The Catholic Record

LONDON, SATURDAY, JULY 12, 1918

THE PEW SYSTEM

A letter about the pew question, signed "Critic," is on our desk. The writer seems to think that a critic is one who pens unpleasant words. He could have stated his case dispassionately, essayed to put his finger upon the weak spot of the system and rested. We agree with him though it is not necessary to wax acrimonious about it, that it is embarrassing for a stranger who is compelled to go seatless at Church services. It may induce caustic words to see people standing in the aisles, and the pews tenanted by but few-It is distinctly not conducive to have late-comers brushing by you, depositing dust and germs upon our heads as we kneel in the back of the Church. By the way, this coming late to service is a baffling mystery to us. These tardy ones are, as a rule, very punctilious with regard to etiquette so far as man is concerned. They are always on time for the theatre and appearing at a dinner after the minute indicated is not in their category of shortcomings. But etiquette with regard to God is of too little moment to be taken seriously. They rush into Church ? when the Holy Mass is begun; take a few?moments to survey the congregation, and, having settled themselves comfortably, proceed to while away the time. That they disedify and prove that they understand neither the sublimity nor the significance of the Mass trouble them not. But to return. It is not an incentive to brotherly feeling to be ejected from a seat by an irate pew-holder. " See how these Christians love one another,' remarked a standee as he beheld a stranger thrust into the comfortless

and seatless aisle by a new holder. Our friend tells us that it is against the law to allow standees in any edifice dedicated to public worship. His remedy is to either abolish or modify the system, and to introduce the custom of paying so much per seat, as obtains in many churches across the border. This system might also improve the Church manners of the tardy ones. It might be a means of getting some of the men to read their prayer-books during the Mass. As it is in some churches the spectacle of men and women who take their religion at long range is not in harmony with the Catholic attitude toward the Real Presence.

MOST EMPHATICALLY

Yes, we think, despite one of our subscribers, that the Catholic of go on to show that the distinguished whispered humbleness and bated breath, with self always the heavier in the balance, is a very sorry dweller in the house of Israel. He may deem himself a very prudent individual, but they who have no partiality for euphemism give him a name that is neither in honor nor envied. But he gets his pay. Because he has not the courage of his convictions and becomes a whetstone for political razors, a shambling figure clad in the rags of opportunism echoing ever the words of the man "higher up," he receives the pity of those who use him and the contempt of those who believe that backbone has a place in human anatomy. A brave front, however it may be criticized. receives the tribute of respect from even the enemy. It were profitless to review past events, but our readers can point to some men who used edge that the Church is not the thing their tongues to dig themselves polfashioned by politicians for personal itical graves. They might have reinterest, or divines who were the mained for aye no inconsequential victims of either prejudice, environfactors, if weakness had not bement, or education; but a living clouded their intellects and pushed body, as full of vitality now as on the them into the abyss of decay and day of Pentecost. oblivion.

EVER INCREASING

Speaking recently at New York the distinguished Dominican, Very Rev. Vincent McNabb, said:

"I prophesy that sooner or later will be a Roman movement, a decided Roman movement among all dissenting churches. It will be based upon that passage in Macauthority to which you and I may refer in matters of doctrine and them all, and through them all, nothing has been found to take her place. All the religious bodies which have convictions that faith is a and in Thy love. Amen.

certainty realize also that there must be somebody to say the last word. There is a school of leading minds who want full communion with the Catholic Church.

