

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century.

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RACE SUICIDE

Mr. E. P. Phelps, an insurance expert, said recently that excluding France the highest birth rates are to be found in Catholic countries, and, so far as the United States is concerned, among our Catholic fellow citizens.

Our college men and women are marrying later in life and are having fewer children. Aristocratic neighborhoods, as we know, are almost childless. Children are burdensome to women who like to eat at restaurants. It would be wearisome to quote medical authorities who denounce the crimes that annihilate the family. The increase of luxury, of self-indulgence, together with the doctrines taught by some so-called reformers, have done much to make all who have any regard for the laws of God ill at ease and pessimistic with regard to the future. The insurance man says that race suicide is being committed in the United States, but not among the poor and lowly. The present generation of rich and middle-class Americans is dying off. It will be built anew, however, with the children of the men and women who are reaching these shores with bundles on their heads and backs. It strikes us that the divines who rage against Rome could devote, and with profit, their energy to combat this evil. Instead of uttering watchwords which have no meaning for this generation, and of repeating oft-repeated charges to the perpetuation of prejudice, they should cry aloud against the debasement of the marriage relation. The people in the pews might resent it, but the approval of their conscience, the consciousness of duty done, would sustain and encourage them far more than popular plaudits.

UP-TO-DATE CREEDS

The average citizen, who thinks even intermittently, must be amused at the efforts of clergymen to give him an up-to-date creed. These divines, who would not dream of deciding a simple case in law, have no hesitancy in deciding problems which are beyond the reach of reason. In human affairs they go slowly; in things which pertain to eternity they rush along with bewildering rapidity. We do not say that they agree with Ingersoll, who declared that he could beat the Ten Commandments, but, setting aside this and that part of revelation as of little moment, and fashioning a Christianity other than that given by Christ, is illogical and blasphemous. And to ask men to stake their hope of salvation on the acceptance of a creed drawn up by fallible men is either a tribute to human gullibility or to sublime self-conceit. We do not impugn their motives, but without authority they have an undue appreciation of their ability and persuasive power in undertaking to lead us aright.

THE CARDINAL OF BALTIMORE

It is difficult to realize that Cardinal Gibbons will be seventy-nine years old next July. Years indeed burden his shoulders, but the tone of his writings, his utterances on current issues, his buoyant and optimistic outlook upon life, indicate that his heart is young. He is a part of the woof and warp of the Church in America and in its growth and development has been no inconsequential factor. He has put prejudice to flight, softened the edge of age-long animosities, and endeared himself to all creeds and classes, not so much by scholarship as by unfailing tact and by charm of manner. He studies men by the light of a kindly heart and sees good in all. In his knowledge of men, and wise conservatism that knows when to speak and to act, he is, in our opinion, to be classed with those who are rewarded with the title of great. His "Faith of our Fathers" may be forgotten in time, but the memory of Baltimore's Cardinal shall be for aye one of Our greatest assets, and serve to show the best way to those who seek to extend God's Kingdom on earth.

AN ANGLICAN BISHOP'S CHARGE

The Anglican Bishop Worrell, addressing his brethren assembled in Halifax, N. S., made a plea for unity. He deprecated division within his flock. What made us wonder were the following words: "No one can say that either the low churchman or the high churchman (if we must recognize these abominable names) has a monopoly of Godliness or piety, and if each finds its own interpretation best helps him to live the life of a true man for God's sake, let him alone and leave him to worship God as he feels right and helpful." As we read them we remembered that Jno. Ruskin declared, in his "Letters to the Clergy," that "the English liturgy was evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no degree of personal inconvenience." If we understand the prelate aright, he advises his brethren not to offend the tender susceptibilities of one another. They may put various interpretations in the same formularies of the same church and should hear all this discord as unity's sweetest music. The high churchman should walk hand in hand with the low churchman, remembering always that no statement with even a suggestion of hostility should be uttered. One may believe in the necessity of baptismal regeneration and smile at a brother, churchman who does not. One may claim to be a sacrificing priest or repudiate it, range all the way from quasi Popery to rabid Puritanism and suffer no taint of heterodoxy and be "let alone and left to worship God as he feels right and helpful." Are we to infer from this teaching that any doctrine is good enough, as it was said of the doctrine of total depravity, "provided it is lived up to." Does the Bishop wish us to believe that doctrine is simply what sincerity of belief makes it?

