

The Catholic Record

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LONDON, SATURDAY, FEB. 14, 1925

THE NATION'S DEBT AND THE GOVERNMENT'S RESPONSIBILITY

The depositors of the defunct Home Bank in their petition for relief to the Governor General in Council base their claim on these facts:

(1) In 1916 and 1918 representations were made to the then Minister of Finance regarding the precarious condition of the Home Bank at that time. If, at that time, an investigation under Section 56 A of the Bank Act had been made the real condition of the Bank would have been ascertained and as a consequence the Bank would have been allowed to fail; or, as an alternative, would have been taken over by another Bank. In either case the depositors would not have lost their money. Besides some 27 or 28 new branches would not have been opened to the obvious detriment and loss of subsequent depositors.

(2) The Royal Commission appointed by the Government now in power, Chief Justice McKeown, found that if the Bank had been closed in 1916 or 1918 all the monies of the depositors would have been safeguarded. This is the finding of a Commission appointed by the present Government at Ottawa.

(3) Amongst the reasons alleged for this unfortunate inaction on the part of the Finance Minister at the time, Sir Thomas White, was the fact that it was war time and consequently nothing should be done to jeopardize the financial stability of Canada by precipitating a bank failure. Sir Thomas White's words are as follows: "If you make a mistake in putting in an auditor, in peace time, the consequence may be a run producing little effect upon the Bank; if in war time you may bring down the Bank and in addition, you may cause an unespeakable calamity to the country." Evidently this was the determining factor in the mind of the Finance Minister and with this, from motives of patriotism, we find no fault, though the credit of Canada was saved, in a time of crisis, at the expense of the unfortunate Home Bank depositors.

(4) The report of the Royal Commission came before the Banking and Commerce Committee in due time at the last Session of Parliament and that Committee made a report to the House of Commons, in which they found that the Depositors had a moral claim in equity for compensation.

(5) This Report of the Banking and Commerce Committee was adopted unanimously by the House of Commons at the last Session of Parliament. The realization of that unanimous vote of the Parliament of our country in terms of dollars and cents, is anxiously awaited by sixty thousand depositors representing four hundred thousand people, as well as by all honest citizens who believe in the honor and rely upon the promises of those who govern us.

(6) The Home Bank failure is not a mere civic or provincial matter which may be ignored by a Federal Government. It is and has been a national disaster which affects sixty thousand depositors and nearly four hundred thousand people scattered from coast to coast in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec. Homes have been made desolate. Families have been disrupted and ruined; many people who, owing to their confidence in Dominion chartered Banks and in their stability, had deposited all their hard earned savings in the Home Bank, have lost everything.

(7) The Home Bank Depositors do not base their claims on mere sympathy or charity, but rely on the justice of their cause, which is plainly set forth in the report

of the Banking and Commerce Committee to Parliament. This report was the result of full discussion and mature deliberation. The investigation into the facts on which the report is based was wisely entrusted to a distinguished Judge whose freedom from all bias is unquestioned.

(8) What greater or more cogent claim can the depositors set forth than that which is based on the moral law of equity and right? The moral law is the basis of all forms of jurisprudence within the British Empire. From the moral law all other laws derive their cogency and sanction. The only reason that the depositors have not a legal right to enforce their just claims for compensation is based upon a fiction of British law that "The King (and his Government) can do no wrong."

(9) It has been alleged by some legislators that were relief given to the Home Bank depositors a precedent would be created which might be dangerous for any Government should any future failure in financial institutions take place in this country, but this argument is groundless in view of the recent amendments to the Banking Act. Besides there are precedents for Government action of relief, not only in England, but also in Canada, if we read the history of the liquidation of McGriggor's Bank in England, the Bank of Upper Canada in this country, not to mention the action of the Legislature of the Province of Quebec in guaranteeing the Bonds of the Bank of Hochelaga in taking over the Banque Nationale in 1924.

Surely such precedents are modern enough and basic enough to satisfy the just requirements of popular legislation.

(10) Again, the objection is raised that the action or inaction of a former Finance Minister, Sir Thomas White, does not necessarily implicate Mr. Fielding or Mr. Robb, who are now acting in a like capacity in the administration of Mackenzie King. The present Liberal Government cannot assume responsibility for the fault of a former Government. That may be a political point of view which is not very elevating. Neither is it an honest or just position. All Governments succeed to the duties, responsibilities and liabilities of preceding Governments in all their tangible forms of public trust, and their solidarity is unquestioned not only in the assets of office and government but also in the liabilities.