HOW CAN THEY HELP IT? Some time ago we heard an Anglican denouncing the Higher Criticism as subversive of Christianity, and as destructive of unity. We can understand the indignation of a Christian at the critics who shoot holes through the Scriptures. We can also appraise at its just value the sorrow of devout Anglicans who see in the ever swelling waters of religious anarchy the death of much that is dear to them. And yet why bemoan the lack of unity? Macaulay says that it is a mere mockery to attach so much importance to unity in form and name where there is so little in substance. The Anglican Church has not and never had unity. It has been timorous and vacillating, worldly wise in deference to force but it has never had that doctrinal certainty without which unity cannot exist. In England as in America it has spoken with the stammering lips of ambiguous formularies. Harold Frederic used to say that the Church of England drives with an exceedingly loose rein; you can do anything you like in it provided you go about it decorously. And Macaulay dismisses it with the caustic words that "it is the most absurd and indefensible of all institutions now existing in the world." Bishop Wilberforce said very blandly that the Church of England had always within herself persons of extreme divergence of faith. And with regard to higher critics, we remember that Rev. Dr. Briggs, expelled from the Presbyterian church for running counter to "unessential doctrines of Scripture," knocked at the doors of the Episcopal church and was, despite his adhesion to the Westminster Confession of Faith, given a most gracious welcome. Within its precincts to-day are men who hold hope lessly irreconcilable opinion. Side by side, and they are all orthodox are the Ritualists, The Moderate High, The High Broad, etc. Lord Halifax, seeking union with Rome, insists upon the exclusion of all Protestant bodies. Dr. Arnold of Rugby proposed that "all sects should be united by act of Parliament with the Church of England on the principle of retaining all their distinctive errors and absurdities. Some of their divines teach seven sacraments and the Real Presence: others re pudiate such teaching. Some, again pray for the dead; others condemn this as a dangerous deceit. We might bounds of propriety when he stated that "the Church of England since the Reformation has been what Cyprian graphically pictures as a sunbeam cut off from the sun, a bough torn from the tree, a stream sundered from the fountain." Happily, however, many Anglicans are shaking off the suspicion and dis trust that characterized their for bears and are learning from us our claims and our doctrines. The majestic and saintly Newman, of the golden tongue and heart, who bade farewell to friends, to affections that had grown up and been developed through the years, in order to find sure ground for his feet, exercises an induence beyond compute. His domnance is greater now than when he was in the flesh. He speaks and forces his countrymen to acknowl-

HOW NEWMAN WISHED TO DIE "O my Lord and Saviour, support arms of Thy Sacraments, and by the fresh fragrance of Thy consolations Let the absolving words be said over me, and the holy oil sign and sea me, and Thine own Body be my food and Thy Blood my sprinkling; and let my sweet mother Mary breathe on me, and my angel whisper peace 'to find a living and visible to me, and my glorious Sainterity to which you and I may * * * smile upon me, that in Since the breach with Rome may receive the gift of perseverance and die, as I desire to live, in Thy faith, in Thy Church, in Thy service

At the age of sixty-eight Mgr Modest Everaerts, Bishop of a Chinese diocese so large that it would take four years steady travel to visit every town in it by the only means of locomotion available, is circling the globe getting teachers and supplies for industrial schools, which he believes to be the hope of China, where he has worked for forty-four

Mgr. Everaerts is a Franciscanone of the eleven Bishops of that order in the Chinese Empire. He is the titular Bishop of Tadama. As Apostolic Vicar of Southwest Hupeh, for instance, amid the worst horrors in central China, he has jurisdiction over 16,000 Catholics among a population of 10,000,000 natives.

When a Sun reporter called on him yesterday at the clergy house of the Church of St. Francis of Assisi, 135 West Thirty-first street, he was robed in the purple habit of his rank. He does not wear any more the Tatar robes for the Chinese hatred of the Tatars has had free swing so well beloved a missionary as Bishop Everaerts would have a hard time?if he venture to dress like a

The Bishop's white beard is so long that the gold crucifix swung from his throat is almost concealed. His hair is gray, his eyes are luminous and his manner is gentle and kindly. The interviewer could well believe that although Bishop Everaerts has been through bloodshed — the Bishop whom he succeeded in 1904 was murdered-no harm has ever be-

He was born in Belgium and speaks little English. His French translated yesterday by Father Pas-cal of the Franciscans. The Bishop talked first of the Pope, with whom he had an audience several months

'It seemed a great compliment.' the Bishop said, "for the Holy Father would not let me make obeisance and didn't give me time to kiss his hand. He motioned me to an armchair beside him and when I had told him about my work in China he my industrial school and right away he opened a drawer and handed me

You wished to know about my experiences in China and how the republic is getting along?" Bishop Everaerts continued. "Well, perhaps it will help you to know that my diocese, although it is about the size of England has not a single newspaper, native or foreign. own city is Ich'ang, on the Yangtsekiang. The nearest railroad is at Hankow 360 miles away—three days The nearest railroad is at journey by water, eight over land. N. Y. Sun, June 30.