TRUTH A FACT

The most of us are of the opinion that truth is a fact—an objective reality. It does not depend upon what we think of it, but upon what it is in itself. It is not at the mercy of whim, caprice and feeling. No belief, however sincere, can make what itself is false true. And we think that any prelate who can view complacently mutually irreconcilable opinions on the part of his brethren complacently must have either a vague notion of his duty or a shadowy conception of the nature of truth. One may be pardoned for thinking that an address to reverend gentlemen in solemn conclave should be incisive, clean cut and peremptory in tone as to doctrine. There should be no weak sentimentalism, and no futile appeal for unity born of expediency. It should be a challenge to the foes of Christ, and not a proclamation that it matters not what interpretations High and Low Churchmen put upon Anglican formularies provided they are sincere believers in them. But to approve all the varieties of religious doctrine within his communion is certainly astonishing to those who believe that the truths preached by the apostles are not only as subjectively but also as objectively true. We wonder how the Fathers, who labored and suffered for truth and unity, would have expressed their opinion of the address. There is no note of uncertainty in their utterances about the truths which they safeguarded. They defended them even as they recoiled from those who denied them, saying with the apostle: "If any man bring not this doctrine receive him not, nor say to him God speed you."

A REMINDER

Bishop Worrell's charge to the Synod reminded us of the way Canon Courtley, in "Marshall's Comedy of Convocation," threw the Pastoral of the Archbishop of Canterbury on "Variety in Christian worship" into popular form. The Pastoral, without unfairness or exaggeration, might be rendered in such language as the following: The Church of England is an institution which was designed by Queen Elizabeth for the happy combination of all opposites—for the generous comprehension of all here-

sies—and it is my proud lot to encourage you in expanding a latitudinarianism which shall exclude no one who is called Christian from your communion. Therefore let those who believe in the adorable sacrifice of the Mass, and those who call that belief gross idolatry, be equally dear to you, equally treasured as true believers. If then the Archbishop sees no difference between doctrines it follows that the Church of England sees no difference between doctrines, though for appearance's sake she seeks to formulate certain opinions. Can we not—to carry out his views—exchange convictions, exchange services, exchange doctrines, exchange everything for which we have a personal predilection, and so exhibit to the world the sublime spectacle of sectarian harmony based on the extreme limits of Christian charity and graced by the highest breeding of good manners. Bishop Worrell's charge may be indicative of kindly amenity, but the policy of peace at any price is not the source of the unity which he advocates. Whatever his attainments, he will find it beyond his powers to even attempt an irenic fusion of the creeds which are housed within the precincts of Anglicanism.

PRESBYTERIAN "CONVERTS"

As might have been expected, the conversion of Paul Patton, son of the Rev. Dr. Francis L. Patton, recently President of the Princeton Theological Seminary and formerly President of Princeton University, has caused a flutter among Presbyterians and others. Protestant leaders have been looking up the records of their churches anew and giving out some data to show what they call the other side of the situation. The University Place Presbyterian Church discovers in its active membership 130 persons who came into that church "from the Roman Catholic Church." The pastor of the West End Presbyterian Church says he is constantly receiving Catholics and had done so in all pastorate held by him. The First Presbyterian Church of Newark has 150 former Catholics in its membership, the First of Seattle 25. "If the same proportion obtains throughout the Presbyterian Church," says the Boston Transcript, "former Roman Catholics now in its membership number 70,000. The churches named were selected at random and the figures are official." We may admit that all these figures are official without conceding they are absolutely reliable. Supposing, however, the total to be an honest estimate, Catholics will now have their eyes opened to the extent of the proselyting by Presbyterians. It is appalling to consider what losses must be attributed to the inroads of other denominations. For if it be true that a frigid Calvinism, in itself repellent, even though it be honey-combed with modern liberalism, can exercise a fascination on so many Catholics, who shall enumerate the defections from Rome through the activity of Baptists and Episcopalians and Lutherans and Methodists? Catholics might well be discouraged if a decennial government census did not reassure them that whatever their losses, they were numerically advancing at a stride which left all Protestant denominations far in the background.

