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LONDON, SATURDAY, SEPT. 15, 1928

"CAN A SAVED MAN BE LOST?"

The Rev. J. Marion Smith, who caused such a flutter in the Sabatarians dovecote a week or two ago, was speaking to the question that heads this article. "Answering this question," so runs the Free Press report, "the speaker declared that those having experienced the mystical spiritual birth are forever sealed as children of the Kingdom. He pointed out that Christian salvation is altogether a divine gift which has nothing to do with personal merit or personal efforts to obtain merit."

Further the reporter said that Mr. Smith was endeavoring to show that "the spiritual new birth was as final in its implication, by analogy, as mortal birth." The foregoing summary of the Rev. gentleman's thesis and conclusion is as complete as we are able to make it.

It is interesting for several reasons. One is that this modern minister reverts to Luther's foundation principle of justification by faith alone. At a time when this principle has been absolutely reversed, by the Protestant laity at all events, it is an interesting case of spiritual atavism. Not one average Protestant in a thousand will hold that belief matters little; conduct is everything. If a man be honest and upright and fair-dealing and clean, no one cares a rap about his faith.

Mr. Smith evades the difficulty that Luther met and answered in the only logical way. He says that a man who "reverts to un-Christian practices merely shows that he was never born into the fellowship of true believers." That is a child-like, not to say childish, evasion; the question is Can a man, who is unquestionably "born into the fellowship of true believers," lapse into sin and forfeit his birth-right. Luther knew, all sane men and women before and since his time knew or know, that any person can commit sin. Mr. Smith implies that such sin would entail the loss of the birth-right and therefore he asserts that any one guilty of sin was not really born, spiritually, at all. Luther was more sane as well as more logical. If a true believer can not be lost then he may do just as he pleases. "Sin boldly," wrote the German heresiarch, "but believe more firmly." If faith is everything and works nothing that is the only possible conclusion. St. James in his Epistle controverts this position so clearly that Luther in his arrogance simply rejected its authority, calling it "an epistle of straw." But Mr. Smith presumably believes the Epistle of St. James is part of the inspired word of God. "Even so faith, if it have not works, is dead. Thou believest that there is one God. Thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our

father justified by works, offering up Isaac his son upon the altar? Seest thou, that faith did cooperate with works; and by works faith was made perfect? Do you not see that by works a man is justified; and not by faith only? For even as the body without the spirit is dead; so also faith without works is dead." St. James II, 17-26.

Quite evidently St. James believed that those who had the faith, who had been "born into the fellowship of true believers," could fall from grace, and he combated vigorously the notion that faith alone could save them; faith without works is dead, therefore the apostle exhorted them to good works; and St. Paul, in the famous passage (I Cor. XIII), assures us that faith, even that faith which can move mountains, is nothing without charity. Being born again, spiritually, in the sense that Mr. Smith uses the expression, being "born into the fellowship of true believers," is not by any means enough for salvation according to St. James and St. Paul.

Mr. Smith's exaggerated view of faith as all-sufficing for salvation though repugnant to the natural sense of justice, derogatory to man's dignity and to God's majesty, would appear to have been entertained by certain types of early Christians, and to have called forth the vigorous protest and unequivocal teaching of St. James and St. Paul. The term "born again," or spiritual rebirth, or new birth, is one consecrated by the use of Christ himself. In the third chapter of St. John's Gospel, our Lord used the term "born again" to the literal-minded Nicodemus. He explained that He meant "born again of water and the Holy Ghost," born again in Baptism. That is clearly the meaning from Christ's own words elsewhere regarding the necessity of baptism; and that the constant practice of the Church from Apostolic times to the present day confirms.

It appears that the Rev. Mr. Smith takes the spiritual new birth to mean salvation; the first act in the drama is the final one, the only one. Christ said unless a man be born again he cannot enter into the Kingdom of God; Mr. Smith holds that if a man be born again he cannot fail to enter the Kingdom of God, in fact he cannot escape it. This, of course, is equivalent to the absolute denial of man's free will.