AID FOR FOREIGN MISSIONS

The year 1912 was a banner year past year footed up to \$1,610,315.11, an increase of \$155,469.78 over the amount received in 1911, and the argest ever collected by the Society since its foundation ninety-one years ago. As usual, France leads the Catholic world in contributing to this world-wide missionary organization, giving \$621,366.19. The other countries that contributed the largest amounts come in the following

order:	
United States	\$366,460.
Germany	196,013.
Belgium	71,246.5
Argentine	61,188.8
Italy	54,476.9
Ireland	52,736.9
Spain	40,885.0
Mexico	24,330.8
Switzerland	20,414.
England	20,127.
Chili	19,129.

From those figures it appears that the offerings of the faithful in the United States increased by \$85,226,21 over those of the previous year France, England and Germany made also a considerable advance, and Ireland nearly doubled the sum of its former contributions. certainly gratifying and shows growing interest in the work of the missions the world over, and more especially in this country. tematic conduct of the affairs of the Propagation of the Faith commands American confidence. Each year the Society presents a complete report of its receipts. When the allo-cations to the missions have been determined on and made, a complete report of the expenditures is also given to the world. It is the Cathoic public that gives this money, and the Catholic public has, therefore, the right to know all about it. This is the policy and procedure of the Society. When it is recalled that the Propagation of the Faith is the chief support of the Catholic foreign missions, acd when it is further re-called that the Protestant Missions receive an amount ten times larger, it will be granted that those contrioutions are much too small to meet even the necessary expenses of our

A BISHOP FROM CHINA hope that the time is not far off him of the horrible crime, which he when our wealthy Catholic brethren had himself learned from the wife of will open wide their treasuries and sustain the hands that are consecrated to the Christ-like task of extending God's kingdom on earth.

LONDON, ONTARIO SATURDAY, JULY 12, 1913

THE FRENCH GOVERN. MENT AND THE FRENCH NUNS

The French nuns have been turned out of the hospitals of France, but they continue to be in great request elsewhere—in places like Adrianople, of war. So we learn from a letter which the French Minister for Foreign Affairs has addressed to the Mother General of the Oblates of the Assumption. "Madame la Supérieure Générale," it begins. "The Ambassador of the Republic at Constantinople has sent me a letter, copy of which I enclose, addressed to him by his colleague of England to thank him for the assistance rendered by since the recent revolution, and even the religious of your Order in the so well beloved a missionary as direction of the Anglo Ottoman hospital of Adrianople. Moreover Sir Edward Grey has communicated to M. Paul Cambon the testimony given in the same sense by His Britanic Majesty's Consul at Adrianople: 'His Majesty's Chief Secretary for Foreign Affairs presents his compliments to the Ambassador of France and has the honor to inform His Excellency that he has received a report from His Majesty's Consul at Adrianople regarding the working of the Anglo-Ottoman Hospital organized Adrianople during the seige. His Majesty's Consul declares that the Sisters of the Assumption willingly gave their services in caring for the sick and wounded at Adrianople and he adds: 'It is impossible to speak too highly of the devotedness of ladies to the duties they assumed, or of the coolness and courage showed under fire; the work of the nospital could not have been carried on without them.' His Majesty's Consul asked that this testimony might be communicated to M. Paul Cambon in case His Excellency might like to make it known to the French Government. It has been a great pleasure for me to receive from foreign government this testimony to our country women, and I shall be thankful if you will communicate to the community of the Oblates at Adrianople the satisfaction of the government of the Repubic for the service they have rend ered on this occasion to the French cause in the Orient. Accept, out comment!—Rome.