In spite of the 70,000 recruits from Rome, what are the official statistics of their Church as published by the Presbyterians themselves? (Appendix to Minutes of the General Assembly of the Presbyterian Church in the U. S. A. Philadelphia, 1912.) More than 1,000 churches that were reported by the Northern Presbyterian Church, following the union of the Cumberland Presbyterian body, have disappeared, been lost, or at least are not now claimed. In 1907, when the Cumberland union first entered the official lists, the number of churches was 11,082. The number reported for 1912 was 10,030, the decline being even more than 1,000. The membership for 1907 was 1,341,000; the very next year 41,000 of these were lost, and it has been only the nominal gain per year that has carried the membership figures up to those of 1912, which are 1,380,000. "When this country had only 2,000,000 population, 50,000 persons came into the Church every year on confession of faith," said the Rev. Dr. John R. Davies, who delivered the most noted speech at the opening of the Presbyterian Assembly at Atlanta, Ga., on May 19. And he added, "scarcely as many come in these years, when our splendid Presbyterian Church extends its influence from ocean to ocean." The Rev. Dr. Davies might have been more specific as to the actual increase among Presbyterians of the North since 1907, for that is a matter of printed record. The net gain for 1912 was 25,000; for 1911, 15,000; for 1910, 17,000; for 1909, 21,000, and a shrink-

age in 1908, as we have said, of 41,000. In view of this condition it is rather amusing to read that "the Atlanta Assembly was electrified by the announcement of the Stated Clerk that accessions to the Church on confession of faith for the year ending March 31, 1913, was the greatest in the history of the Church." Accessions on confession of faith may come from their own members or from converts. The net increase from accessions if given as 6,300, with the expectation that when 30 remaining Presbyteries are heard from the increase over last year will be 7,500. It has just been shown that the average for the preceding five years had been 20,000. If, then, the figure has for the last year shrunk to 7,500 where do the converts come in? The Assembly should have been shocked at the meagre returns, had no reason to be electrified. Unless, therefore, the Presbyterian Church is losing its own members faster than it is receiving recruits from Catholics, its present numerical progress scarcely bears out the statement that Catholic defections to that body are to be reckoned by tens of thousands.

There is still another indication that 70,000 Roman converts to Presbyterianism is a slight exaggeration. Out of 10,000 churches in the Presbyterian Church North, nearly 4,000 churches failed to report the addition of one new member during the past year. The report submitted to the Atlanta Assembly a few days ago cited one synod of 31,000 members which registered only 1,206 additions during the year, which means, "says the report, "that it took 26 church members 365 days to lead one soul to Christ." Nor is this state of things really surprising for less than a year ago the Secretary of the Board of Education of the Presbyterian Church announced that for years there were over 2,000 pastorless churches on the roll.

All this hardly squares with the claim of immense gains through the defection of Catholics. It seems nearer the truth that the present condition of the Presbyterian Church is ominous. Of this Presbyterians themselves are fully conscious. The Atlanta Assembly expressed deep concern for the great lack of family worship and the fact "that many members were worsted in the civil courts." In Hope Chapel, New York, another Ruthenian congregation was organized under the auspices of the Presbyterian Home Mission Board and again was made up of a disaffected element among Greek Catholics, the disaffection being not all on account of doctrine or matters of faith. In both of these churches Mass according to the Greek rite was duly and regularly celebrated, but the deluded Greeks considered themselves and were counted as good Presbyterians. Writing in the Presbyterian, the weekly organ of the Presbyterian Church, a member of that body arraigns the Church for allowing such services. "It has come to pass, in these last days, in the minds of many," he says, "that no matter what a Presbyterian minister believes or teaches, he has a perfect right to remain in the Presbyterian Church, and now, shall it also come to pass that, no matter in what form, or with what munimery, a congregation conducts its worship, it should be considered—all the same—a good Presbyterian church?"