(11) In conclusion they state that according to the testimony of Sir Thomas White, a Finance Minister of unimpeached honor and integrity, the Home Bank depositors were sacrificed for war time exigencies. The depositors are therefore entitled to compensation as others whose property was taken for war purposes. Consequently their moral claim for relief, approved and passed by a unanimous vote of all shades of political life at the last Session of Parliament, deserves such immediate action on the part of the Government as will satisfy the conscience of the people of Canada, the honor and credit of the country and conduce to the financial stability of our Banking institutions.

ST. PETER'S SEMINARY

"A sacerdotal order is historically the essence of the Church."
 In its priesthood the Church perpetually renews itself; renews its strength and vigor and youth. The training of the priest is therefore all-important. The wisdom and experience of the ages guides the Church in the present; and from the Ecumenical Council of Trent to the Plenary Council of Quebec she has legislated on the necessity and importance of Seminaries, urging each diocese, when possible, to establish one.

Not so long ago the Grand Seminary in Montreal trained all the priests of Ontario and a great many from the United States. Now with many new Seminaries, both in Canada and the United States, the accommodation for students for the priesthood is taxed to capacity—and beyond it. Some there were who, twelve years ago, questioned the wisdom of two such institutions in Ontario. No one does so today. The imperative need of greater Seminary accommodation is patent to all.

Some twelve years ago St. Peter's Seminary was opened in the Diocese of London. Inadequately housed as

it was, and is, it has given to the Diocese of London forty-nine priests and four to the work in the great Canadian West.

The time has now come to build a home commensurate with the greatness of the work, to enlarge its scope and give it the character of permanence. And judging from the spirit animating priests and the people the Bishop of London, who has made St. Peter's Seminary the great work of his life, will see the building free of debt at its completion.

There is one consideration that gives reason for the deepest satisfaction.

Seminaries for the training of priests are never self-supporting. St. Peter's Seminary has an endowment fund of four hundred thousand dollars. The endowment fund is quite as important as the building fund, if not more so. For the maintenance of the seminary is something that goes on forever. For St. Peter's Seminary that great and sometimes distressing problem is already permanently solved.

As time goes on a constantly increasing proportion of the clergy of the diocese will claim St. Peter's Seminary as their Alma Mater. For all, but in an especial sense for its graduates, it will be a home to which their hearts will turn for sympathy, for encouragement, and for help. It will be a centre of diocesan priestly life, continuing in some measure over those who have gone out from it the formative influence exercised in the years before ordination.

Above all it will give priests to the sacred ministry, and, as Newman says, "the sacerdotal order is historically the essence of the Church."

WHAT THEY DID TO THE BIBLE

By THE OBSERVER

We have remarked that when Saint Jerome translated the Bible, and completed his famous translation at the commencement of the fifth century, he had had a long lifetime of experience with the various translations and versions of the Sacred Scriptures which were and had been current in the world up to that time. Just about the time when he finished his work the Roman Empire entered on its period of quick decline and fall, which meant that all Europe and the Near East were thrown into confusion, that documents and libraries and collections of manuscripts were destroyed partly in war and partly in hatred of all that belonged to Christianity. About that time also the most widespread and dangerous heresies were at the height of their strength, and they were all attacking the scriptures and had their own peculiar readings and versions of them, rejecting, as heresies have ever done, certain parts of them.

The Christian world was full of false scriptures; nor were these always circulated in bad faith. Christians themselves, while not separating from the Church, were in many cases under a wrong impression as to what writings of those which were circulating in the Church were inspired scriptures. Epistles which were afterwards shown not to be inspired were given in certain places and amongst certain peoples the same reverence that was given to the Epistles, for instance, of Saint Paul. The Jews had been long in heresy, and had had both inducement and opportunity to corrupt the Old Testament. The heretics and schismatics had had ample opportunity of suppressing and altering the sacred writings for the purpose of making them seem to support their peculiar ideas.

Saint Jerome, with his profound knowledge of the sacred writings, with his unrivalled familiarity with the races and the peoples with which he had to deal, based on thirty years of continual travel amongst the Christian communities of the world, was fitted as no man has since been fitted to distinguish between versions of the sacred scriptures which were to be trusted and those which were not. In proof of that we may say that since he completed his work, all versions of the scriptures, whether Catholic or Protestant, have always taken his translation as the basis of their work; the Catholic versions making no material changes and the Protestant versions taking the great bulk of St. Jerome's work as correct and trustworthy.