But the Preacher (Ecl. XV, 14 seq.) "God made man from the beginning, and left him in the hand of his own counsel. He added His commandments and precepts. Before man is life and death, good and evil; and that which he shall choose shall be given him." And again (XXXI, 10) "Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed and hath not transgressed: and could do evil things and hath not done them." In a thousand and one other places in Holy Scripture the same freedom to do good or evil is constantly implied.

In all ages in all places both before and after the birth of Christ, by the common consent of mankind the human will is free to elicit acts of merit and demerit. Why otherwise should laws, human or divine, be imposed? Of what use exhortation to choose the better things and avoid the worse? Rewards for good conduct and punishments for evil-doing would be alike senseless if man were not free to avoid evil and do good.

To argue that the spiritual birth is as final in its implications as mortal birth is simply to lose one's way and one's head in the argument from analogy. Once one is born he is born; that fact is final and irrevocable, whether we speak of natural or spiritual birth. There is, however, nothing final about birth; birth is the beginning, not the end. Because one is safely born it does not follow that there is no further danger to be encountered. And this is true, both of the natural birth and the spiritual rebirth. "Let him who thinketh himself to stand take heed lest he fall," says St. Paul. Scripture and common sense agree that man is free to choose between good and evil; that he can be born again and yet lose the supernatural life of the soul. It is not only interesting but highly useful to compare the vagaries and variations of heresy, old and new, with the teaching of the Catholic Church. This we shall always find to be eminently consonant with right reason and resting securely on

the word of God; for the same Holy Spirit, who is the author of the sacred writings, according to Christ's promise abides forever with His Church and preserves her from all error in the discharge of that stupendous commission to teach all ages and nations.

LORD BIRKENHEAD

By THE OBSERVER

Canadians are usually glad to see any distinguished visitor from England, and no visitor has, as a general thing, a stronger claim upon our interest than one who represents the judicial institutions of a country from which we have derived our legal and political institutions and system. Under ordinary circumstances, therefore, the visit of Lord Birkenhead would be a matter for rejoicing. He was the Lord Chancellor of Great Britain, the highest judicial officer in the Empire. In that capacity he presided over the Court of the Privy Council to which final appeal lies from this country. He is an able man and is an outstanding figure in the realm of the administration of the law.

That Canadians should be compelled to make reservations of the most serious nature in their welcome of such a man, is a matter of great regret. But it is his fault, not ours, that his occupancy of the high position of Lord Chancellor was not satisfactory to a great many Canadians. He represented the law in the highest position to which an administrator of law can attain in this Empire. It is a very great pity that his record as a public man was such as ought to have closed, instead of opening, the approach to that high office.

Lord Birkenhead was Sir Frederick Smith a few years ago, an active assistant to Sir Edward Carson in the promotion of a very grave political scandal; in the setting up of a provisional government in a part of the King's dominions; in direct and sharp defiance of the Parliament and the Constitution; and that fact ought to have closed the office of Lord Chancellor and every other office calling for the exercise of legal powers against other law-breakers forever.

Unless so well informed a man as Mr. Asquith is utterly mistaken in his conclusions, the Carson rebellion and the situation to which it led in England, materially affected Germany in coming to the conclusion that she was free to go on with her plans for the conquest of Europe without any interference from England. To that state of mind Sir F. E. Smith, then an able and passionate promoter of the plans of sedition that were being matured in Ulster, contributed, and made no attempt to conceal the fact of what he was doing. He was perfectly outspoken in his inflammatory appeals to treason and rebellion. He declared that he would participate in it; he was called in Ireland "Galloper Smith," (on account of his professed willingness to gallop from Belfast to Cork.)

