

The Catholic Record

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FUNDAMENTALS

Many of us can remember the time when sectarian divisions in Christianity were treated as of little or no importance for the reason that all were united on the fundamental truths. Though Catholics could never assent to the argument which implied the right of private judgment, there was a certain force in it, inasmuch as many fundamental Christian truths were in fact held in common.

Now the very term "fundamentalists" is held in scorn by those who boast that they are liberals and modernists. The ever-growing influence of this latter element in all Protestant bodies has impelled the more conservative to make a strenuous effort to retain certain outstanding Christian truths that have always been accepted as fundamentals by all bodies of professing Christians. Immediately the "fundamentalists" are branded as narrow reactionaries and ignorant obscurantists.

"What think ye of Christ? Whose son is He?"

One might think for the most latitudinarian of Christians that this is a fundamental question. "Who do men say that I am? Who do you say that I am?"

Hitherto no denomination calling itself Christian has treated this as a matter of indifferent personal opinion. But the advanced liberalism of today would exact no further test of discipleship than to acknowledge that Christ was a great Teacher and that we should accept the spirit of His teaching. And this, as a matter of course, subjected to private judgment as to what is essential or what may be properly rejected in the changed conditions of our wonderful time.

There is, thank God, amongst many Protestants a grip too real, too virile, of Christian truth not to make this a plain and shocking abandonment of Christ. The Presbyterians of the United States in their quite recent General Assembly endeavored to obtain some profession of faith in the Redeemer that would arrest the corrosive influence of liberalism on Christian doctrine as held by the Presbyterian Church. One point they wisely insisted upon was that the scriptural account of the virgin birth of Christ is an essential and fundamental Christian doctrine.

Promptly a leading New York minister announced that he would not be bound by the decision of the General Assembly. And a bare fortnight afterwards the Presbytery of New York by a large majority voted to admit to the ministry two candidates who openly refused to affirm their belief in the virgin birth of Christ.

Now what becomes of the Bible? Isaiah and the Gospels, at least, go by the board. Nor is this an unsympathetic Catholic view of the case. Thinking Protestants see that not only is doctrine, fundamental Christian doctrine, disrupted, but all scriptural authority is subverted by the onward sweep of a vague and chameleon-like liberalism ever striving to take on the colors that will harmonize with the latest guesses of science, and to avoid all conflict with the spirit of the age. To convince the world of sin, and judgment—that is outworn, unscientific, illiberal.

Don O. Skelton, President of the Bible Institute, New York, delivered

an address on this subject last week in which he protested vigorously against those who do not accept the essentials of Christian faith and who wish to use the pulpit to "teach their unbeliefs."

He went on to say: "The licensing to preach by the New York Presbytery last week of two young men who do not believe the Bible account of the Virgin Birth of Jesus is a more radical step than at first may appear."

"It raises the question as to why men should enter the Christian ministry who doubt the integrity of the basic Christian teachings. What real strength for Christian service do such men possess? They affirm that an important part of the historical record of the life of Jesus is a lie. To them the New Testament is a patchwork of falsehood and truth, the proportion of each being in accordance with their own mental and moral capacities or inclinations."

"There is no place in the evangelical Church today for either rationalists or liberals. Their place is not among Christian believers, where they openly antagonize those who hold the cardinal truths of historic Christianity, but in some organization of their own, where they can consistently teach their unbeliefs."

At the same hour Dr. C. F. Wishart, President of Wooster (Ohio) College, and the new Moderator of the General Assembly of the Presbyterian Church, was preaching in a New York Church. The newspapers in reporting his sermon note the fact that the new Moderator made no reference to the ordination of the ministers who deny the virgin birth of Christ. He does say that the first duty of the Church is to evangelize America. But if the evangel is "a patch-work of falsehood and truth" what will be the result of evangelization?