When we consider what advantages Saint Jerome had in doing his great work, we see in the same glance what disadvantages the Protestants had, who, eleven hundred years afterwards, tried to improve on his work. Everything that had happened in his time, everything that happened between his time and the time of the "Reformation," goes to show that those who tried to improve on his work attempted an impossible task. The last few centuries of the Roman Empire were a time of confusion and destruction. In the political field the solidarity of the Empire was breaking up. In the military field, the known world was convulsed by war and by destruction of all that had comprised Roman civilization. In the religious field, great heresies shook the Church of God. At one time, at the height of the power of the Arian heresy, there were actually fewer Christians than heretics,—taking no account of heathens. Remember here that the sacred writings were then in handwriting only; that printing was unknown; and that one copy destroyed meant the labor of years lost; and you will have some idea of what the Church had to do to preserve the Bible. Were it not for her there would have been no Bible in the world in Luther's time.

As it was, when Luther was born, after eleven hundred years of political and social and military and religious convulsion; but the materials on which Saint Jerome did his work—where were they? Could Luther and his fellow reformers go out and pick them up at will? Everybody knows that half of them were no longer to be found, and that of what were left there was no sure manner, for the "Reformers," of telling which were genuine and which were the product of heresy, or of schism, or of authorized translators. We desire to emphasize this, because Protestants have usually taken it for granted that all that Luther had to do was to dig up some writings which the Catholic Church had carefully hidden and translate them into German and there he was with a new religion or a reformation of the old one.

The question of whether the scriptures as we have them are, or are not, true copies of those which were written by the Four Evangelists, and Saint Peter and Saint Paul, and all the rest, is a pure question of fact; and we say in the most positive manner that when the "Reformers" undertook to correct the work of Saint Jerome, they undertook an impossible task, because by the lapse of ages, and the change and the destruction of the essential materials, the question was one that they could not possibly answer.

Do not let us forget that the original writings, the handwriting of the sacred writers, was all gone out of the world, being written on perishable materials, at least a thousand years before Luther was born.

NOTES AND COMMENTS

PROTESTANT JOURNALS on this side of the Atlantic have been disposed to make much of the post-war religious disturbances in Czecho-Slovakia which on the slenderest of grounds was magnified into a schism. The thing has long since petered out, but the memory is cherished by its advocates on this side. In this connection it is interesting to note the impression made upon one of the leading Czech Protestants, Dr. Hyromatka, Professor of Theology in the University of Prague. Evidently the disturbance brought about by a group of disgruntled clerics was appraised at its true value by independent observers on the spot.

"THE PAPAL dream of world dominion," said Dr. Hyromatka, "is being fulfilled. Never before has the Catholic Faith gripped men and nations as it does today. Guided by a high priest endowed with supernatural gifts, extraordinary courage, and great erudition, the Catholic Church offers us an unparalleled example of sanctity and self-sacrifice. Catholic theology teaches us the loftiest truths, and sets forth the logical purpose of man's existence." On this side of the Atlantic critics of the Catholic Church might learn something from the spirit as well as the matter of Dr. Hyromatka's criticism.

FORTEVIOT, the ancient Pictish capital of Scotland, is, we learn from overseas exchanges, shortly to disappear, and to give place to a new village on modern lines. Forteviot is about seven miles from Perth, overhanging the May Water, which flows into the Earn. According to the legend of the foundation of St. Andrews, the King of the Picts built a church at Forteviot (then called Fortevioth,) and in his palace there Kenneth MacAlpin died in the year 860. It was on "Miller's Acre," near the Holy hill in the same locality, that Edward Balliol's army encamped before the battle of Dupplin, 1322. The march of so-called improvements in the old world, however regrettable from an antiquarian point of view, seems inevitable nevertheless. In the case of Forteviot it means the elimination of one more object which binds Scotland to its Catholic past. Yet, even in its demolition it is a reminder.

IT IS NOT through Catholic but through Anglican spectacles that we get a glimpse of the extent to which ritualistic practices have honeycombed the Church of England in England. In Canada the cleavage is still marked, but in the old land the aspiration after Catholicism or so churches which forty years ago gave rein to their zeal and their imagination permeated down through the entire structure until even country parishes which prided themselves on their "evangelicalism" have fallen to a greater or lesser degree into line. This is described very graphically in a London letter to the Canadian Churchman which calls for more than passing notice.