PROTESTANT CLERGY SHOULD HELP TOO

DUBLIN'S CRUSADE AGAINST UNCLEAN PUBLICATIONS

The Irish metropolis was, on Sunday, June 8, the scene of a remarkable demonstration, when a procesfor the Propagation of the rated as shown by the report issued in the June "Annals." The receipts for the June "Annals." The receipts for the principal streets and proceeded to the Mansion House, where a time was held. The demonstration grew out of the crusade recently entered upon to prevent the circulation of evil reading of all kinds by every justifiable means, arousing a strong and healthy public opinion in favor of the move ment. P. C. Walsh, K. C., in proposing a resolution pledging all present not to buy or read any publication of an immoral character, or to purchase anything in a short where evil publications are sold, said he was pleased to see the man-hood of Dublin assemble in their thousands to protest against the in troduction into their midst of filthy, debasing reading. Letters were read from Cardinal Logue, Archbishop Healey, Archbishop Fennelly and other members of the hierarchy approving of the work done by the Vigilance Committee.

THE GENESIS OF A SCANDALOUS LIE

We are frequently given by Orange papers. The Menace and returned nissionaries from Mexico, Italy and other Catholic countries startling lisclosures regarding the Catholic Church. The following article from Rome," Italy, explains how they are

nanufactured and perpetuated. The public of Italy has shown itself greatly indignant over the invention published in the Ora of Palermo of a horrible clerical crime alleged to have been committed by a priest of Cefalu: the clergy of Cefalu have brought an action for libel against the publishers; and the Ora to prove its good faith has for the last month so it says) been endeavoring to trace the origin of the story. The result is as follows. The news was sent to the Ora by the Advocate Di Benedetto; he got it from Prof. Vincenzo Maranto who has written to the Ora to say that he heard it from his father-in law Tommaso Gambero, who had it from one Bescato Pepe, to whom it came from a certain Andrea Glorioso, who picked it up from Salvatore Curcio, this gentleman's informant missions. We understand that they being Gioacchino Schiechi, brothercome mostly from the poor; let us in-law of Andrea Molinari who told

the Rate Collector Paolo Margoglio. The genealogy of the lie, it would seem, has thus been traced back through eight generations — without bringing us any nearer to the original

DECLINE OF FAITH IN ENGLAND

The London correspondent of the Montreal Star writes on Feb. 15. Year by year England observes religion less. No change so marked as this has come over the character of the country. It is especially true of London. It is, in fact, so pronounced and so critical that the Bishop of London, on behalf of the Episcopal Church of England, and the Rev. F. R. Meyer, Secretary of the Free Church Council, which represents the Methodists, etc., have written to the London Daily News and Leader begging that newspaper not to proceed with its proposed census of church attendance throughout the London area.

The census has been dropped. The Bishop of London and the famous Baptist Minister, quote a resolution widely signed by ministers declaring that such a census would only tend to "revive and accentuate those divisions and that denominational temper which, in recent years have happily been greatly modified."

But the Bishop and the famous Baptist Minister let the cat out of the bag in this sentence:

'We need hardly remind you that the days when the churches have been thronged with worshippers, have not been those in which religion has been really most influential The influence of the church is often in inverse proportion to its numeri under the Roman Emperors.

The fact of the matter is, that any such census would reveal that, despite London's hugely increasing population, the attendance at place worship is steadily and alarmingly decreasing. In reluctantly com-plying with the request of two such owerful factors in the religious vorld, the Daily News, declines to believe that the revival of the census -which it instituted ten years agowould accentuate denominational differences, and maintains that "the demonstration of the need for greater effort would have led to a concentration of attention upon spiritual and pastoral work, with less regard to

sectarian differences."

Amongst the well-to-do-classes, Sunday in London has become an almost universally recognized holiday without any regard whatever to the church services which formerly it was a strict duty to attend Motoring, week-end visits, golfing the rest-cure in bed, and bridge parties in bad weather, have almost entirely superceded that once almost universal visit to some place of worship, at east once on Sunday. Amongst the middle and working classes, the entire failure of the Episcopal Church to break down the class distinction between minister and congregation has alienated the sympathy and interest of a body of people which is living as to have little time to bother with theological dogma.

It would probably be wrong to say that infidelity was rampart. There is not a thinking Bishop in England who does not admit, however, that nine out of ten of the population are entirely apathetic as regards religion. Agnoticism, if this apathy can be thus glorified, is almost universal amongst the younger generation.