An analysis of the reported trend of Catholics towards Presbyterianism discloses that it is not alarmingly great. There are always stragglers in an advancing army, and the greater the army the greater the number of those who fall behind. It is no great boast for a general if he should draw recruits for his own army from such as fall to keep up with the main body of the enemy. But even the loss of such as these is a matter of deep regret to the Church which implanted the faith in their hearts and would lead them to eternal life. Increase of numbers will never compensate for loss of faith. And whereas Protestantism in general is fast going to pieces on the shoals of liberalism, Presbyterianism, lacking even external unity, is through the endless dissension of its leaders on fundamental doctrines, in greater apparent distress than other Protestant denominations and more rapidly becoming de-Christianized. The accession of fallen away Catholics will not help to save them, for the Catholic who gives up his faith loses his grasp of the supernatural and merely adds another unit to the number of those who are adrift.—E. Spillane, S. J., in America.

Do not go against your own conscience, whatever the gain.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting 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 subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

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 God.

REMITTANCES

Previously acknowledged.....	\$1,290 70
G. W. Smith, North Bay.....	5 00
J. L. Quinn, Quebec.....	2 00
(In memory of and for the benefit of my dead)	
M. A. T., Quebec.....	1 00
(Benefit of my dead)	
F. J. Harquail, Campbellton.....	1 00
Wm. Burns, Winnipeg.....	1 00
A. Friend, Edmonton.....	1 00
Subscriber, Lanigan.....	2 00
May Kelly, Watertown.....	1 00
Friend, Swastika.....	5 00
Mrs. K. F. T., Iroquois.....	2 00
H. J. Mathewson, Amprur.....	10 00
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Reader, Rosendale.....	3 00
"L", Toronto.....	10 00
A Manitoba Reader.....	1 00
Mrs. J. Sampson, Causo.....	5 00
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THE WORKERS ARE FEW

WITH MORE PRIESTS WONDERS COULD BE WORKED IN PHILIPPINES

A recent communication from a Philippine missionary brings out a phase of life in those distant fields that we may well call to mind. While it is our own deep appreciation of the faith which prompts us to share it with others, yet we do not always realize the vast contrast between our surroundings and the conditions obtaining in the mission countries.

Our faith is indeed dear to us. But do we often reflect upon the influence it had upon our tender years. Do we meditate upon the training received from our parents? The following quotation comes from the letter of a Mill Hill priest (who, judging from his name, is an Irishman), and was occasioned by the reading of a book upon the missions forwarded him from this office.

He writes: "One does not recognize what a blessing it is to have good Catholic parents until he leaves them and betakes himself to regions still under the dominion of Satan. 'At home his knowledge of conditions in the mission is obtained from books, and this in itself is excellent. But one needs to live among the heathen before he thoroughly appreciates what God has done for him. When he sees the devotions and customs, that he has cherished since his earliest days unknown and unloved; when he sees the sacred mysteries which he holds dearer than life itself, ridiculed and scorned, he says from the bottom of his heart, 'My God, I thank Thee that I was born and reared in a knowledge and love of Thee.'"

Here in the Philippines it is a question of preserving as well as of spreading the faith. But the workers are few! Had we a sufficient number of zealous priests we could work wonders among these people. Here, we see Catholics who once knew and practised their faith, begging for a priest at the hour of death, calling for the sacraments which they have been without for years. Who will go to them? Our number is so small that we cannot possibly minister to them all.

Let me assure any young man who feels the life of a missionary would be too difficult for him, that the much talked of hardships and trials appear as naught when one sees our Holy Mother Church getting the worst of it, as it were, in the fight with heathenism and Satan.

"Does the true soldier stop to think of himself when he sees his country's flag trampled under foot by the enemy? No, he dashes ahead and counts his life's blood but a small ransom to rescue the colors from dishonor. And will the true soldier of Christ refuse to do even less for his Divine Master, the Master Who laid down His own life in ignominy and shame for him?"