That such a man should have been speedily appointed to the Attorney Generalship of England and set to prosecute people for treason was a cynical defiance of all the proprieties of the administration of British law. But worse was to come: He was presently put at the head of the judicial administration of the law of Great Britain as head of the House of Lords, and at the head of the administration of the laws of all the British dominions as head of the Judicial Committee of the Privy Council. No appointment ever made in England, that we have ever heard of, or read of, was so completely and boldly in utter disregard of anything remotely resembling public propriety.

We say that Canadians find it necessary to make reservations in their reception of this gentleman. We are glad to pay due respect to the great court in which he sat; but we are bound to say that that great court lost prestige when he was made Lord Chancellor. There is a peculiar unfitness in the selection of a professed flouter of the British Constitution and the law, and the authority of Parliament and the sovereignty of the King, to be the presiding judge of the highest courts in which that King by his judges settles the question of justice between subject and subject. One might think long without conceiving of a more unfit exercise of the appointing power, or of a more unfit occupant of such a position.

The Lord Chancellor of Great Britain ought to be able to speak of respect for law, of the sanctity of the Constitution, of the duties of loyalty, without being laughed at; without having anyone ask him when he became converted to those views. Lord Birkenhead cannot do that. He cannot rebuke one single offender against the law without being asked embarrassing questions.

The prestige of the highest court in the Empire was not raised but lowered by the fact of his being upon its bench. That is a very great pity; but it is an unquestionable truth.

NOTE.—The foregoing is all quite true; but it all belongs to a closed chapter of Irish history. Lord Glenavy was quite as bad as either Carson or Birkenhead; yet his colleagues elected him President of the Irish Senate; a very sensible and very Irish thing to do. May it serve as an example to all Irishmen at home and abroad.—E. C. R.

NOTES AND COMMENTS

THE ENGLISH press notes with alarm the decline of Protestantism in Ireland. Ninety per cent. of the Protestants in the Free State are Anglicans or Methodists and in all the southern cities both show decline. Even in Belfast, which of course is outside of the Free State, Methodist statistics exhibit stagnation.

ACCORDING to well informed observers farming is proving as precarious an occupation in Europe as some would have us believe it is in America. The agricultural correspondent of the London Times opines that in England, Belgium, Holland and Denmark the outlook is equally unpromising. The drought of 1921 restricted output, and the comparative low prices of farm produce in 1922 led to heavy losses. Potato growers in Holland realized only the cost of their fertilizers, with a net loss of rent, labor and transportation. There is, according to the same authority, a general feeling of insecurity among agriculturists in all the countries named, due primarily to unpredictable and ruinous market fluctuations, to the instability of Central Europe, and to the ever-threatening competition of America and Australasia.

NOTWITHSTANDING the impoverishment of Austria by the War, and the distressing conditions generally prevailing, that country is still producing "billionaires." For example, a young man named Sigmund Bosel, quite evidently a Jew, has eclipsed all post-war records in the sudden acquisition of wealth. Beginning with practically nothing four years ago he has now acquired one of the largest fortunes in Austria. He has been elected Chairman of the National Bank of Vienna, and has recently established intimate connections with Weinmann, the coaling of Czecho-Slovakia, with whom he is associated in a project to unite extensive coal-fields in the latter country with large steel works in Germany and engineering enterprises in Silesia. Evidently the "corner" is not a purely American product.

AT THE time of the cession of Canada to Great Britain the population of Quebec was about 60,000. At the same time the population of France was 20,000,000. The latter has not yet doubled, while Quebec had in 1921, 2,361,199 people, or forty times as many as at the time we have ever heard of, or read of, in the interval Old France has passed through many and most devastating wars, these figures notwithstanding, bare eloquent testimony to the moral stamina of the people of New France, as well as to their natural fecundity and to the beneficence of the influences which have shaped their destiny.

