

Westminster Confession of Faith, or with the Longer and Shorter Catechisms, which still form the basis of religious instruction to the young.

THE LONGER Catechism, for example, has this to say of the Trinity: "There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God, the same in substance, equal in power and glory. . . . The scriptures manifest that the Son and the Holy Ghost are God, equal with the Father, ascribing unto them such names, attributes, works and worship as are proper to God only." If the ideas put forward by the Globe's correspondent represent to any appreciable degree Presbyterian belief in this generation, it has ceased to be a Christian Church. "Forward" may be its watchword, but it is "forward" in the wrong direction. Men, like the writer referred to, may write learnedly of "infinities" and "absolutes," and of divine omnipotence, but they know nothing of the mystery of Divine Condescension, the very kernel, as it is, of Christian belief.

THE TRUTH is that these modern theories are but a recrudescence of the ancient heresies of Arius, Eusebius, Sabellius and the like, going, however, even far beyond them. Like them, too, they impute to Holy Scripture authority for their blasphemous aberrations. Of such, St. Athanasius, the great champion of the orthodox Faith in the fourth century, said: "Who ever yet heard such language, and who hears it now, but is shocked, and stops his ears, that its foulness should not enter into them? Who that hears John saying, 'In the beginning was the Word, does not denounce the tenet, 'Oce He was not'? Who that hears in the Gospel, the Only Begotten Son, and by Him all things were made, will not hate men who pronounce that 'the Son is one of God's works'?" Unquestionably it is that in our day men professing the Christian name and even assuming the teaching office, should outdo even the ancient heretics in their wild speculations on "the personality of God!"

IN VIEW of the foregoing how vain among non-Catholics is the agitation for Christian unity, and how fruitless the deliverance of the Lambeth Conference on the subject! It is quite conceivable that "Christian unity" as outlined by the Anglican episcopate may be brought about within measurable distance of time. But it will be by the surrender by many of former, even mistaken convictions, and the elimination of every distinctive Christian tenet. Unitarians will, of necessity, be admitted on an equality with the rest. The possibility of such a consummation would have been scouted by the sects a generation ago, but so rapidly is the world changing in these changing times that it is not difficult to see the end. The Catholic Church alone keeps on her way unchanged and unchangeable, and when the great reaction comes, as every true believer hopes and prays it will come, she will stand with open arms ready to receive into her bosom all those who aspire to true Christian unity.

"TURKISH METHODS"

"CRIMINAL FAILURE TO GOVERN IRELAND STINKS IN NOSTRILS OF THE WORLD"

The latest bout of murder and counter-murder in Ireland is the most damaging of all to our reputation abroad (says the Manchester Guardian in an arresting comment). In Balbriggan, a town of convents and holy works, not far from Dublin, an inspector of police on a holiday excursion in plain clothes seems to have got into some public house row and been killed in a shooting affray that followed. Any English constabulary force would thereupon have simply put rather more than its ordinary zeal into the grateful task of bringing to justice the slayer of its comrade. Instead of this the Irish police in the place, or many of them, seemed to have tried to commit far more crime than the first criminals. They spent the rest of the night in arson and murder, two men at least being lynched, a great part of the town burnt down and a perfect handle given to every enemy of ours abroad who would like to suggest that when we objected to German methods of keeping order in Belgium and to Turkish methods of keeping order in Armenia we were humbugs who would do just the same as the Turks and Germans if we were similarly treated. We cannot say that the progress of this humiliating competition in anarchy is wholly surprising. Many months ago we predicted here the progressive decay of discipline in



TERENCE MACSWINEY, LORD MAYOR OF CORK

The Lord Mayor of Cork, in a "message to the Irish people," expresses his thanks and those of his comrades in Cork gaol for prayers. He says that no natural reason can explain why he is himself alive.

"I attribute this," the message goes on, "to the spiritual strength which I receive from my daily Communion bringing me bodily strength, assisted by a world of Masses and prayers, of which the intensity is so apparent. My comrades, who are fasting two days longer than I, are clearly sustained in like manner. I believe God has directly intervened to stay the tragedy for a while for a Divine purpose of His own; I believe He has, in His mercy, intervened for our enemy's sake. It is incredible that the people of England will allow this callous and cold-blooded murder to be pushed to the end. It is being done in their name, and they will be held responsible."

