The Catholic Record

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LONDON, SATURDAY, NOVEMBER 6, 1916

AN AMBRICAN KIKUYU

The hopelessly divided sects of Protestant America have formulated a scheme by which they may shame lessly cover the shame of their divi sions while attempting to seduce South American Catholics from the faith of their fathers.

It is preposed to hold a pan Pro testant congress at Panama to consolidate the plan of campaign for the South American raid. The name of this congress at first indicated the character of the work proposed. This remnant of honesty disappeared when the name was changed to that of the Congress of Christian Work in Latin America. The change of name does not disguise the avowed pur pose of the congress which is the "evangelization" of the Central and South American republics by the Protestant seets. But, mark you, the sects as sects do not propose to leave South American Catholics see their chaotic divisions; they propose to deceive the Latin Americans by putting on a semblance of unity which they do not possess and which they cannot effect amongst themselves.

This specious and spurious unity

was nauseating to at least one honest Christian gentleman. Dr Manning, Rector of Trinity Church New York, "objected strongly to the plan of the congress in that it provided for an apportionment of territory, union schools, and an interchange o union schools, and an intercharge of whole purpose of the proposed consumunicants." This is the whole gress was to bring a United Protest revoltingly dishenest scheme in a nutshell. Self-respecting Protestants would insist on setting their own house in order before attempting to arrange the households of their meighbors; henest men would scorn the proposition to pretend to a unity that they do not possess. But it is useless to leok for self respect or honesty in people who employ perverted young hypocrites to use vestments, altar, candles, and incense, and blasphemously travesty the Holy Sacrifies of the Mass in order to "evangelize" simple Catholics of other rites than the Latin while these insufficiently supplied priests of their own rite.

The Executive of the Protestant Episcopal Board of Missions had deeided to send delegates to the Panams congress which is to be held next February. The matter was considered the other day in New York by the full board. It was here that the Restor of Trinity made his manly protest against the dishonesty of the fundamental plan of the congress.

Though we can not agree with the continuity claims of the Church of England and its branches it is impossible to withhold admiration from these Episcopalians who are evidently sincere and who are doing a great deal to spread Catholic teaching and Sester Catholic plety outside the visible body of Christ's Church. Sorely tried they must be by the disintegration of dostrine and discipline in the Church which they love and which they fondly believe to be a branch of the Church Catholic They live in the hope of seeing a reunited Christian Church. We Catho lies who know that unity is possible only by accepting the divine plan that unites all in one fold under one shepherd, may nevertheless sympathize deeply with their hopes and aspirations while we add our prayers to theirs.

A few extracts from the summary of the Episcopal discussion of the matter of sending delegates to the Panama congress will be interesting to our readers and, it may be, instructive as well.

A figurant reference to the Pepe brought the Right Rov. Reginald H. Weller, P. H. Bishop of Fond du-Lac, to the platform :

"I am sorry," said the Bishop,
"that there are some here who take
this matter so lightly. I could not
laugh at the picture of the Bishop of
Reme tearing his hair and clothing.
What has been said burts. It hurts what has been said hurts. It hurts me deeply. It hurts all of us who look forward to Christian unity and I am sure that the world will one day see Christian unity, before I die I hope to see its first stone laid. We have made the start. It is that there is between us and the Church of Rome an unfathomable observe which God only compale of the church able chasm which God only can close? I regard this Panama Con-

ference as a direct attack of one part of Christendom upon another. "It represents an effort which the good old Church of England would not permit. We have no business to join in such an attack. We are here to say that we will not make such an attack, and will not let you attack. We have to fight. You have driven us to the wall. I stand before you speaking for a large body of intelli-gent and faithful men. One part of Christendom is not going to war with another branch while the heathen are unconverted."

Then the Bishop fearlessly and honestly indicated the glaring dishonesty of those who pretend to picture South America by painting only the short-comings of Latin American Christians. What would the United States look like if painted

of error, and South America may be dark and dim and damp; but let some South American go if you will to slums of our great cities and he will find a condition which is hell or earth. Let him look at the impos sible record of our divorce courts in this country.'