IN SUPPORT of his plea for the active co-operation of every inhabitant of British Columbia in his efforts to arouse public attention to the gravity of the situation created by forest fires, the Hon. T. D. Pattullo, Minister of Lands in that Province, gives some figures which are more eloquent than words. Last year's forest fires cost the Province no less than \$28,000,000 in Province destroyed. Of the 2,000,000,000 feet cut 700,000,000, or more than one-third, were destroyed by fire. The cost of fighting these fires was \$760,000. To carelessness on the

part of campers, logging camps and others the minister attributes 95% of these losses, but 5% being due to natural causes. These figures, as he remarks in citing them, should bring home to the people of the Province a fuller realization of the great need for care if the asset which the forests constitute are not to be dissipated in one generation. Other Provinces may well give heed to the warning.

APART FROM its pecuniary worth the value of a tree as that "thing of beauty" which is a "joy forever" has been felicitously expressed by our Canadian poet, Bliss Carman, and it may not inappropriately be reproduced here:

In the Garden of Eden planted by God  
There were goodly trees in the  
springing sod:  
Trees of beauty and height and  
grace  
To stand in splendor in His face:  
Apple and hickory, ash and pear,  
Oak and beech and the tulip rare,  
The trembling aspen, the noble pine,  
The sweeping elm by the river line;  
Trees for the birds to build and  
sing,  
The lilac tree for the joy of spring:  
Trees to turn at the frosty call  
And carpet the ground for the  
Lord's footfall:  
Wood for the bow, the spear, the  
sail,  
The keel and the mast of the daring  
sail:  
He made them of every grain and  
girth  
For the use of man in the Garden  
of Earth:  
Then lest the soul not lift her eyes  
From the gift to the Giver of  
Paradise,  
On the crown of a hill for all to  
see  
He planted a scarlet Maple Tree.

WE COMMENTED some months ago on the policy adopted by the Bangalore (India) School of the London Missionary Society, an English organization, of deliberately omitting the name of Christ from certain hymns and prayers in deference to Hindu prejudices. Naturally this policy gave rise to much uneasiness and dissatisfaction on the part of the more conservative elements at home. An enquiry was there set on foot, and the committee to whom this was entrusted has just made its report. It bears the customary protestant mark of compromise. This board or committee having received both a majority and minority report has decided that while disapproving of the policy it leaves its missionaries free to act as they think best in the matter—that is they may preach a Christianity without Christ—a religion of the merest humanitarianism.

SIR EVAN SPICER, who is a director of the London Missionary Society, is among those who have demurred to the finding, but even he goes no farther than to say that the society is "at the crossroads," and that there is a "seriousness" in the omission of Christ's name from the prayers recited in missionary schools. "At the crossroads"—would it not in view of this very incident be more correct to say that the turn has already been taken and the society gone some distance along the wrong road? The editor of the "Outlook of the Church" in the Toronto Globe, however, can indulge only in the vapid reflection that "the problem has not yet been solved," with the pious afterthought that there may "soon be a return to the old lines."

CATHOLIC GROWTH IN EAST INDIA

According to the census of 1921, the population of British India, exclusive of Ceylon and French and Portuguese settlements, is 318,942,480. The smallest of the increase (1.2%) is due, in great part, to the devastating siege of gripe in 1918. The Hindus number 216,734,586—(1911—217,586,892); the Mohammedans 68,735,238—(1911—66,647,299); the Buddhists, principally in Burma 11,572,268—(1911—10,721,458); Animists 9,774,611—(1911—10,295,108) and Christians of all denominations 4,452,276—(1911—3,574,770). The Hindus and Animists have decreased in number. The Christians gained 877,876 members, making by far the greatest increase—22.6%. No figures are given telling to what extent the various Christian sects contributed to this total. If to this figure are added the Catholic inhabitants of French and Portuguese possessions in India, where the Protestant denominations are a negligible quantity, the Christian population will be found to total 5,068,800. About half this number are Catholics; the other half is made up of schismatics and Protestants. The Catholics in Ceylon number 387,251 according to Vaeth; and according to Houpert, 363,986.