any British military force exposed to the demoralising opportunities and exasperations of police work among the social ruins that our politicians have made of Ireland. The best troops would scarcely keep their moral under the frequent sniping of their comrades by undetected civilians, and unhappily, the present Royal Irish Constabulary are neither good troops nor good policemen. The old R. I. C. was one of the most wonderful police forces in the world. It was remarkable alike for physique, for efficiency, and for high character. But for a long time its best men have tended to leave it, many were killed abroad in the war; and good new material avoids it. Most of its recruits since the war are ex-soldiers of a kind by which it would be highly unfair to judge the British army as a whole. What, then, is the remedy? We see none, short of the removal of the whole pestiferous political world of rotten Government and consequent revolt which breeds these disgraces to our name. When a hopelessly bad main lever is placed in a whole district with typhoid is it of little use to apply doses of moral reprobation about this or that household's particular misdeed of his deans. They are victims of the same miasma—the bewildering officials covering in Dublin Castle, the extreme Sinn Féiners with their pitiable casuistry about a state of war, the dogs of the old R. I. C., and of the war army who hold us up to the contempt of the world by their murderous indiscipline, and the enormous majority of Irish men and women, who are liable to be murdered either by wild politicians or by mutinous policemen. While we have all been leading the world in talk about security for Armenians and freedom for little Belgium we have ourselves drifted into a position where our criminal failure to govern a conquered white people stinks in the nostrils of the world worse than any other contemporary scandal of misgovernment. It is only too easy to foresee the next stage, or an ultimate stage—ne easy as it is to foresee the demoralisation of our armed forces in Ireland. The traffic in outrages and counter-outrages will grow more and more horrible till British Labour, seeing the credit for the abatement of this horror going a-begging, will use the lawless resort of "direct action" to paralyse all repressive Government action in Ireland. And then the whole world will say that "direct action," how ever vicious it may be in principle, has done one very good thing. And so the vicious principle will be proportionately strengthened for the future.

OVER IN IRELAND

What a frightful condition in Ireland, and what will be the outcome? Will history repeat itself and the Irish people be beaten back into servility again? Will England learn even a lesson? It is so much was expected at the hands of Lloyd George who comes from the ranks of the people and so little received, the only conclusion to be drawn is that Ireland can never expect any favor from England. Feyer, ah, no! She wants none at this late day; she wants justice—retributive justice for 700 years of injustice. The literature of the world is rich in its expressions of love for the Isle of Erin; but rarely has the condition of English rule been so succinctly stated as John Ruskin did a few years before he died, when he wrote: "In your recent articles on the Irish question you have taken no

notice of certain peculiarities of the Irish race which, I imagine, you know as well as I do, and yet, by unlucky chance, you hitherto ignore them. Would it not be well to take some account of the following insurmountable virtues of theirs in our schemes for their management? First, they are an artistic people, and can design beautiful things, and execute them with indefatigable industry. Secondly, they are a witty people and can by no means be governed by a witless one. Thirdly, they are an affectionate people and on by no means be governed on scientific principles by heartless persons."—Catholic Columbian.

PROVIDENCE SISTERS GO TO CHINA

An hour before the sun had shown its face over the east horizon at St. Mary-of-the-Woods this morning all members of the Order of Sisters of Providence who are now at the mother house were at prayer in the little Chapel of Perpetual Adoration, beginning the ceremonies in honor of the six heroic members of their order who departed at 2:30 o'clock this afternoon to return to their beloved community house no more. They were starting on the first lap of their journey to China, where they will establish a mission which is to be known as St. Mary-of-the-Woods, in Kaifeng, in the province of East Henan.

The ceremonies of the day, which mark an epoch not only in the history of the Order of Providence, but in the entire sisterhood of the United States, are the result of a request made several months ago by the reverend mother, director of the order, for volunteers to accompany Bishop Joseph Taconet back to China to assist him in establishing the mission. At the time request was made there were 300 members of the order who volunteered their services and who were eager to make the sacrifice of giving up their beautiful home at St. Mary-of-the-Woods, their associates in the order, their relatives and their friends and go forth to perform the task of saving the souls of heathen China.

The privileged ones are Sister Marie Gracia, who is to be the superior; Sister Mary Elise, pharmacist and infirmarian; Sister Eugene Marie, Sister Clare, Sister Winifred Patricia, and Sister Maria Patricia, and their hearts seem to know no sorrow, only the joy of being permitted the great opportunity of giving the remainder of their lives to this worthy cause.

A solemn High Mass was celebrated at 9 o'clock in the magnificent church of the Annunciation, with Rev. Edward Howard, dean of Columbia college, Dubuque, Ia., the brother of Sister Eugene Marie, officiating.