Then this sincere advocate of Christain unity for which Christ prayed poured scorn on the Davil's unity inspired by hatred of Rome the centre of unity :

" And so we would have a confer ence at Panama of Protestants where the only thing on which we are to agree is on the awful condition of Rome and Romanism. I say here that we will not join in fighting against another part of Christendon We will rather walk on the other side of the line. It is true that with certain difficulties we have kept the fellowship for four centuries. that want to say to you candidly that when it comes to joining with Pro estantism against Roman ism that there are some of us here place on the other side.'

The Rector of Trinity, before quoted riddled the pretence that there was no intention of attacking the Catho lie Church in the proposed campaign

Dr. Manning declared that the antism on the problem of South America, and to seek the co-opera tion of all bodies. He spoke of recent action of the Catholic bishor gress and telling the faithful not to ttend it on the pain of committing a mortal sin.

He further stated that the action of the Panama Congress would be s movement "under hostile banners against the largest Church in Christendom."

he did not regard the action as in any way hostile to the Roman Catholice, as there were in Central and persons who were not Roman Catho lies and who had gone there on account of the great material development of the countries to the south.'

It used to be a favorite argument against the Catholic Church that South America lagged behind North America in material progress. The marvellous development of South American countries in recent years is a very effective refutation of that charge. But our evangelical friends

can quickly change their front. In order to eat their cake and keer it the "evangelical" wing of the Protestant Episcopalians consented to the "understanding that the delegates were to have certain instructions from a committee to refrain from ecoperation provided any were appointed." With this "understanding" the motion to rescind the appoint.

ments was defeated by 26 votes to 18. Amongst these who stood for honesty, decency and charity and voted according to the principles which they profess were the Rt. Rev. R. H. Weller, Bishop of Fond du Lac, Wis.; the Rt. Rev. Alfred Hard ing, Bishop of Washington, D. C.; the Rt. Rev. G. Mott Williams, Bishop of Marquette, Mich.; the Rev. Dr. Wm. T. Manning, Rector of Trinity Church, New York; and the Very Rev. Seleden P. Delaney, dean of All Saints Cathedral, Milwaukee.

The first fruits of the "unity" con gress movement were indicated by Bishop Weller on withdrawing from the P. E. Board of Missions when he said :

"Now go your way and have your conterence. In se doing you have left dissension, bitterness and discord."

SIR BDWARD CARSON

The comments of the press on the esignation of Sir Edward Corson ave been somewhat perfunctory, and ince his withdrawal has ceased to be regarded as the prelude to the break up of the Coalition Government this great man sinks without leaving a ripple on the waters of oblivion.

One or two papers pointed to his resignation as a further evilence of his intense and high minded patriotism. They would have felt impelled to do as much if the cable had announced that Sir Edward had stood on his head. Others seemed to think that Sir Edward's one small head could hardly carry all the Empire's statesmanship plus all the Empire's patriotism. These intimated that the Ulster leader (who is not an Ulster man) was a bit pigheaded as well as a bit conceited in putting his civilian opinion against that of Britain's duly qualified and competent military authorities. Just here is where we think our

newspapers do an injustice to the a'e lamented Attorney General. Sir Edward Carson is a great and sucsessful military leader. We have it on the authority of these same papers. Have we torgotten Carson's army? The Two Hundred Thousand soldiers drilled, armed, and equipped ? Sir Edward is, therefore, a man of war and a competent military critic Moreover, his military experience is precisely that military experience which gives special weight to his military opinion in the present orisis. Carson's army was armed with German rifles and drilled by German sergeants; Sir Edward himself went to the fountain head of efficient militarism when he paid his famous visit to the Kaiser. It was the very ardor of militarism that carried Carson's Army into making the threat-some were narrow-minded snough to call it an unpatriotic hreat-of placing themselves under the greatest Protestant Empire in the world in certain eventualities. Sr Edward, chief of Carson's unbeaten army, is therefore a competent military critic. His army is still unseaten and it it holds to its present heroic resolve to remain a long, long way from Tipperary, Berlin, and other danger zones it will have the proud distinction of emerging from the greatest of wars intact. Sir Edward can say to Ulster when peace is restored: Of all that invin cible army which you have confided to me, I have lost not one.