IN REGARD to the extreme element, this writer says: "It is true that one may take up the admirable series of pamphlets put forth by the 'Green' group and see little that is new or unorthodox in a legitimate sense of the word. It is when one drops into churches here and there, haphazard, and examines parish magazines that one gets a jolt. It would not be at all difficult to edit a little book from this source which would well nigh shame Rome herself. Indeed Roman theologians are disclaiming for themselves the extremes which certain Anglican sections desire." Or: "There are other elements of change which are more distinctly Roman. The word 'mass' is in general use among the clergy of the south, and laity too, in many quarters. One always has to remember that the main body of English churchmen have no experience of Roman Catholic communities, or even of Roman individual first-hand. They are quite frankly honest in their earnestness for the widening of what they think historical communion and continuity. There can be no longer any question that the appeal is both to pre-Reformation practice and doctrine."

It is noteworthy that the changes predicated by this correspondent and by others hinge for the most part on the question of the Eucharist. Time was, and that not so long ago, that the very notion of a Real Presence in the Sacrament was scouted by the vast majority of English churchmen. The idea that like other Catholic dogmas it was a "blasphemous fable" and a "dangerous deceit" as affirmed by the first Anglican "Reformers" still held almost universal sway. Now, the "very considerable party behind so-called 'advance' are centering their wants around three things—1. An altered 'canon of the Mass.' 2. Reservation of the sacrament for the sick and for adoration. 3. The service of Benediction. And the institution of Benediction, be it remembered, is post-Reformation, and purely Roman as they express it. In view of which one quite readily accedes to the correspondent's conclusion that "the whole idea of worship seems to be undergoing a transvaluation" and, as he adds, the change is widespread.

THE EXTENT to which this new clerical teaching is a novelty and still unfamiliar to the people at large comes out in one of the correspondent's experiences: "In Surrey last Xmas I had an instance of how an enthusiast may be deceived. I was asked to take a choral Eucharist (High Mass was the term used) in a village where the priest aimed at 'educating the children' in the

hope of holding the next generation to Catholic practice in an evangelical village (most villages are such.) I knew most of those children. I was given a little jovial faced urchin as a server who was also a novice. Having proudly buttoned his little red "tummy" within bounds, and a solemn prayer having been said, in the midst of the choir's introat as we were alone, he confided in me quite seriously by enunciating the following illuminating sentence: 'I 'ope's you won't mind, Sir, but I'm a new 'and at this 'ere stunt!'"

IN VIEW of the above the affirmation of the Churchman correspondent that "a Canadian extreme is often an English mean" is quite understandable. "For example," he says, "in the parish I am in charge of at present, there are two candles; wafer bread is always used; the six servers are clothed in scarlet cassocks; on festivals they carry their banner of the 'Guild of the Blessed Sacrament'; every Sunday there is a full choral Eucharist at 9 o'clock, and all this in a distinctly evangelical place ten miles from Durham. They wouldn't go without any of these things, but there would be a great upset were I to put on the rather beautiful vestments which are folded away in the vestry. It makes one smile to look back to St. Simon's, Toronto, where the vestments (white only) were the vogue, but candles (if I remember rightly) would have supplied an irritant."

WE ARE not of those disposed to make light of all this. The more one studies the matter the more clear does it become that the hand of God is at work in leading England back to the Faith. These changes have followed the unwitting concession through the past ninety years of the legitimacy of the Roman conception of Christianity. As one writer puts it, "every Anglican minister must confess to a few Roman imitations; he simply cannot resist Roman influence, either because his flock is sick of Protestantism, or because he himself knows where the real thing is to be found, and appropriates it by judicious little larcenies that must make the 'Reformers' of the sixteenth century tura in their graves." And, we are firmly persuaded the end is not yet.

A GOOD story is told of Father Joseph Bampton, the well-known English Jesuit who made such a favorable impression in Canada during his visit last year. More recently he has been using his gifts as a preacher for the benefit of the wider audiences which Radio affords him. One of his hearers from the London Broadcasting Station was a dear old lady who was much impressed but considerably befogged as to the identity of the speaker. "Who is this Mr. Bampton?" she asked, and when told that he was a priest and a Jesuit exclaimed: "Dear me! I thought he was a Christian man."

ADMIRABLE EXAMPLE OF COOPERATION

Elkhart, Ind., Jan. 30.—While assaults on Catholic schools have been in progress in the Indiana State Legislature, an admirable example of cooperation between Public and parochial school authorities has been flourishing in this Indiana city. Mutual benefit and satisfaction has been the result.