CEREMONY IS IMPRESSIVE

Probably in all the history of the Order of Providence no more impressive ceremony has been witnessed. There the six nuns sat quietly in the rear of the church leaving the celebration of the last Mass which they were ever to attend at St. Mary-of-the-Woods, in the United States, while those who were staying behind, prayed earnestly that these six holy women might be strong enough to endure the hardships and sacrifices which are bound to be theirs in the foreign land. During the ceremony of the Mass, while all heads were bowed low in prayer, a beautiful hymn, an original

composition by one of the sisters and dedicated to the departing missionaries was sung.

Following the sermon, which was preached by the Right Reverend Bishop Chartrand, the six missionaries were requested to come to the sanctuary, where the bishop placed about the neck of each an exquisite crucifix which was blessed especially for them and presented to them by the Holy Father Benedict XV., then slowly they marched down the aisle back to their places. They had approached the altar for the last time. This was an impressive moment and great emotion was shown on the faces of the members of the sisterhood, as well as the students of the academy and college and visitors. Seated on either side of the church were the white capped novices and apostolates, for whom the service had a great significance, since they are just starting out on their journey as soldiers of Christ, and these six sisters, after approximately twenty years of service, are willing to make what is truly the supreme sacrifice.

BISHOP CHARTRAND'S SERMON

"Go, Ye, therefore teaching all nations! Behold, I am with you until the consummation of the world," were the instructions which Jesus Christ gave His disciples when He sent them forth to teach, Bishop Chartrand said in the beautiful sermon which he preached to the departing sisters. "The church has never ceased to send missionaries to all parts of the world and we send you forth with these same instructions which Jesus Christ gave to His disciples. You are going forth to teach what He commanded and that is all, for He said 'teach them whatever I have commanded.' Jesus Christ, came into the world to save souls and that is what you are going to do in this foreign land, and as the founder of your order, Mother Theodore, is looking down upon this assembly today, she realizes that her greatest ambition is to be fulfilled. Just as she and the other sisters came to America eighty years ago, you are going forth and you have the honor of being the first American sisters to go forth into a foreign land as missionaries."

"You are giving up your beautiful home, your friends and relatives, and all that is dear to you, and going to this great country which we hope is soon to be a great nation. The Holy Father, the Pope, has sounded the trumpet, showing the importance of coming to the assistance of the countries where christianity is not known and you are answering that call. We Catholics have a solemn obligation to assist these countries and may this crucifix, which the Holy Father has sent to you, be a fortitude in time of sorrow, and the victory of death."

HOLD FAREWELL RECEPTION

Following the morning service an informal reception at the Providence house was held, when the friends of the sisters were allowed to see them and say good-byes. After the dinner hour the members of the order held the missionaries farewell, and at 2 o'clock a solemn benediction service was held, immediately following which the six sisters, the bishop, the two priests and the apostolates entered waiting cars and were driven slowly down the avenue where the sisters, the visiting priests and the students of the school were assembled to bid them Godspeed, and singing "Holy God, We Praise Thy Name."

The party will go to Chicago, where from there to San Francisco, where they will sail October 16 on the Shinyo Maru, a Japanese liner, for China, and they will arrive at their destination early in October. Margaret Lewis in Terre Haute Tribune.

SAINTS ON POSTAGE STAMPS

Editor CATHOLIC RECORD: In a recent issue of your paper there appeared an item in which, referring to the postage stamps about to be issued in France in commemoration of St. Jeanne d'Arc, it was stated that "for the first time in history the face of a saint will appear on a postage stamp."

This statement, which was no doubt copied by you in good faith from some other paper, is altogether incorrect.

In the year 1895 Portugal issued a set of stamps to commemorate the sixth centenary of St. Anthony, who, though always spoken of as "of Padua," was born in Lisbon and is the patron saint of Portugal. The stamps were in 15 denominations and quite artistically executed. Besides depicting scenes in the life of St. Anthony, such as his preaching to the fishes, they had printed on the back of each a Latin prayer in his honour. They were issued not only for Portugal but for the Azores and other Portuguese possessions.

As far back as 1867, stamps of the Virgin Islands, a British colony in the West Indies, bore representations of the Blessed Virgin, which have also appeared on a more recent issue.

Stamps issued in 1896 by Belgium to commemorate the Brussels Exhibition bore pictures of St. Michael overcoming the dragon.