"May the eloquent pleading of the Sacred Heart and of our Blessed Mother touch the hearts of many of our young Catholic men and women, and induce them to leave the com-

forts of home and country, and come out here to the mission field to win back these souls to Christ, and His Holy Church."—Rev. W. Cain.

SICK CALL IN MALTA

CROWDS OF MEN AND WOMEN ACCOMPANY THE PRIEST CARRYING THE BLESSED SACRAMENT

As I write these lines, says a correspondent of the Freeman's Journal the Viaticum passes along this street. It is 9:30 p. m. I hear a tinkling bell, and the deep sound of men's voices chanting. I go to the balcony to look out, and as I do so all the inhabitants of every house in the street appear at their windows and balconies bearing lamps and candles. The street, a moment ago dark and silent, is brilliantly illuminated. First comes a man bearing a banner, attended by a boy ringing the bell. Then some thirty or forty men and boys carrying candles; then half a dozen of the clergy, in cassocks and cottas, attending the priest who carries the Host under a canopy. A crowd of men and women follow, quite a hundred in number already, and at every step more join in, reciting prayers as they go. And this is all spontaneous—a sudden sick call! but it will serve to show the love of the people for Our Lord in the Blessed Sacrament. So great is their own faith that the Maltese cannot understand how anyone can entertain the slightest doubt of the Real Presence of Our Lord in the Eucharist; and to such as deny the Real Presence they refuse the title of Christian.

THE TREND TOWARD ROME

Much ado is being made in a quiet way over the statement of the distinguished English Dominican, Rev. Vincent McNabb, now on a lecture tour in the United States, that a tide from Protestantism to Catholicism has set in. Denials have come forth from many quarters, notably from numerous more or less prominent New York ministers.

But thus far there has been no attempt at disproving the explicit statements with which the scholarly Leistershire Dominican supports his claims against the Romeward trend.

For instance, Father McNabb has said that in his own town of Leicester the movement is so remarkable as to be both startling and convincing. "Within five minutes' walk of my own church," says Father McNabb, "there is an Anglican church where High Mass is celebrated with as much apparent decorum as in mine. On Good Friday there was a procession of men parading through the streets from St. Paul's, carrying the crucifix, while all business was suspended in the streets." Father McNabb gives many similar incidents and instances, and asserts that there is to-day a school of leading minds in England who are ready for full communion with the Church, and prophesies that sooner or later there will be a decided Roman movement among all dissenting churches, based upon that passage of Macaulay to find "a living and visible authority to which all may refer in matters of doctrine and faith."

Another strong point made by the Dominican Father is the fact that, according to the last census, 55 per cent. of the almost 100,000,000 of population of the United States are without any religious affiliations.

Inasmuch as there can be no denial of the fact that these defections are from the non-Catholic churches, the inference is plain that there is much wandering in outer darkness here in our own land, that will inevitably end only when the light of truth shall guide the wandering footsteps to the true fold.

It is an impressive condition to contemplate, and an inspiring one.

As we have said, there are, of course, denials, but the denials are vague, and there are no answers. The denials are also accompanied by claims of mysterious conversions from the Catholic Church, but no fact or figures are given, and the names of the "converts" are never spoken.

Father McNabb is drawing attention to a marvelous movement toward the true Church and what he says cannot be shaken by vague denials and mysterious claims.—New World.

CHRISTIANITY IN A NUTSHELL

Christianity in a nutshell is simply "Love thy God; love thy neighbor." We can only prove that we love God by loving our neighbor. While we are commanded to fear God, I maintain that love is the most important motive force in Christianity. The great difference in the religion is that while the pagan feared and worshipped his gods, he did not love them. They were too far away and too vague. Christ, on the other hand, not only loves and came to save the world, but He loves every man and every woman individually—He loves each of you just as if you were the only person in the world.—Cardinal Gibbons.

CATHOLIC NOTES

Former Secretary of the Navy, John D. Long, proposes that a statue of Christ be erected on a mountain overlooking the Panama Canal.