Three instances of this cooperation have taken place in the last few years. Four years ago, a junior Public High school was opened three blocks away from the parochial school of St. Vincent's Church. Father F. J. Jansen, the pastor, made application to the superintendent of the pupils of his school in the seventh and eighth grades to take manual training and domestic science in the new Public school. The application was received cheerfully, hours were arranged and the children have been attending the classes ever since.

For the last two years, a Bible course has been used in the High school here, confined to boys. Father Jansen teaches his Catholic boys, and the High school gives them credit for the course. At first, graduates of the parochial school were required to take an examination for admission to the Public High schools. The pastor requested a member of the School Board to preside at a final examination of his pupils, and he reported to his fellow Board members that in his opinion, with an examination most of the parochial school graduates were fit for the second year of High school. Since that time graduates of the parochial school have been admitted to the High school upon presentation of their diplomas.

A VIVID PICTURE OF A COMMUNISTIC STATE

By M. Maslandi (Paris Correspondent, N. C. W. C.)

Paris.—Mgr. Chollet, Archbishop of Cambrai, has addressed to the clergy and faithful of his diocese a letter denouncing and condemning the doctrines and propaganda of Communism.

"Unfortunately," says the prelate, "a large number of our dear working men have allowed themselves to be seduced by these doctrines and by their deceptive promises, and our love for them would like to caution them against hopes which would be converted into cruel deceptions and somber misery. "These doctrines, in fact, have been realized. For seven years they have produced fruit which is fruit of blood, sorrow and death. The dictatorship of the proletariat has become the ruin and the loss of the proletariat in the Russian nation, formerly our ally. The workmen there are subjected to an iron discipline; labor is militarized; strikes are punished by death; wages are derisory; food (distributed by the public authorities) is insufficient; 38,000,000 starving persons are at the mercy of every kind of epidemic. Official statistics, probably incomplete, report 2,000,000 victims, tortured and massacred, in 1920; and among them were 200,000 working men and more than 800,000 peasants, not counting the millions of other victims who have perished in the course of four years through typhus, the plague, cholera or famine."

"Such is the regime to which it is desired to subject the world, for what it is desired to establish is an international and universal dictatorship. Such is the paradise promised us: a veritable hell which would soon annihilate the race. "Our dear working people who have so much good sense and judgment, who fought from 1914 to 1918 with so much vigor against the enemy invasion will not permit their minds to be poisoned by unhealthy doctrines, waiting for their living conditions and their very lives to be poisoned also. May they heed the appeal which we address to them in the name of reason, with a heart filled with the love of Christ."

"Dear beloved brethren, let us all, pray God to spare our country this trial."

"BOY LIFE" STUDENTS

Chicago, Jan. 29.—More than 100 young Knights of Columbus from Chicago, its suburbs and a few outside cities of Illinois are training this week in the first class of "Boy Life" students, preparatory for leadership in the "Columbian Squires," a boy training movement authorized by the supreme council of the Knights of Columbus at Montreal in 1923.

Brother Barnabas, executive secretary of the movement for the K. of C., is in charge of the classes, which were organized under the direction of the Chicago Chapter, Knights of Columbus.

A large number of leaders and instructors in Boy Scout work, were engaged to conduct the classes which are being held at the Elks Club, beginning with supper at 6 p. m. and following with practical instruction until 9 p. m. The classes will close with a trip to Fort Sheridan over the week end, where the indoor lessons learned will be given practical outdoor exemplification.

Supreme Directors Martin Carmody of Michigan, and Edward Houlihan, of Chicago were also in attendance at a number of the classes, with President Harry P. Kenney, and Chairman McKian of the Chicago chapter.

FRENCH BISHOPS' DEMANDS

By M. Maslandi (Paris Correspondent, N. C. W. C.)

Cardinal Charost, Archbishop of Rennes, and eleven bishops of the western provinces, meeting at Angers, have expressed and made public the wish that the program of religious defense of French Catholics formulate the following demands:

The abrogation of the so-called "secular" laws, notably: The Law of Separation which excludes God from the State; The neutral school law which excludes God from public education;

The divorce law, contrary to divine law, and which is the cause of ruin to the family and the nation;

The law of exception which places religious outside of common law and forbids them to teach. The bishops also demand respect for the religious situation of Alsace and Lorraine.

The paper Le Lorrain announces that in the Department of Moselle a petition demanding the maintenance of all religious liberties received more than 200,000 signatures of men and women.

The petition will soon be placed before the Chamber, with the signatures classified by municipalities, cantons and districts so that the Government may, if it is desired, verify its accuracy.