For several years past the stamps of France and some of the French colonies have betrayed evidences of the atheistic tendencies of the French Government. It is well that amendments should now be made by the St. Jeanne d'Arc issue.

Yours truly,

W. W. PAGE, Halifax, October 3, 1920.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ST. JOSEPH'S RUTHENIAN CATHOLIC COLLEGE

We have now the first fruits of our appeal for the Ruthenian College at Yorkton and there is every indication that though the beginnings are small the spirit of cooperation is not lacking. The amount on hand is at present over one thousand dollars and we are scarcely beguiled.

At the risk of being tedious we are going to add another explanatory note with a further appeal to the Catholic public to give greater attention than ever to this important work. It is perhaps not easy at first sight to understand the exact place that such an outpost as this has in our general Catholic interests. The Ruthenian people we must remember are of Slavic origin, coming from the Ukraine, where customs very different from our own prevailed. In the East, Russia has constantly kept the menace of schism over them with all attendant evils. These people have come from a country where unity with the Holy See was constantly threatened and when numerous conditions imposed by Governments made it almost impossible to maintain that very necessary link in the chain of spiritual life. That this very order of affairs has had great influence on their religious life and faith there cannot be a shadow of doubt. In order to meet the difficulties of the case the Holy See sanctioned customs there which were never intended for other circumstances.

Coming to Canada the Ruthenian people found themselves suddenly translated to another country and climate, with customs different in many ways from their own and practically they had no priesthood to make any great or serious attempt to establish churches and schools for them. Very zealous men took up their case with the final result that some Ruthenian priests were brought to Canada and a Bishop of their own to continue as far as possible the work began. It was at least a beginning, even if a small one, when we consider that there were in all about 250,000 people to serve.

But with that beginning it was apparent that the real difficulties had yet to be met and overcome. No one who took even the slightest interest in the question doubted that the present rising generation would be the all-important factor in the future. Ruthenian customs prevalent in the Ukraine cannot influence very much the general trend of public life in Canada. The young Ruthenian with the evident chances of prosperity in a new country would soon become a genuine Canadian. He had here all that could be desired there was only the will to succeed. In his religious life the Church, by establishing a priesthood under a Ruthenian Bishop showed clearly that no attempt would be made in any way to take from him the customs that at home were sanctioned by long usage. As little change as possible was made.

But to carry on religious life a priesthood became a vital necessity and more than that a priesthood that would understand the generation to be Ruthenians with whom it had to come in contact. This is the real question for this people and on its solution the whole future will depend. The Ruthenians could do little themselves. Their priesthood was already too small in number to even cope with present necessities. They were nowhere numerous, strong enough or sufficiently united to take up the question in any way suitable to their actual needs. And to add to the perplexity of the problem the sects began a steady, well financed and disruptive campaign among them.

The whole situation demanded more than ordinary resources. The Catholic Church Extension has from the beginning made the case its own, realizing that no ordinary effort would be required to cope with the difficulties at hand. It began by exposing the sects to the rest of the Catholic people who well knew their will, incidentally it explained to the real situation of the Ruthenian Catholics. Until recently however, it was always understood that work of a constructive kind would have to be attempted on some scale commensurate with the problems to be solved. One feature in the case which was certainly in our favor was the great desire of the Ruthenian people to be better educated. The new world offered opportunities hitherto unknown to most of these people and they were made partners of a freedom enjoyed by all.

Under these circumstances the Christian Brothers were asked to take up the big task of educating the young Ruthenian boys for civil and religious life. After studying the conditions of these people the Brothers consented and it was decided to establish at Yorkton the first institution that it was hoped would help in great measure to solve the educational problem. It was further decided to help fund the work by a grant of \$50,000 from the Catholic Church Extension. To obtain this amount we have nothing in the way of resources except our power to put before the Catholic people the serious problem to be solved and one voice to make an appeal.