The new Moderator avoided these troublesome questions, but he came out thus boldly on what appears to be a safer subject or a matter of greater import:

"The Church is facing a great demand to meet the challenge of those who are undermining law either by open defiance or subtle nullification. In the face of this there is a demand for respect for law."

Bad indeed is the condition of the United States in the opinion of many of her most thoughtful and prominent citizens. Prohibition has bred a disrespect for civil law that menaces the stability of the Republic. But is this civil condition more menacing or more important than the chaos within the Church of which the distinguished preacher is Moderator?

And would it not be natural to expect that the Head of the Presbyterian Church in the United States would have greater influence with the civil law breakers if he first set his own ecclesiastical house in order?

"PROPAGATING ATHEISM"

The publication of the text of the indictment of Archbishop Cepiak and the other clergymen of Russia has scotched if it did not kill the pro-Soviet propaganda that there was no animus against religion in that infamous prosecution. After a period of silence the sympathizers with modern progress as exemplified by Soviet Russia are beginning to reassert themselves. A United States Senator, just returned from Russia where he learned his piece, proclaimed that it was "unthinkable" that Soviet Russia could have any animus against any religion. Visitors to Russia who understand not a word of the language and are taken in hand and shown what it is desired they should see, are unreliable sources of information. They would cut a less ludicrous figure if they had the saving grace of humor. It is rough on the Senator that a few days afterwards (June 17) an Associated press despatch from Moscow should make the "unthinkable" quite easily "thinkable." The foreign delegates of the Executive Committee of the Third International were in session in Moscow. It is well known that the Soviet Government and the Third International are practically identical; at any rate they have interlocking directorates. The despatch tells us that

The Swedish and English delegates objected to anti-religious propaganda. Zinovieff replied:

"In our program we do not declare war against honest but religious workmen; but our

program is based on scientific materialism, which includes unconditionally the necessity of propagating atheism. Certainly, however, anti-religious propaganda must be carried on wisely."

With such an unconditional principle openly acknowledged and professed it is quite easy to understand that any religion other than "scientific materialism" must be considered as treason to Soviet Russia.

HAS IT BEEN SEVEN HUNDRED YEARS OF PROGRESS?

A week ago Sunday the 70th anniversary of the signing of the Magna Charta was commemorated by a special service in the Episcopal Cathedral of St. John the Divine, New York.

Speaking on the occasion the Rev. Dr. Russell Bowie said in part:

"It seems to me that this commemoration is eminently worth while and that in participating in it the historical and patriotic organizations which are represented are fulfilling a purpose which is helpful to the whole community—that of corporate remembrance."

"That is our warrant for the commemoration of the signing of Magna Charta. Magna Charta is one of the great landmarks of the human race in its progress toward freedom, and to the peoples of English speech scattered throughout the world it is particularly a common heritage and a unifying bond. It is a bond closer than kinship of race, a bond more dependable than a common language. It is the bond of common political ideals, the bond of a common inheritance of ordered liberty. That is the conception of which the Great Charter pre-eminently stands, the conception of ordered liberty, a conception which is as far removed on the one hand from ugly and lawless individualism as it is from brutal repression and reaction on the other."

No student of history will dissent from the Rev. Gentleman's estimate of the importance of the great event which is deemed so worthy of commemoration. Nor do we think that it is less than a self-evident truth that the Magna Charta is a common heritage of all English-speaking peoples. The founders of the American Republic would certainly be the last to deny, rather would they be the first to assert their right to that common heritage. But if English men and men of English speech can point with pride to this great landmark of the race in its progress toward freedom, with pride no less justifiable can Catholics, as such, join in the commemoration. For, seven centuries ago England was Catholic, and at the head of the deputation of barons and bishops, who wrung from King John the Great Charter of Liberty, was Stephen Langton, Archbishop and Cardinal of Holy Roman Church.

