the control of the Church there should come under American authority; but Bishop Willis protested against any such transfer. The reason for his thus holding out is known to have been that he had good reason to believe that some of his clergy had entered legal proceedings against him owing to advice received from some of the Episcopal Bishops of the United States.

Hawaii not being a country subject to British rule, Bishop Willis having been once appointed Bishop there was the head of a really independent Church, though nominally acknowledging the jurisdiction of the Archbishop of Canterbury as his primate; but the separation from the Archbishop became complete on the assumption of the sovereign authority over the islands by the United States, and the American Church asked, and almost insisted upon the resignation of Bishop Willis, and at last, after considerable pressure the Bishop consented to resign, the date of vacating his office being fixed to April 1st,

1902. Since that time Bishop Willis has written an open letter to the American House of Bishops, complaining that he has been treated with great discourtesy; nevertheless, the American Bishops have taken the Church in Hawaii under their full control, and a new Bishop, Mr. Restarick, has been appointed to the See. Mr. Restarick is an Englishman by birth; but he has been for twenty years Rector of St. Paul's Church, San Diego, California.

The most remarkable feature of the transaction is the fact that a transfer of the civil authority of a territory should entail a critical situation in regard to ecclesiastical jurisdiction. There is surely no Scriptural authority making ecclesiastical jurisdiction dependent upon any changes which may occur in the state sovereignty. This is, however, a natural result of the Anglican theory of nationalism, which is on this very account seen to be an absurdity when applied to the situation of the Church.

The acquisition of the Philippine and West Indian islands by the United States made no difference in regard to the jurisdiction of Catholic Bishops there, though we have no doubt that when civil matters on these islands are brought to a permanent condition, the Holy Father will adapt the territorial ecclesiastical conditions to the circumstances which will arise out of the changed civil conditions; but such changes will come from the head of the Catholic Church, and not from either the civil authority or the chances of war.

THE "MORMON PERIL." The missionaries of the various sects of the United States are in a state of intense alarm over the rapid increase of Mormonism, not alone in Utah but in many of the central and southern states.

A combined manifesto has been recently issued by the secretaries of the Home Missionary Societies of the Baptist, Methodist, Presbyterian, Congregationalist, Disciples of Christ, and United Brethren Churches appealing to the public to resist the encroachments of the Mormon system, which they say is showing an activity throughout the union which is almost incredible, and that as a consequence it is growing rapidly.

One of these secretaries, the Rev. John D. Nutting of the Utah gospel missions declares that 80,000 of the 88,000 who formed the population of Utah in 1870 were Mormons, but that population had risen in 1900 to 276,740 people according to the census. Of these it is estimated that 220,000 are Mormons, showing an increase of 140,000 in that state alone. It is added that in 1890, Mormonism had only 144,352 adherents in the whole United States, whereas last December the Mormon official reports, which he believes to be correct, claimed a total of 310,000 adherents, most of whom are in the United States. Thus in the short period of twelve years the Mormon population must have more than doubled, notwithstanding that missionaries of many denominations were making at the same time strenuous efforts to restrict the Mormon increase.

The Missionary Societies' appeal states that notwithstanding denials of the fact, polygamy is still the practice of the Mormons wherever they take up their abode, and on this ground particularly it urges a united effort on the part of Christians to use energetic means for the purpose of averting the "Mormon peril."

Ohio is said to have given over one hundred converts to Mormonism during 1901, Western Pennsylvania over two hundred, while for the Southern States the average is said to have been about 1,200 for many years past.

We certainly believe that polygamy is a serious danger which ought to be repressed; but it is scarcely any worse than the divorce peril which is also increasing alarmingly as the result of American Protestantism; and there seems to be little use in agitating for a crusade against Mormonism while every encouragement is being given by law and the sects to the spread of the divorce evil, which is on the increase equally with Mormonism and Polygamy.

It is a curious sight to behold the alarm of the Protestant missionaries at the spread of polygamy in America while it is certain that in the far East, as in China and India, polygamy is allowed to so-called converts to Christianity. There must be much elasticity in the Bible if it prohibits polygamy on this continent while allowing it in Manchuria, India and Japan.