The town of Hull, Massachusetts, has bought the John Boyle O'Reilly cottage, the last home of the Irish poet and patriot, for a public library.

Rev. A. Bellevue, rector of St. Boniface's cathedral, St. Boniface, Manitoba, Canada, has been appointed Auxiliary Bishop of St. Boniface, and Titular Bishop of Domestopolis.

Warsaw, the leading Polish city, has 600,000 Polish citizens, and Chicago is the second Polish city, with 300,000. Chicago's Italian population now numbers 100,000. All these people are, or should be, members of the Catholic Church.

At the beginning of the sixteenth century there were 30,000 trade guilds in England alone, most of them well endowed with lands and homes. There were 80 in the city of Cologne, Germany, 70 at Lubek and over a hundred at Hamburg.

Bishop Carroll, of Helena, Mont., announces that James J. Hill of St. Paul has pledged \$50,000 towards the \$200,000 fund for St. Charles' College at Helena. The remainder of the money will be raised in Montana, and will be used to create a sinking fund for necessary repairs and new buildings.

The Rev. Albert Reinhart, one of the most widely known Dominican priests in this country, died 15 Washington recently and his body was taken to Somerset, O., for interment. Father Reinhart was a native of Cincinnati, and was a lawyer before he became a priest. He was a man of scholarly attainments.

The Chinese revolution has brought to light strange contradictions of the pagan soul. Mandarins, hostile to Catholicism, sought refuge with Catholic missionaries in the hour of danger, and entrusted them with what they held dearest on earth. What a spontaneous homage to the loyalty, kindness and charity of the minister of the Gospel!

The first Chinese woman to become a nun died at the Italian convent at Hong Kong at the ripe old age of eighty-three. Sister Magdalen Tam entered the Italian convent in Hong Kong in 1860 as a novice and afterward took charge of the orphan girls, discharging this duty until lately, when the weight of years made it impossible for her to do so.

The first open air audience granted by the Holy Father since his recent illness was accorded on May 29 to 3,000 pilgrims who assembled in the courtyard of the Vatican and sang hymns while waiting for the Pontiff to appear. Pope Pius appeared on the balcony promptly at 5 o'clock. The pilgrims all fell on their knees and silver trumpets were sounded. After the Pontiff had bestowed the apostolic blessing the pilgrims cheered enthusiastically.

The original iron grill which surrounded the tomb of Mary, Queen of Scots, in Westminster Abbey, has been offered for sale in a London curio shop. The grill was stolen from the Abbey early last century. It is understood that the Abbey authorities are considering the question of purchasing the grill, which is held at \$8,000, but they have practically decided not to replace it, for it would obstruct the view of the tomb.

One of the reports issued by the U. F. Church in Scotland, in connection with the General Assembly, deals with the religious condition of the young, and deplores the decline in the number of baptisms. The Catholic Church, the report remarks, is the only one which shows an increase in this respect, the increase within the last fifteen years being 2,903 or 17 per cent. On the other hand, the U. F. Church shows a decline in the sixteen years ending 1912 of 7,012 or 30 per cent., this being the greatest decrease shown by any Church.

The Marquis Merry del Val, that is to say, the mother of the Cardinal Secretary of State and of the newly appointed Spanish ambassador to the Court of St. James, was born in England. Moreover, the old marquis himself had an Irish mother, while the Merry del Val family of Spain constitutes a branch of the Irish family of County Waterford, members of which emigrated to Spain after the battle of the Boyne on account of the persecution to which they were subjected in Erin by reason of their adherence to the Catholic Church.

The Oldenburgische Landsverein fur Innere Mission in an article headed "A National Danger" says that the birthrate figures are falling considerably, not only in the towns, but also in the villages. "What is particularly painful," says this Evangelical paper, "is the fact that the Evangelical strata of our people is more attacked than the Catholic population. If this continues the year 1925 will see the number of Catholic school children in Germany equal that of the Evangelicals. At present there are 3,500,000 Evangelical children against 2,000,000 Catholics. There is no doubt that the reason for the fall in the birthrate is the intentional restriction of families.