The Great Charter is worthy of study by the eminent jurist and by the scholar, no less than by the average man or woman who desires to be at all well informed. After a very moderate study of its provisions one is inclined to ask oneself wherein lies the superiority of this age of boasted progress and liberty. And it might be a wholesome thing if such comparison begot a doubt as to whether our boastfulness is not a cover for the old, old moral disease of ignorant self-conceit. We boast of progress; where is it? Material progress, yes. But material progress is of a low order. Liberty, ordered liberty, what have we to show for seven centuries of progress here? We have an incredible number of laws representing the desire of a majority—or even of a minority,—no less tyrannical than the absolute monarch, to impose its opinion on all others. Respect for human rights is swallowed up in the zeal to reform, to restrain, to restrict human liberty. In a Magazine article before us we are told that in the session of Congress just adjourned 13,711 were introduced and 931 passed.

We are in a period of pernicious paternalism. A book entitled "Too Much Government, Too Much Taxation," by Charles Norman Fay, recently appeared. It deprecates governmental meddling with big business, useless United States boards, bureaus and commissions and the legislative orgy generally. But it omits important phases of the plexus of legal coercion which impelled Montesquieu three centuries ago to say: "There is no worse

tyranny than that which is exercised under cover of the law."

Moreover, paternalism is expensive. Senator Stanley, who served in the House from 1902 to 1915 and was Governor of Kentucky for a term, foats the bill as follows:

"During the last ten years the appalling cost of a hundred different commissions, boards and bureaus, employing an innumerable army of deputies, inspectors, supervisors, spies and political parasites, has actually exceeded by 400% the total cost of the Federal Government for the first half of its existence!"

It is pointed out that, excluding the army navy, the amount appropriated for governmental expenses has increased in the States over 400% since 1916.

The Carnegie Corporation has just given \$1,075,000 to the American Law Institute, recently organized by leading jurists for the purpose of restating and simplifying the law.

Despite the spasms of virtue that seize smug legislators who would institute sanctity by statute, it is still true that "he who is governed least is governed best." Human nature will always rebel at unreasonable restriction. And a statute that infringes personal liberty tempts the average citizen as a fence does a nimble schoolboy. If the enactors of laws hope to reform human nature—well, in "Oliver Twist" there is that classic remark of Mr. Bumble: "If the law supposes that, the law is a ass—a idiot." And, while quoting, one may cite the ancient observation of a gentleman named Tacitus: "In the most corrupt State there are the most laws."

Today officious lawmakers have brought the law into disrepute. It is brazenly flouted and openly derided by honest citizens who resent interference with their personal liberty. Perhaps we in Canada are not quite so bad as our friends to the south; but it is only a question of degree. We are not quite so advanced along the lines of modern American ideals of what ordered liberty should be. But it will profit us no less than our neighbors to boast less about liberty and democracy and to study more deeply the foundation principles of liberty which were better understood when the Great Charter was signed seven hundred years ago.

NOTES AND COMMENTS

SUPPLEMENTING OUR notes on Spain we are reminded by the recent celebration in the City of Avila of the tercentenary of St. Teresa's canonization, that of the many glories on which that nation may legitimately pride itself, there are none to surpass or even equal the splendid galaxy of Saints which it has given to the world. St. Teresa of herself might be said to be glory enough for any nation, but when we recall St. Isidore, St. Ignatius, St. Francis Xavier, St. Peter of Alcantara, St. John of the Cross, to mention only a few, Spain's heritage in this respect is seen to be of peculiar refulgence.

THE COMMEMORATION of St. Teresa's Canonization was of particular splendour. Although now the world's possession, the great mystic of Avila is by birth and temperament the especial daughter of Spain, and the whole nation was represented in her commemoration. The exercises began with solemn High Mass in the Church of St. Teresa, at which the Infanta Isabel and the local members of Parliament assisted. Later in the day Senor Antonio Maura, Director of the Spanish Academy, and other representatives of the culture and intellect of the nation arrived, and participated in a great evening gathering, presided over by the Bishop of Avila, at which the virtues of the Saint, her extraordinary writings, and the reforms which she inaugurated were fittingly extolled.