Seven Franciscan nuns left Rome a few days ago to proceed to Mozambique, Africa, where they will become nurses in a leper hospital at that city. Of the heroic seven who have thus forever exiled themselves from the world two are French, two are Portuguese, one English, one Canadian and one Italian. The same community conducts a hospital for lepers in China. Seven of the Order in China, by the way, suffered an awful martyrdom in that country during the Boxer uprising.

ST. MARY'S CHURCH, LONDON.

At the Cathedral on Sunday last, the prayers of the faithful were requested for the welfare of Rev. H. G. Traher, pastor of St. Mary's church, London, who is at present, we regret to state, dangerously ill at Mount St. Joseph.

Shortly after his translation from the parish of Mount Carmel to this city, Father Traher began to labor unceasingly and untiringly in order to accomplish the noble work with which he was entrusted by His Lordship the Bishop. That was to erect another temple for the honor and glory of Almighty God and in some degree commensurate with His dignity and magnificence, and suitable to the requirements of the increasing Catholic congregation in the eastern and southern portions of this city. That Almighty God has singularly blessed and fructified the efforts of His faithful priest and his zealous co-laborers can be testified to by all who have had the pleasure of viewing the beautiful and stately structure situated on the corner of York and Lyle streets, a detailed description of which we published in our columns a short time ago. It is built entirely of grey sandstone and is unique in design and perfect in every detail and will be dedicated on next Sunday, May 25, the feast of the Most Holy Trinity.

During Father Traher's illness—which we trust will be of short duration—Rev. P. J. McKeon of the Cathedral is in charge of St. Mary's church, and to him contributions for the building fund may be sent.

In order to avoid confusion, admission to the dedication ceremony will be by ticket only. These can be procured from Rev. P. J. McKeon; from any of the gentlemen on the committee of management; or at the CATHOLIC RECORD office.

The ceremonies will commence at 10 o'clock, a. m. The dedicant will be Most Rev. Dr. O'Connor, Archbishop of Toronto, assisted by the Right Rev. Bishops of Hamilton and London, the visiting and local clergy. The Pontifical High Mass will be celebrated by Right Rev. J. J. Dowling, Bishop of Hamilton. His Grace the Archbishop will deliver the sermon. In the evening Solemn Pontifical Vespers will begin at seven o'clock. The celebrant will be Right Rev. F. P. McEvay, Bishop of London. The preacher will be His Lordship the Bishop of Hamilton.

Haydn's Imperial Mass will be sung by the combined choirs of the Cathedral and St. Mary's. The organist will be Mrs. Jas. P. Murray; leader of orchestra, Mr. James T. Cresswell; conductor, Mr. Roselle Pococke.

At both services, it is expected immense congregations will be in attendance.

A WONDERFUL CHANGE IN HAVANA. It must be admitted that the Government of the United States have done a great and good work in the city of Havana (Cuba) since the Island has fallen into the hands of the Americans through the fate of war, and the health of the city has been very greatly improved as well as its beauty.

It is stated on the strength of official figures that the average number of deaths per annum from yellow fever during eleven years, from 1889 to 1899, was 440; but in the last mentioned year the number of deaths from that cause was only 101. Since then even the last number has been greatly reduced, whereas in 1901 only 5 fatal cases of the dreadful sickness occurred during the yellow fever season, which extends from April 1 to January 1; and it is remarkable that no cases whatsoever are reported as having occurred in October, November, and December of that year, though previously these were the deadliest months of the year.

The National Geographical Magazine of Washington for April gives much information on this subject with photographs showing the nature and extent of the changes which have been effected, and the greatness of the wonder lies as much in the rapidity and the scientific character of the changes which have been effected, as in their extent. The city was hitherto a nursery of diseases of the most virulent character, but it has been so transformed that it is now said to be more healthy than even Washington or perhaps any other city on the American continent. The change is due, according to the Geographical Magazine, "to the wise, conscientious, and persistent measures which for three years have been enforced in Havana" by the United States officers.

It is said that the natives were opposed to the measures taken, on the ground that they would impose excessively heavy burdens on the people, but they were carried out in spite of this opposition, with the result as we have stated.