GOING TO WASTE

We have received so much inspira tion from that excellent little month ly The Field Afar that we again recommend it to our readers. The address is Ossining, New York. Subscribe for this inspiring and inspiriting Foreign Mission publication. We clip from The Field Afar :

"What a number of vocations must be going to waste, we thought, as we read lately in a letter from Holland that eighty apostolic students had been enrolled for 1915-16 at the newest Mill Hill preparatary school, in Tilburg. This school was a new venture three years ago and it entered a field already occupied by

"Now if the school at Tilburg had not been started where would eighty boys be? Some of them doubtless, would have gone to another, similar institution, but many would probably have never realized the need and opportunity which have drawn them into the spostolic net.

Cathalia hearts in the United are waiting to be impressed by the priestly spirit. Many a good boy is too timid to take the initiative, or too modest to dare offer himself for priestly training without the encour ement of some officer in the army

In the United States, yes, and in Canada also.

It may be useful to tell some of our readers that Mill Hill is Seminary in England for the preparation of priests for the foreign mis sions. The Catholics of England have an enormous task rebuilding. reconstructing the Church in Eng. land; regaining Protestant agnostic, infidel and materialistic England to overwhelming burden of this task on their hands the Catholics of England established and maintain a Foreign Missionary Seminary, - Mill Hill.

It has been said a thousand times over that the Church will never accomplish its full mission at home if it neglects the foreign mission field. It is because—thanks largely to The Field Afar-that we are theroughly convinced of this troth that we feel inclined to make a preposition which perhaps impinges en the office of the episcopate.

ratory school in Canada?

Canada must and will in the course time have its own Missionary College. But in the meantime are there not vocations going to waste? Could there not be an arrangement made with Mill Hill by which our preparatory school should eventually revert to the Canadian Missionary Seminary when that desirable institution materializes? We are Imperialistic enough to be quite satisfied with a Mill Hill preparatory school in the meantime.

YOUNG PRIESTS GOING TO THE FRONT

Rev. Father McCarthy, who was ordained from St. Peter's Seminary, London, a year ago last Trinity, has been appointed Army Chaplain. On learning that their young priest was going to the front the parishioners of Logan, Centralia and Mount Carmel presented him with purses of gold, and friends in Mitchell gave him a wrist-watch. Amongst those at the latter presentation was Rev. T. J. Charlton, Anglican clergyman.

Father Ambrose Madden, O. M. I., of British Columbia, has also received an appointment as Army Chaplain. This young priest has served several years in the ministry and his ardent desire since the outbreak of the war to go to the front with the Catholic soldiers has at length been gratified. Young, athletic, full of zeal, total abstainers, no better appointments could have been made than those just indicated.

The London papers have stated that Father Fallon, brother of Bishop Fallon, was also going. This is incorrect. The Bishop has two brothers priests, Father James and Father Charles. Either would make an ideal chaplain. Father Charles volunteered and was accepted, but his ecclesiastical superiors could not see their way clear to give the neces sary permission for Father Charles to absent himself from his duties in the American Oplate Province.

The CATHOLIC RECORD can. think, bespeak the prayers as well as the heartiest good wishes of all its readers for the two young priests who will go to console, encourage and strengthen our Catholic soldiers in the performance of their patriotic duty in the war for the world's liberties.

THE RED CROSS

The Red Cross appeal has gone forth and the response has been prompt and generous. Nevertheless we feel impelled to urge those of our readers who have not yet responded to do so again and yet again. Many times, it may be, the call will go forth.