ANOTHER EVENT is the national pilgrimage to the birthplace of St. Francis Xavier which was this year of special significance. The castle of Xavier is in Northern Navarre, near to the French frontier. It was the property of the Saint's mother. Dismantled during his lifetime by order of Cardinal Cisneros, who, as regent of the Kingdom, found it necessary to curb the power of the nobles, the castle was restored a few years ago by the Xavier family, in whose posses-

sion the property had always remained. In commemoration of the missionary labors of her great kinsman, the present duchess converted one wing of the restored castle into a Seminary for Foreign Missions, and it was here that the prelates and royal delegation assembled to commemorate the Apostle of the Indies.

IN ONE of the patios of the castle, we are told, a Pontifical Mass was celebrated in presence of the King and over ten thousand pilgrims. The arm of the Saint, one of Spain's most treasured possessions, and a crucifix once used by him, now the property of the King, were placed on the altar. A large number of prelates, together with the President of the Council of Ministers, many Court dignitaries, high officers in the army, and members of the diplomatic corps assisted. A melancholy interest attaches to the fact that at the head of the assembled prelates was the Cardinal Archbishop of Saragossa, whose assassination, as a result of labor troubles in which he had sought to mediate, has since been announced.

IT IS worthy of remark in this connection that the canonization of four of Spain's greatest Saints—Isidore, Teresa, Ignatius Loyola and St. Francis Xavier, took place at the same time, that is, in October, 1622. With them, the Italian, St. Philip Neri, founder of The Oratory, was raised to the honors of the altar. St. Isidore who lived in the seventh century has since canonization been proclaimed Doctor of the Church; St. Ignatius as founder of the Society of Jesus has become one of the great personages of history, and St. Francis Xavier has established for himself a place second only to St. Paul in missionary annals. St. Teresa, although precluded by her sex from the doctorate, ranks as one of the greatest mystical writers of all time.

THE VISIT of Cardinal Bullock, Archbishop of Burgos, to South America is an event of historical significance, and of more than passing interest. This prelate of Old Spain joyfully accepted the invitation of the Government of Chile, to consecrate the great church of Santiago de Chile, which has just been raised to the rank of a Basilica by the Sovereign Pontiff. It is a long time since a Spanish prelate of high rank had visited the continent colonized centuries ago by Spain, and for this reason as well as for the re-awakening of interest in their kinsmen beyond seas which the event has occasioned, it has been invested with special significance by King and Government. It should not be forgotten that of all the European Powers to set foot on the Western Continent the Spaniard was the pioneer.

GILBERT CHESTERTON has been having his say in characteristic bantering fashion, on a certain type of American woman which evidently came under his observation during his visit to this continent. "It is," he writes, "announced that an American Lady, apparently a relative of old Rockefeller, has been suddenly visited by a thought; a thought of a theological character. The thought is that she was certainly the wife of one of the Pharaohs now most discussed in the newspapers. Our first feeling, of course, is one of sympathy for the Egyptian potentate. I am not quite sure which Pharaoh it was; it is even possible that it was left a little vague. But if it was the gentleman known in the newspapers as 'the heretic Pharaoh,' it certainly adds another touch of pathos to an almost tragic figure, to know that he married an American theosophist and a Rockefeller. No wonder he died young. No wonder he took refuge in sun-worship, and was generally regarded by his friends as suffering from a touch of sun. On the other hand, it is likely enough that it was the other Pharaoh, because the lady indicates that her spiritual nature was stirred by the particular excavation now most prominent in the daily press. No sooner, she says, did she see the throne of Pharaoh than she knew right there that she had seen it before. In this respect I have a sympathetic feeling myself; and feel that our two soul-currents are pretty well hitched-on and connected up. No sooner did I see her remark, than I knew I had seen that remark before. I seemed to hear, like

through it love of the Blessed Sacrament penetrates souls more deeply and inspires to greater activity; that priests and laity and the young of both sexes have spared neither effort nor service in this most praiseworthy and all but apostolic mission, fills Us with most holy joy and inspires Us with hope for a better future."