We confidently hope that the future will see far better conditions among these people than have hitherto existed. Certain numbers are already attending St. Boniface

College but they are there in by no means sufficient number to supply educated men for their people. Both priests and educated men are needed, and to obtain both, a centre, particularly their own, is absolutely required that large numbers may be reached. At Yorkton is found one of their strongest points and here we have begun. We appeal therefore to the Catholic public to give generous response to this great work. Faith is necessary for the salvation of these people and with the blessing of God we must preserve the faith that is there. Difficulties without number may be our lot but we must reflect that no work of God is carried on without a struggle. We ask our readers therefore to not lay aside this appeal with indifference but to give it the serious attention it deserves and a most generous response.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$8,750 08

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MASS INTENTIONS

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RUTHENIAN APPEAL

A. McK. 2 00

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60,000 AT LAYING OF STONE OF BASILICA OF NOTRE DAME

By N. C. W. C. Special Cable

Paris, Sept. 20.—Sixty thousand pilgrims attended the laying of the corner-stone of the new basilica of Notre Dame de Lorette on the hill towering above Lens in Artois. The basilica will take the place of the old chapel which was the scene of great pilgrimages before the War. During the conflict, in 1914 and 1915 the place was the scene of terrible fighting and the chapel, oftentimes taken and recovered, was completely destroyed. More than one hundred thousand were killed in the vicinity. In the great new church to be erected there will be a lantern tower, 220 feet high, with a permanent light in memory of the dead. M. Gordonnier, who constructed the palace of peace at The Hague, is the architect.

The Bishops of Arras and Amiens attended yesterday's ceremony, and prominent among the military present were General Maistre and many soldiers who fought on Lorette Hill. Senator Jonnart, regarded as one of the eventual candidates to succeed President Deschanel, made a speech very sympathetic to the Bishops and Catholics. In the morning the Bishops and distinguished guests had heard Mass celebrated for the first time in the Cathedral of Arras since its destruction. The Chapel of the Blessed Virgin has been provisionally repaired.

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CANON BARNES' THEORY EXCITES ANGLICANS

ANEW

DENIES CENTRAL FACTS OF CHRISTIANITY

(By N. C. W. C. News Service)

London, Sept. 15.—A bomb shell has been thrown into the ranks of Anglican Orthodoxy by Canon Barnes of Westminster (the abbey, not the Cathedral) by means of a sermon which the canon delivered before the British Association at Cardiff. Canon Barnes' theory is nothing less than a public denial of the central fact of Christianity, or the scheme of the Christian religion—the Fall of Man and the Doctrine of the Atonement.

The theory put forward by the canon is based, he says, strictly on the results of scientific research regarding the Origin of Man. There never was, he says, a Garden of Eden, and consequently no primal state of innocence in which man lived before the Fall. The process is something like this: First of all, there were the electrons, then the electrons evolved to Matter. In the course of the ages Matter became Life; Life developed and became Mind, and in the ultimate evolution Mind became Spiritual Consciousness.

This briefly, is where we are now and have been for quite some considerable time. Hence, Man being a creature of evolution and not originally a Perfect Being, did not suffer the Fall, and consequently there was no Original Sin and no need whatever for the Christian doctrine of the Atonement of Christ on the Cross.

Thus, says General Bramwell Booth, head of the Salvation Army, who writes in the public press to protest against such a doctrine, "is very poor stuff, indeed." And following up the attack, General Booth continues: "Surely it is an egregiously unhappy coincidence that, at a moment

when the Lambeth Conference is asking us all to unite and accept the episcopal authority of the Church of England, one of its prominent members should propound views which must seem positively revolting to large sections of its own community, as well as in other churches."

CARDINAL AMETTE'S WILL MOST EDIFYING

By N. C. W. C. News Service

Paris, Sept. 15.—Cardinal Amette's will, found among his papers, has been made public.

Following is the edifying text: "I hereby declare that I wish to die in the Faith of our Holy Mother, the Catholic, Apostolic and Roman Church, and in almost and filial submission to its august Chief, Our Holy Father the Pope."

"I offer to the Lord my life for the time when it may be His wish to take it, in union with the sacrifice of my beloved Jesus Christ, to His intentions in calling me to the priesthood and to the episcopacy and particularly for the salvation of the Souls entrusted to my sacerdotal ministry and episcopal office."

"I express my thanks to all who have been good to me, who have afforded me their help and have supported me with their affection. I recommend myself earnestly to their prayers and those of all the Souls, of whom the Lord made me the Father or the Pastor, and I promise not to forget them if He shall receive me in His Paradise."

"I beg the pardon of all I may have either offended or grieved and I myself forgive, from all my heart, all who may have hurt me in any way, just as I myself do beseech the Lord to forgive me the faults I may have been guilty of. 'Given at Paris in the octave of the Assumption of the Holy Virgin Mary whom I do beseech to present me to her Divine Son when I enter Eternity.'"

LEON ADOLPH, CARDINAL AMETTE, Archbishop of Paris.

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to that rescue.

China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admission. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Bursar.

Gratefully yours in Jesus and Mary

J. M. FRASER.

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