THE PHILADELPHIA CONFERENCE

SOME IMPRESSIONS

(By Rev. A. O'Leary, D. D.)

The Ninth Convention of Catholic Charities was held this week in the City of Brotherly Love. The experiment of taking it biennially from its traditional home in Washington proved most encouraging. The most doubtful of its success could not fail to be convinced of its success. Delegates from every walk of life were present, secular, religious, volunteers and trained workers. They represented varied interests but were inspired by the common ideal of perfecting the welfare work of the Church. Veterans in the service rubbed shoulders with novices. Past methods were compared and much new ground was broken. The spirit of Charity was resplendent in all papers and discussions. "Social Work in the Church of Today" was the general topic, with practical emphasis on the word "Today." From the opening sermon to the final pageant the conference partook more of a Christian crusade than a gathering of intellectual and social case workers.

The Philadelphia Convention has never excelled in the history of the Conference. An intensive campaign had been conducted for months, leaflets and programmes had been freely distributed all over America. Suggestions had been sought from both laymen and clerics. Topics were chosen by the Catholic University after consultation with many local units. The slogan adopted aimed at progress and development in every line of Catholic endeavor. The group conferences led up to the general meetings with tact and more than ordinary foresight. The Convention opened with Pontifical Mass. Bishop Crane was the Celebrant and the Rev. Dr. Corrigan in a masterly sermon portrayed the ideals of Catholic Charity. The St. Vincent de Paul Society held an inaugural meeting Sunday afternoon and continued their deliberations for the three days following. The Committee on Women's Activities held the first of many sessions covering a splendid field of work.

Sunday evening brought the great mass meeting in the Academy of Music. The Mayor of Philadelphia extended greetings from the City, and the Hon. Edwin Denby, Secretary of the U. S. Navy, thrilled an audience of ten thousand on "The Social Needs of the Nation." During the rest of the week one felt like an amateur at a five-ringed exhibition for several meetings were held simultaneously. To attend all was impossible and to miss any was a real misfortune. But whether one followed the Diocesan Directors or the sectional groups on the Family, Children, Health and Delinquency, one could not help but be enthused. The lectures of the evening sessions and the arguments of the corridors added zest and instruction. The problems of Charity were studied sympathetically with a view towards their solution by the Church of the Americas. Whether one's interests centred upon the Home, School, Hospital or Church, he could everywhere find inspiration and profit.

"Family Welfare," the background of success with the individual, was considered in its relation to children and parents. Handicapped families of the rural districts received equal consideration with those of the congested city. Trained workers exchanged views with Priests, Sisters, laywomen and Vicarines.

In the field of "Girls' Work" the discussion ranged from the girl in the home to the girl in the school and the girl in industry; from the Girl Scout movement to many other recreational features. Motion Pictures, Traveller's Aid, and kindred subjects led up to the treatment of the unmarried mother.

"Excellent papers were read on "Health" subjects, both mental and physical. Social Service was correlated to Hospital needs of varied types. Preventive measures were suggested for the home, clinics for the school. The interest manifested in these discussions was commensurate with their undoubted importance.

"Criminology" was treated by experts of vision. The home was cited as a factor of delinquency. The after-care of the wayward was studied and assistance from the Big Brother and the Big Sister commended.

Vocational guidance, also industrial and economic needs, held the interest of many. Subjects of this nature were impressed upon Holy Name men and Catholic Girls' Clubs as topics for consecutive study. To elaborate on the whole programme would require too much space. My aim is but to summarize and add some impressions. The majority seemed occupied with the groups dealing with their own line of work. The amateur sought up-to-date information from the experienced worker. The trained mind and hand was kept sober and Christlike. There was none of that sanctimonious uprightness that has brought social service into disrepute elsewhere. The delegates to this conference seemed animated with the desire to learn and to teach. The Executive lent before the minds of all the motive behind Catholic Charity and the need of viewing their peculiar work from the broad angle of the relation to all departments of social welfare. The out-

standing text of the Philadelphia meeting was that of Christ, "No; by bread alone doth man live." While the science of Charity was well explored, the spiritual vision was never lost sight of. It was also encouraging to note that the delegates showed no disposition to form "mutual admiration societies." There was enough failure in the past endeavor to produce humility, yet enough success to give heart and hope for the tasks of the future. Emphasis was placed upon man's limitations and opportunities to improve with the help of God.