POPE'S ALLOCUTION AT CONSISTORY

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

Rome, June 4.—The importance of the Allocution delivered by His Holiness, Pius XI., on the occasion of the recent Consistory have been widely commented upon by the press. The document was originally written in Italian by the Pope himself, who gave it to Mgr. Galli on the morning of May 20, for translation into Latin. The complete text follows:

It is most happy for Us to have you gathered about Us once again and to speak to you concerning the weightiest interests of the Church, which concern both the glory of God and the salvation of souls. Our joy is the greater because there are not lacking, through divine favor, evidences which We most happily recall and of which you will most happily hear.

EUCCHARISTIC TRIUMPHS

We wish to speak before anything else of the magnificent and truly wonderful occurrence in Italy and throughout the world of Eucharistic ceremonies which, without doubt are the most beautiful and consoling pages in the history of the Blessed Sacrament and the Catholic Church. The heroic fervor during the first Christian centuries, the prompt and vigorous reaction from the errors and heresies during various periods, the Eucharistic miracles which happened in several places, the decrees and the canons of the Grand Councils, the unceasing solicitude of the Roman Pontiffs to promote Eucharistic worship, their solemn repeated sanctions, the fervor of the great devotions and eucharistic practices of Corpus Christi, the Forty Hours, the Perpetual Adoration, the First Communion, frequent Communion prove that the Divine Eucharist has always been, in the Church and for the Church, the supreme end, the centre and the essence of all the worship; the source and the food of the whole supernatural life. Thus the daily, incessant Eucharistic worship expanding frequently during several periods gave rise to new Religious communities, entirely consecrated to the Eucharist, as a sign of the special importance, greatness and beauty of that worship. These manifestations that we see expressed in Eucharistic Congresses, and in all that magnificent and wonderful series of sermons and lectures, the custom of receiving the holy Sacraments, the genuine conversions, the adoration of the Blessed Sacrament by day and by night, the triumphal processions which accompany, or rather constitute, these Congresses, are certainly amongst the most important, the greatest and the most beautiful. It is from Our heart, Venerable Brethren, that we join with you in thanking and praising the Lord; and no less heartily do we praise the Episcopate and Clergy to whose initiative and labors is due a work of so much glory to God and of such benefit to souls. We also praise the Catholic laity to whom, after God, those initiatives and those labors owe their success and the fruit they bear, for their generous and magnificent co-operation.

ENCYCLICAL WELL RECEIVED

Another reason for Our great joy and consolation has been and is the faith and filial piety, with which all the world received Our first Encyclical, concerning the favorable reception of which, pious and religious expressions reached Us and continue to reach Us from everywhere. That zealous good will and conscientious sense of duty by which, under the leadership of the Bishop, the priesthood and the laity, in answer to Our appeals and counsels, have given themselves to the establishment of such organizations and the furthering of such good works as are embraced under the title of Catholic Action—such good will and sense of duty are an exceeding great joy to Us. Such Catholic action necessarily includes the upbuilding, under the leadership of the hierarchy and priesthood, of souls in the true spirit of Jesus Christ, and the fitting of them for those duties and opportunities of the day, which concern the individual and society as a whole, and embrace a great variety of matters of public and civic interest. Everyone will see how important such action is, not only for the life of religion and the good of the Church, but also for civil well being and, indeed, for the well being of all human relations. Therefore, We have noted in Our Encyclical Letters, We have put it forth plainly and emphatically, that such Catholic action belongs to the pastoral ministry, and is, for every one, part of the Christian life itself; so much so, that as such action is intensified or diminished by so much as the rights of the Church and of souls protected or endangered.