Those few energetic parsons who are trying to cure this desperate disease with desperate remedies find themselves up against the brick-wall of English prejudice.

AMERICAN CATHOLIC CHURCH

There is a crisis in the affairs of the Protestant Episcopal Church of the United States. This is the

American variety of the English Established Church. The root of eral wish to repudiate the term Protestant and all it stands for. Everybody is beginning to be ashamed of it, and the Church of England in America wants to call itself "the American Catholic Church." Times correspondent tells us that there is considerable opposition to the proposed change, as we can well The Low Church wing assert that, apart from other objections, the change would be rather ridiculous, as it ill becomes a Church which numbers about 1 per cent. of the population to call itself either American or Catholic. The quarrel s attracting much attention, ally in the Middle West, where religion is to day strongest. It is not that the Episcopal Church is by any means as important, even numerically, as the Established Church is at home. It contains under 900,000 members, whereas the Catholics are estimated to number about 12,000 000, the Baptist and Methodist bodies about 5,000,000 each, the Lutherans about 2,000,000, and the Presbyterians nearly as many (Federal Census figures, 1906.) According to some religious newspapers, the victory of Newark.

the Low Church people at the triennial convention which meets a few months hence would mean no more than the entry into the Roman Church of a certain number of Epis-copalian clergymen." The correspondent adds Well, that is good enough.—Tablet.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of

REMITTANCES

Previously acknowledged.....\$1,513 70 A. K., Guelph.... Agnes, Prince Rupert,..... 2 00 Mrs. D. Moran, Phelpston....

AN EXCELLENT SUGGESTION

An excellent suggestion is put forward as follows by the Catholic Bulletin of St. Paul, Minn.: "Why not give at least a year's subscrip-tion for a good Catholic paper to some of the successful pupils of Catholic schools who merit pre niums for their class standing? the child, who is the father of the man, according to an old saying, is encouraged to read Catholic papers in his youth, he can be depended on to do his duty towards the Catholic press in later years. A subscription in his own name will give him an interest in a Catholic paper which otherwise, he would not have, and will keep him in touch with Catholic thought and activity wherever the Church is prospering.

THE MISSION FIELD

The New Republic of China is far from being settled, we are told. How could it be otherwise? Rome was not built in a day,-or in a single year.

Admitting many favorable conditions and the best of motives on the part of the organizers, we must realize that China is vast and its population numerous—it contains from one third to one fourth of all the people in this world; that communication with the interior is still rimitive; and that the traditions of long ages are not easily broken.

The impression we receive from our correspondents in China is that while the leaders in the new Republic are sincere, they are unduly sanguine of immediate success and have not by any means secured the confidence of the masses.

In view of the tremendous prob lems facing New China and of the bearing which so radical a change in government must have on the re ligion of her people, Catholics do well to note more closely than most of us have been wont to do the history that is making in the Far East. China has asked for the prayers

of Christians. Let our devout American Catholics heed her request give occasionally, at least, a Hail Mary or a Rosary or a Communion for the Chinese Republic.-The Field Afar.

THE COMPOSER OF "MARITANA We are indebted to the Monitor

of San Francisco, for this interesting item: "Vincent Wallace, the composer of the opera 'Maritana,' was an Irishman, born in Waterford. He was a convert to the Catholic Church. Mr Grattan Flood relates that the musician fell in love with a lady named Mis-Isabella O'Kelly, sister of Sister Vincent, a nun at the convent in Thurles. It was whilst here he composed some motets for the Ursuline nuns, who were kind to him, and O Salutaris, which he subsequently perhaps unconsciously, utilized for

the first eight bars of 'Hear Me

Gentle Maritana.

In the autumn of the year 1880 Wallace became a Catholic. reception he took the additional name of Vincent in compliment to Sister Vincent O'Kelly, thus assuming the name of Vincent Wallace which he afterwards bore. This in formation was received from one of the nuns of the Ursuline convent who knew Wallace in 1831.—Monitor,

CATHOLIC NOTES

1812

The official name for the new Cath. olic hotel and club in London is the "Salisbury Hotel." It will be patronized largely by both clergy and lay-men and has the approval of Cardinal and Bishops.