In this connection we feel that we cannot do better than to reproduce the words of our venerated Bishop Fallon:

"You are called upon to help in this work of mercy in the name of the cross. Before Jesus died the cross was the emblem of infamy. given to the world by Him as a symbol of mercy. It is absolutely unthinkable that we should refuse it appeal-the appeal of the Red

And sgain our Bishop says:

"When my mother needs my help she shall have it, and the more she needs it the happier I shall be to give it. The British Red Cross appeal should reach all patriotic

Again and yet again when the call of the Red Cross comes let us be proud of the privilege of responding.

OUR DEAD

"The raindreps patter against the pane, The wind moans by the door: Herself, she sees that the fire i

bright, And then sweeps up the floor; Himself, he tells the Beads, the The others answer low.

God pity the souls that are out night, And rest the dead we know.' "

The above lines from "At the Gate of the Temple" enshrine a very beautiful old Irish legend, to wit, that on the Church of Christ. Yet with the All Souls' Eve the dead revisit their former earthly abodes; and to let them see that they are still remembered the housewife puts everything in shape before retiring for the night. The house is swept spotlessly clean : a bright fire is lighted on the hearth and chairs are set around so that they may rest awhile in comfort.

> There are those to whem this old custom seems senseless superstition. But to him who looks at it with the eyes of faith it is a manifestation of the wonderful spirituality of the Irish ishing under the British Flag, should

Could we not have a Mill Hill pre- | their familiarity with the super natural. The Communion of is to them something very real and tangible. The spirit world is as present to them as the material world in which they live. They are never out of touch with their dead, They hear their voices in the sighing of the night wind. They see their faces in the hurrying clouds. Their names are ever upon their lips mingled with fervent prayers for their souls.

> Without professing our belief in this old time legend we may learn a very profitable lesson therefrom. We are all too apt to forget our dead. We look upon them as being far removed from us. Some day we hope to meet them again, but as for the present they are separated from us by the unsurmountable barrier of death. We are out of touch with the supernatural and spiritual. But are our dead so very far away? Rather are they not very near. To be sure they are in another world and in a state of being very different from ours. But that other world is not isolated from ours. Faith bridges the chasm. Prayer links up the material and the spiritual. We can communicate with them, and they with us. And very precious are the lessons that they whisper into our listening ears. Not all the tomes of the philosophers hold as much of wisdom as the still small voices that speak to us from the eternal shores

Thes November days bring home to us very vividly the thought of our beloved dead. The chill winds sing their requiem and all nature seems to plead for their remembrance. Like the Irish housewife will we not give them some tangible proofs that they are not forgotten? Will we not set the house of our soul in order so that we may be able to gain indulgences for them? Will we not fan the embers of faith into a bright fire, and give to them of the warmth of our prayers? Will we not above all prepare for them a seat in their Father's house by assisting at Holy Mass for them during this month that is their very own?

Yes, let us remember our dead When we are face to face with God at morning Mass let us plead for them. We loved them in life. Let us not now forget them in death. And let us thank God for the Catholic doctrine of the Communion of Saints, that healing balm to our aching hearts. COLUMBA.

NOTES AND COMMENTS

THE NECESSITY for presenting s united front to the encroachments of Rome is regarded by The Presbyterian as one of the strongest arguments for union with the Methodist and Congregationalist bodies. "It would contribute so largely," it is also affirmed."in removing the stumblingblock which denominationalism puts in the way of Roman Catholics."

STRANGE, IS it not that these good people continue to mistake the orderly government under the ægis shadow for the substance! A mere outward conformity, which makes the wayward intellect of man the last court of appeal in religious belist can never stone for the exclusion of definite dogmatic teaching. But the latter Protestantism in any form never had, nor ever can have. It is foreign to the genius of eclecticism, and this latter is the sole basis of the much debated "union." As for Casholics, no member of our Faith worthy of the name can ever be deceived by so veritable a jack o lantern. The "city of confusion" and house of bondage" can have no attraction for those who dwell safely in the " land flowing with milk and honey."