One of the measures taken was the thorough cleansing of the houses, streets and sewers. Sixteen thousand

houses were washed with disinfectants in a single month, the materials used being electrozone extracted from seawater, and a solution of hypochlorite of mercury. The course adopted seemed without asking leave from the occupants, and the cleaning squad did the work while the owners or tenants looked on with amazement, and in many instances with threatening aspects, to which the government officials paid no attention. The accumulations of years and decades of filth heaped up in cellars, courts, and closets were resolutely removed.

The cleansing of the sewers was a work still more difficult than that of the houses, as the atmosphere was corrupted with noxious gases, and the sewers themselves choked in many instances with refuse of the years.

The parks were also thoroughly cleaned, and made really pleasure-grounds safe for women and children so that they could amuse themselves therein. They were before overrun by weeds, and were haunted in the darkness by "thieves and thugs"; but now benches have been placed under the trees, trees and shrubs have been planted, and at night electric lamps keep them bright and safe. The roads have also been well paved to the extent of one hundred and twelve miles. The streets were cleansed with disinfectants equally with the houses, so much as 33,000 gallons of electrozone being used for this purpose in a single day.

Other changes have been made with equal thoroughness and the Cubans themselves have become reconciled to them, having made the discovery that they have been an immense benefit to the city, and that they will not cost nearly so much as was expected.

If there were no other benefits arising out of the American occupation of Cuba, all this would justify us in rejoicing therein, if the rights of the Church are properly recognized by the American Government, as it seems probable will be the case.

PRESBYTERIAN CREED REVISION. The Presbyterian Church Committee of the United States which was entrusted with the duty of preparing a revision of the Church creed had intended to keep private its recommendations until they should have been laid before the General Assembly, but a recent New York despatch states that they have been made known notwithstanding precautions taken for their privacy.

The third chapter of the Confession, which is that which has been found most objectionable, and which is the chief reason on account of which a revision was almost universally demanded, as it has ceased to be believed in by Presbyterians generally, is the one which relates to predestination or foreordination and reprobation, has not been eliminated, but a declaratory footnote has been attached which will not change the wording of the chapter dealing with the subject but will simply declare that the mercy of God is extended to all men, and that the Presbyterian Church does not endorse fatalistic doctrine. The original chapter says that

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

It is difficult to reconcile the new to the old creed. The chapter as it stands is undoubtedly the distinctive and fundamental teaching of Calvinism, but with the "explanatory clause" that teaching will as surely be set aside.

Presbyterians generally had certainly reached the conclusion that the doctrine as universally understood by themselves as well as outsiders distorted the infinitely merciful, good, and just character of God, and it is to meet the modern view that the new interpretation has been adopted. We cannot foresee what view will be taken of the matter by the Assembly, but we cannot think otherwise than that the proposition of the Revision Committee is rather a clumsy effort to reproduce the prestigator's thimble trick of "Where is the little joker now?"

It would certainly be more straightforward to do one thing or the other; either to reject the foreordination clause, or to stick to it manfully.

It is undoubted that the sheer Calvinistic or Supralapsarian doctrine as taught by Beza, Gomarus, and Calvin himself was intended by the Westminster Assembly which framed the Confession; and it was always interpreted in this sense by Presbyterians as well as polemists outside of Presbyterianism.

"The First Book of Discipline," which was drawn up at Edinburgh in December 1560, and signed by the great majority of the Scotch nobles and clergy, declared, indeed, that "they took not their example from any kirk in the world—no, not from Geneva," nevertheless it was unmistakably Calvinistic in doctrine and it combined congregational and presbyterian authority in a

manner to suit Scotch Presbytery boasted of its views on foreordination arises out of these doctrines withstanding deal the fact of the Creed teachings of whole world is there is a most acknowledging instead of be created the large percentage of the population. Another do shocked the Confession. I ungenerated even though "things which good use both others."

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CATHOLIC IRELAND. It cannot be deny that in countries, and portions of the is a poor and ill behooves t cause of Irelan taken part w land, and hav ing it to a suffering to re of their own cely what b ing.

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