One of the largest classes in the history of St. Mary's Seminary, Baltimore, assembled for ordination recently when thirty-eight young men were raised to the priesthood by Car dinal Gibbons. Some of the young priests are for Western Diocese.

The Catholic magazine of San Juan, Porto Rico, Boringuen, has a department devoted to the leros de Colon," as the Knights of Columbus are known to Spanish speaking brethren; and we gather from it that the Porto Rican Knights

are active in many good works. Pope Pius is at present writing an important encyclical letter upon the labor question, insisting upon the necessity of Catholics practising the principles inculcated in the great encyclical of Pope Leo XIII. entitled Rerum Novarum," issued on May 18, 1891, in opposition to the Socialistic

In an address on England and the Catholic faith, Cardinal Bourne said: "The Blessed Sacrament alone could bring back Catholicism to England. Devotion to the Blessed Sacrament alone would Christianize the people undo all the harm tha wrought three hundred and fifty years ago.'

A class of seventy-five men and women are preparing to enter the Catholic Church as the immediate result of the two weeks' mission which the Paulist Fathers have been conducting in the Church of St. Paul the Apostle at Fifty-ninth Street and Ninth Avenue, New York.

Bird S. Coler, author of "Two and Two Make Four," received an honorary degree from Loyola College, Baltimore, on the occasion of the annual commencement of that institution on June 13. Mr. Coler who is a non-Catholic, addressed the graduates. His Excellency the Most Rev. John Bonzano, Apostolic Delegate, presided.

Monsignor Shahan, rector of the Catholic University, has received a ablegram from Cardinal Falconio saying that the Superior General of the Franciscans had consented to the appointment of Reverend Paschal Robinson, O. F. M., of Saint Francis of Assisi Church, New York City, as Professor of Mediaeval History at the Catholic University.

The community of Caldey, recently received into the Church, celebrated the feast of Corpus Christi with great devotion. Among the visiting clergy was Father Carew, late parish priest of Tenby, who was able for the first time to join in worship with his former neighbors. Rev. Dom Bede Camm, O. S. B., carried the Blessed Sacrament in the

Last month the Preparatory Seminary of Arras, which was seized by the French Government in 1906, was transformed into a barracks for soldiers. In a sermon in the Cathedral of Arras Bishop Lobbedey took occasion to protest against this dese cration of a property for fifty years the property of the Church and devoted to the preparation of young nen for the priesthood.

At St. Patrick's Church, Toronto, last Sunday Rev. Peter Francis Mul lins celebrated his first Mass. He was ordained to the priesthood at the Seminary of St. Alphonsus, Esopus, New York, a few days previ-ously. Mr. Mullins is a native of London, Ont., and a member of one of the most respected families in the city who moved to Toronto some years ago.

In South Africa, before a Catholic Reading guild, Bishop McSherry said: Never throw away a Catholic paper. An old paper, said he, used for the purpose of packing, led to the con-version of a whole family, whose father, in glancing over it, found parts of a reported sermon delivered by Cardinal Gibbons, which not only set him thinking, but leading him and his whole family into the Church.

The Vicariate Apostolic of Pekin registers this year 35,000 catechumens, being 10,000 more than last year. Among the converts figures a princess of the imperial blood, grand-daughter of Emperor Kia-tsing, niece of the Emperor Tao-Kwang, and sister of Prince King, the last Prime Minister of the Manchurian dynasty. This noble Chinese lady was baptized on her death-bed in St. Michael's Hospital, where she had received instructions from the Sisters of Char-

Caldey Island, South Wales, the nome of the Anglican Monks, who recently embraced Catholicism, was for a thousand years monastic erty broken only by Henry VIII, when it became secular property. Caldey Abbey was founded by Celtic Monks in the year 450. Among the great names connected with it are those of St. Iltyd, St. Samson, St. David of Wales, St. Dubric, St. Paul of Leon, St. Gildas. The high altar at Caldey Monastery is built principally of stones taken from the ruined religious houses of Great Britain and Ireland