THE CANADIAN Congregationalist is publishing a series of papers on The Pilgrim Fathers," those great champions of religious liberty in an age of intolerance—that is, when it was a question of their own freedom from restraint. For a like boon to others they were not quite so zealous, as witness the age of Cromwell and the Puritan reign of terror in New England. Writers of this class usually study ecclesiastical history with blinkers on. The Congregationalist scribe would be well advised to draw the curtain before he reaches the latter episode. What American publicist was it who said that the only thing to be regretted in the landing of the Pilgrims on Plymouth Rock was that Plymouth Rock did not first land on the Pilgrims ?

THE LORD'S DAY ALLIANCE, SOUR

vision over France as Britain's chief Ally in the present War. Here is as incident which it cannot very well afford to ignore : The patriotic curé of a big commune in the Department of Indre, said to his people on a recent Sunday: "My dearly beloved brethren, divine service today will be reduced to a minimum. After praying God to bless our sons on the battle line, I will ask those of you who can do so to go and help Allies are pushing their way through the harvesters. Until the harvest is entirely gathered in I authorize. nay, I invite you to work on Sunday. Mass will be said at 4 a. m. for the harvesters." These French curés need to be disciplined and how better than by a drastic exhibition of Puritan pharisaism !

THE SAME CURE, continuing his exhortation said: "As for those among you, men and women, who have gold at home, it is your duty to hand it over to the State. And if. after exchanging your gold for notes, you purchase national defence bonds with the proceeds, you will have done your duty as Catholics and good Frenchmen." This is the spirit which has made France, in face of a great peril, the wonder of the world in the unanimity of her patriotism and determination. And it is from the alters of her village churches that the slogan has sounded loudest and clearest.

WHAT MUST BE regarded as amongst the hopeful signs of the times in Scotland, is the widespread interest displayed in the course of lectures being delivered in Edinburgh Cathedral by the Very Rev. Canon Stuart on "The change of religion in Scotland in the Sixteenth Century." His audiences, we are told, are to a very remarkable degree, composed of Protestants drawn in large measure from the professional and mercantile classes. Canon Stuart's gifts as a preacher, and wellknown familiarity with Scottish history, cannot fail to make his lectures interesting. But what is chiefly remarkable is that in the undeniable loosening of dogmetic ties in the Scottish Establishment, men's minds should be turning back to the days when authority was the basis of belief to their countrymen, and the unity for which they now sigh was a reality. To Scotsmen of pre Reformation times there was but one Kingdom of God upon earth. And that one Kingdom still exists with its portals wide open to welcome back their wandering descendants.

IN TENDERING A welcome to a civic deputation from Hamilton, Controller O'Neill, vice-chairman of the Toronto Board of Control, assured them that Toronto was always ready to give its sister city all the information it needed to improve its civic administration. That was a happy thought of the Controller's. Toronto's reputation for clean and of the lodges is world wide. Its City Council sets an example of patriotism to even the British Government, by decreeing the hoisting of the Flag over its Public Schools on the Tweltth of fit occasion for the exercise of discrimination in the matter of contracts on the ground of religious belief. As to the harmony and good feeling which prevails always in the deliberations of Toronto's model City Council it would be entirely superfluous to say a word. Hamilton must necessarily profit by close observation in that direction.

As a radiant example of a murderer repentant this extract from an English letter should not be overlacked: "We had two Zeppelins over here this week, one last night which mother saw going to church. and one on Tuesday. . . . "

A MR. Brnest Phillipps, writing in the English Protestant Alliance Magazine, resurrects several of the silliest and stalest calumnies against Catholics after this fashion : That Romanism is the negation of Christianity is proved by the fact that the so-called Holy Donkey is still worshipped in Italy." And. combining piety with calumny, he thus concludes : "May the day soon dawn when our Father in Heaven will be worshipped by all people in spirit and in truth" -which causes the editor of Catholie Book Notes (Catholic Truth Society) to remark : "In this pieus aspiration we heartily concur especially as to Truth." That certainly, as Cyrano de Ber people. It is an elequent witness to get busy and exercise a little super. gerae would say, was a pretty parry!

