

The Catholic Record

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LONDON, Saturday, November 6, 1915

AN AMERICAN KIKUYU

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

It is proposed to hold a pan Protestant 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 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 of communicants.

The Executive of the Protestant Episcopal Board of Missions had decided to send delegates to the Panama congress which is to be held next February. The matter was considered the other day in New York by the full board.

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 foster Catholic piety outside the visible body of Christ's Church.

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.

"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 Rome tearing his hair and clothing. 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 the first stone laid. We have made the start. It is that there is between us and the Church of Rome an unbreakable chasm which God only can close? I regard this Panama Conference 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 intelligent and faithful men. One part of Christendom is not going to war with another branch while the heathen are unconquered."

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 the same way?

"The Church of Rome may be full of error, and South America may be dark and dim and damp; but let some certain difficulties we have kept the fellowship for four centuries. I want to say to you candidly that when it comes to joining with Protestantism against Roman Catholicism that there are some of us here, if you make us, who would take our place on the other side."

The Rector of Trinity, before quoted, ridiculed the pretence that there was no intention of attacking the Catholic Church in the proposed campaign. Dr. Manning declared that the whole purpose of the proposed congress was to bring a United Protestantism on the problem of South America, and to seek the co-operation of all bodies. He spoke of the recent action of the Catholic bishop of Panama in denouncing the congress and telling the faithful not to attend it on the pain of committing a mortal sin.

He further stated that the action of the Panama Congress would be a movement "under hostile banners against the largest Church in Christendom." The Rev. Dr. Strass declared "that he did not regard the action as in any way hostile to the Roman Catholics, as there were in Central and South American countries many persons who were not Roman Catholics 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 keep 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 cooperation provided any were appointed." With this "understanding" the motion to rescind the appointments was defeated by 26 votes to 13. Amongst these who stood for honesty, decency and charity and voted according to the principles which they profess were the Rt. Rev. R. E. Waller, Bishop of Pond-du-Lac, Wis.; the Rt. Rev. Alfred Harding, 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. Seledon P. Delaney, dean of All Saints Cathedral, Milwaukee.

The first fruits of the "unity" congress movement were indicated by Bishop Waller on withdrawing from the P. E. Board of Missions when he said: "Now go your way and have your conference. In so doing you have left discussion, bitterness and discord."

SIR EDWARD CARSON

The comments of the press on the resignation of Sir Edward Carson have been somewhat perfunctory, and since 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 evidence 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 statecraft 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 lamented Attorney General. Sir Edward Carson is a great and successful military leader. We have it on the authority of these same papers. Have we forgotten 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 crisis.

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 enough to call it an unpatriotic threat—of placing themselves under the greatest Protestant Empire in the world in certain eventualities. Sir Edward, chief of Carson's unbeaten army, is therefore a competent military critic. His army is still unbeaten and 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 invincible army which you have confided to me, I have lost not one.

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. His blood reddened it and it was given to the world by Him as a symbol of mercy. It is absolutely unthinkable that we should refuse its appeal—the appeal of the Red Cross."

And again 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 people."

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

OUR DEAD

"The raindrops patter against the pane. The wind moans by the door: Herself, she sees that the fire is bright, And then sweeps up the floor; Himself, he tells the beads, the while The others answer low, 'God pity the souls that are out tonight, And rest the dead we know.'"

Could we not have a Mill Hill preparatory school in Canada?

Canada must and will in the course of time have its own Missionary College. But in the meantime there are 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 abstinence, 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 necessary permission for Father Charles to absent himself from his duties in the American Oblate Province.

The CATHOLIC RECORD can, we 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.

NOTES AND COMMENTS

THE NECESSITY for presenting a 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 stumbling-block which denominationalism puts in the way of Roman Catholics."

STRANGE, is it not that these good people continue to mistake the shadow for the substance? A mere outward conformity, which makes the wayward intellect of man the last court of appeal in religious belief can never atone 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 Catholics, 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, flourishing under the British flag, should get busy and exercise a little super-

their familiarity with the supernatural. The Communion of Saints 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. Someday 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.

THESE 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.

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 occupies the mind of all the chancelleries of Europe.

There is no news of the progress of the War other than that the Teutonic Allies are pushing their way through 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 connection with it. First he had something to say about the Internationale the mighty Socialist union which all the world thought had been at least temporarily shattered when the Socialists of every country joined the rest of the citizens in their countries' war. Not at all, he says. It still exists; the much advertised meeting did take place—at Zimmerwald—and was a great success; its results will be seen later. There is to be another in December, and there are great hopes of peace arriving as the result of it, and always through the efforts of the Internationals. That is what he 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 same level, and the same lines, he seems to think, as those of the Internationals.

In the course of the interview this striking tribute from a French free-thinker to the Holy Father is given. We quote in full: "Holy Father, you are adding a sublime page to the gospel. You are applying, in act the Gospel to actual events. And what men want is not so much the word of Eternity as the interpretation 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 devastating Europe." You wish to see all men, whether they belong or not to the Roman Church "unite themselves 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 a desolating alliance—can at least give you the homage of their admiration and gratitude. They see that in carrying out his international mission the Pope has legitimized their titles to humanity. In face of all other countries or countries which call themselves mothers, the Pope has shown himself to-day the Father of men.

"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 peoples 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 loose on earth. You recall the heavenly laws of human brotherhood. The world is shaking, trembling in the balance between life and death. You will 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 same Corriere d'Italia has also a word to say. It is natural that the free thinking pacifist and socialist cannot see the direct contradiction in their associating hope in the work for peace of Benedict XV, and hope in the Internationals. The Internationals, and the international authority of the Pope can have nothing in common: one denies country, in the other love of country harmonizes with his lofty office of common Father. The only thing they may be said to have in common is that both wish to see an end put to the human massacre. The Internationals has its own view as to that: the Pope—just because he recognizes and blesses love of country, and does not sacrifice to a utopia the immortal principles of justice of which he is the supreme guardian—desires a peace which shall be a triumph of those principles and respond to the rights of different nationalities and the just aspirations of peoples. How then can there be co-operation between the Swiss meet-

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