Then there were the exhibits displaying the work of Catholic institutions of every type in the country. The maps, charts and other manifestations of labor and charity were artistically arranged and admired by all. They formed an object lesson to the Conference and had no small educational value. They provoked a great deal of favorable comment.

A fitting close to the Conference was the Charity Pageant. The Rev. J. H. Gorman, S. J., in an effort to popularize Catholic Charity has depicted its history in a striking present. The plan revolves around Christ's gospel of Charity against the background of pagan selfishness, the practice of Charity in the early Church, the wonderful development in the Middle Ages, its displacement by modern materialism, and its reappearance upon the battlefields of the World War, assuaging the bitterness of the conflict and ministering to its victims. All this was presented with a stage setting and dramatic ability that did credit to the Catholics of the City of Penna. It was witnessed by an audience of over twelve thousand and left an impression of Catholic Charity that can never be effaced.

The Conference of 1928 was a great success. The inspiration which comes from the thought and activity of so many delegates is something to hold in grateful remembrance. For out of such a wealth of views ought to come principles of great value, out of such consolidated experience ought to come new consecration of the present and holier achievements in the future. For the Church must ever continue her role as the Teacher of the Nations and the Almoner of the Ages.

IMMIGRANTS

PRIEST DEFENDS METHODS OF WORK AT ELLIS ISLAND

New York, Aug. 31.—The Rev. Father A. J. Grogan, who for the past twenty-three years has been caring for Irish immigrants as they arrived in this country via Ellis Island, and who is director of the Home for Irish Immigrants, defended yesterday the conditions at Ellis Island and explained the difficulties and handicaps which the immigration authorities have to face. Father Grogan said: "Ellis Island seems to be the more in Uncle Sam's eye these days. Judging from the press reports, it has never been in such bad repute, both at home and abroad. I have been keenly interested in the recent criticism, much of which is unfair and ill founded. "For the last twenty-three years I have been going to Ellis Island. In that time thousands of British subjects have been discharged in my care. I have visited the hospitals and detention rooms almost daily, and have had ample opportunity to observe what goes on. Therefore I feel qualified to say a word on existing conditions.

WHY IMMIGRANTS ARE DETAINED

"The chief grievance seems to be that the immigrant is detained at all. As a matter of fact, those qualified to land, the great majority, are not detained, but are sent through quickly to their destinations. We hear little of this, however. They pass on, and rarely is there a word of thanks for the courtesy extended to themselves and their friends.

"The detained are of two classes: "1. Those whose relatives are not on hand to claim them; those short of funds to continue their journey; and those whose accompanying relatives have been sent to the hospital. Were they not detained, what would happen? Distance would only tend to serve to increase the anxiety of those with folk in the hospital, others would become a public charge; others again would lose their way and fall among thieves or worse. For this class detention at Ellis Island is really a blessing in disguise.

"2. Immigrants held for special inquiry. They are the physically and mentally unfit; illiterates; and those who have come in violation of the contract labor law. They constitute a very small per cent. of the immigrants but they make most of the fuss.

"The excluded invariably resent being detained. They air and exaggerate the inconvenience and get a certain satisfaction from doing so. If deported, won't they denounce Uncle Sam? They'll expose him in the newspapers and from the house-tops. But I have it on good authority that the British at home do not take such persons seriously. That their monthly quota is used up so promptly points to this conclusion.

"The new Commissioner, Mr. Curran, has made an excellent record, both as a New York City official and as a officer in the United