ON THE BATTLE LINE

The War news of the week is the persistent rumors of peace. Of course peace is denounced as pro-German. Still there is reason to believe that Peace is the subject that ocupies the mind of all the changel leries of Europe.

There is no news of the progress of the War other than that the Teutonic Serbia more rapidly than was anticipated. On the other fronts. though furious fighting and the consequent loss of life has taken place. little change has been made in the various lines.

A FREE-THINKING SOCIALIST AND THE POPE

A noted pacifist free thinker has been talking to a representative of the Catholic Corriere d'Italia about peace and about the Pope in con-nection with it. First he had something to say about the International the world thought had need at least temporarily shattered when the So-cialists of every country joined the rest of the citizens in their coun-tries' war. Not at all, he says. It the world thought had been at least till exists : the much advertises meeting did take place-at Zimmerwald—and was a great success; its results will be seen later. There is to be aucther in December, and there are great hopes of peace arriv-ing as the result of it, and always tbrough the efforts of the Inter-nationale. That is what be says in spite of facts which tell a different story. But he, Socialist Free-thinker has also something to say about the Pope He has the highest praise for what the Pope has done and for his efforts on behalf of peace, on the seems to think, as those of the In-

In the course of the interview this striking tribute from a French freethinker to the Holy Father is given. We quote in full: "Holy Father, you We quote in full: are adding a sublime page to the gospel. You are applying, in act the Gospel to actual events. And word of Eternity as the interpreta-tion of it in the present day. It is the Gospel of the present day that you have revealed to them. What is wanted is that your call shall be understood. You wish to invite "the real friends of peace in the world to stretch their hands out to you in order to bring closer the end of the war which for a year has been devas tating Europe." You wish to see all men, whether they belong or not to the Roman Church selves with you in a work of perfect charity." I am a man; a free thinker; and I am with you.

"Holy Father, you alone have the magnificent privilege of being able to say, to see reproduced in every newspaper, to bring home to every conscience, what all good men should think. All good men—reduced for a year to the slavery of desolating silence—can to day at least give you the homage of their admiration and gratitude. They see that in carrying out his international mission the Pope has legitimatised their titles to humanity. In face of all mother countries or countries Pope has shown himself to-day the

"Holy Father, from your universal word, which draws its deep charity from the very fountains of religion but which finds its decisive proof in clear human evidence, this war is morally condemned. Let the people July, and by choosing war-time as a and their rulers understand it. If they desire to attain to the triumph of their violence they are condemned of themselves. You have shown the downfall of force; you desire the return to reason, men's distinctive sign and higher characteristic. If right is foreign to war, it is alone, solid, in peace. You see it and you say it. Let all see it. Hell has broken losse on earth. You recall the heavenly laws of human brotherbood. The world is shaking, trembling in the balance between life and death. You with divine courage, throw on the side of peace the weight of your authority and the name of your God. In fine you bless all men. It is for men to bless you. I ask you, Holy Father, to accept all the homage of my respect

On which a Catholic writer in the the same Corriere d'Italia has also s word to say. It is natural that the cannot see the str dent contradiction in their associating hope in the work for peace of Benedict XV. and hope in the Internationale. The Internationale, and the international authority of the Pope can have nothing in common: one denies country, in the other love of country harmonises with his lotty office o cemmon Father. The only thing they may be said to have in common is that both wish to see an end put to the buman massacre. The Interna tionale has its ownides as to that end the Pope-just because he recognises and blesses love of country, and does not sacrifies to a utopia the immortal principles of justice of which he is the supreme guardian desires a peace which shall be striumph of these principles and re spond to the rights of different nationalities and the just sanirations of peoples. How then can there be co eperation between the Swiss meet