That such action is, day by day, more widely extended and more permanently established; that

through it love of the Blessed Sacrament penetrates souls more deeply and inspires to greater activity; that priests and laity and the young of both sexes have spared neither effort nor service in this most praiseworthy and all but apostolic mission, fills Us with most holy joy and inspires Us with hope for a better future."

MISSIONARY EXHIBITION

We are filled with a similar hope extending to the farthest limits of contemporary apostolic preaching, that is to say, to the extreme limits of all parts of the world. The General Missionary Assembly to be held in the coming Holy Year in this Vatican of Ours, and of which we made announcement at the same moment in which, as You know, Venerable Brethren, We conferred the Mandate and charge to His Eminence the Prefect of the Sacred Congregation of Propaganda Fide, inspires Us. It is extremely pleasing for Us to communicate to You in such a solemn Assembly that, thanks to the solicitude of the same Prefect and his co-operators and Ministers, and thanks to the warm and generous response to the invitation which was sent everywhere, the success of the Missionary gathering seems to be happily assured. It will be without the greatest advantage to that most important and most holy of the Catholic works, the work of the Missions. The faithful coming from all parts of the world to the tombs of the Apostles for the celebration of the Holy Year, will see at a glance, the extent and importance of the divine work, the means it requires, the difficulties and obstacles it has to overcome, the amount of work achieved, the great deal which remains to be done, the necessity and the duty that cannot be avoided, in order that everyone should help the heroic Missionaries who forsake everything and everyone and go to spend their labors and their lives for the salvation of so many souls redeemed in the Blood of Jesus Christ. And the Missions themselves will receive direct and immediate advantage in thus meeting to exchange and compare ideas and experiences. Also advantages will accrue. We hope and trust, that technical and scientific preparation and missionary training of which the necessity is felt now more than ever, of providing ever, more intelligent and efficacious instruments of action for the grace and sanctification that are, and always will be, in the first rank because it is supernatural and divine work.

We would like to continue conversing with You, Venerable Brethren, of only joyful and consoling subjects, but unfortunately, others claim mention and notice which are accompanied by neither joy nor consolation, but rather by sorrow and regret.

DIFFICULTIES IN PALESTINE

In the near European and Asiatic East, where the memories and the interests of Christianity are so numerous and vital, dark and threatening clouds gather, overshadowing the horizon and perpetuating a state of inexpressible tribulation for whole nations and countries, causing incalculable damage, not only to our holy Religion, but also to the most elementary humanity and civilization. It is almost superfluous to add that, so far as lay within Our Power, We have always defended and always shall defend the unquestionable, evident, and preponderant, rights of Catholics concerning the Holy Places. Thus, as we shall continue to give all possible help and comfort to relieve the many miseries which we have mentioned. We wish We could have gathered all those dispersed and wandering human beings and offered a refuge to all the orphans as we were enabled to do for a few (alas too few compared to the remaining numbers) owing to the generous charity which We here, in this solemn moment, bring to notice and take occasion to express Our thanks for.

EUROPEAN DISCORD

Nor is Europe itself immune from grave and manifold troubles. On the Continent, and in the larger islands, peoples of ancient civilization and teachers of civilization are struggling and fighting in fratricidal and exhausting strifes resulting in immense reciprocal damage of every order and kind, and with danger of still greater damage to all Europe and to the whole human race. A most painful and distressing spectacle for Us who are and feel Ourself to be the Father of all those who are fighting! They disagree and are agitated by divergences of opinion and dissimilar quest of political liberty and independence, or else they are in reciprocal and distressing contrast about different interpretations of treaties and estimation of the rights and duties derived from these. Whether they are still in their home, or have left it more or less recently, they are still, all of them, children of the Father, who, if he enjoys resting and sitting at the common table with the children who have remained, always hopes to see seated around it also the stray ones; they being all sheep and lambs of the one fold to which the Divine Shepherd calls them. And the eyes of Our paternal heart can distinguish amongst them in the crowds of the fighters, some of the best of Our children, and such, by various names especially dear to this Apostolic See: sons of the Island of Saints