

he had never seen them nor did he know of their existence," declared the Prime Minister amid Liberal applause.

Mr. Robb made the statement that the former private secretary of Sir Thomas White, now an employee of his department, on hearing of the Home Bank failure, had "called up Sir Henry Drayton, who told him that he had better send them to Sir Thomas White." (Prolonged Liberal applause.)

"How is any Judge going to say now what any Minister of Finance should have done, six or seven years ago?" asked the Opposition Leader. "This Government is in a far better position to judge than any Judge of any Court in Canada." The present Finance Minister, he continued, should be a more capable judge of culpability or otherwise than any member of any judicial Bench in Canada. The resolution of the member for Calgary (Mr. Irvine) aimed at "going very far." It could secure facts beyond the power of any judicial inquiry to secure, whereas the amendment of the member for Pontiac (Mr. Cahill) meant nothing but delay, of at least a year. He was disinclined to believe, he said, that any inquiry would reveal any malfeasance or neglect or error that would justify indemnification of depositors, but he was bound to protest regardless of that belief, against the continuance of the Government's policy of evasion of responsibility. (Conservative applause.) Abruptly he then moved adjournment of the debate. The Prime Minister objected to adjournment and was upheld by House.

MR. MEIGHEN WARMLY REJOINED

Rising shortly before 11 the Prime Minister took up the veiled insinuation. "Meighen that there were public considerations behind the memorial presented by W. T. J. Lee on behalf of the Home Bank depositors. That insinuation, Mr. King described as 'unprofessional, unparliamentary and entirely unworthy of him.' (Liberal applause.)

Mr. Lee, he went on, had been accompanied by many other gentlemen, against whom no breath of aspersion as to partisanship could be cast. (Applause.) Were all these prominent Canadians to be included in the slight cast upon Mr. Lee? If so, did that slight extend to the two Conservative members of the House (Messrs. McKillop and Stewart) who had appeared as delegates, with that deputation? (Renewed applause.)

Reviewing the allegations contained in the depositors' memorial respecting relations between Sir Thomas White and the Home Bank management during the period of War, the Prime Minister said that he could read into the terms of the memorial nothing else than charges of (at least) neglect of duty on the part of the former Minister of Finance. On that charge, the depositors, he said, were seeking indemnification.

JUSTICE TO ALL CONCERNED IS AIM

Were the Government, he went on, to accept these allegations as proved—to regard Sir Thomas White as blameless—it would be branded from end to end of Canada as making political capital out of the plight of thousands of stricken people. (Liberal applause.) It referred not to do that—(Cheers)—it referred to stand by the principles of British justice—justice not only for the sufferers from the failure of the bank, but justice as well to Sir Thomas White. (Liberal applause.) It would not proceed to indemnify the depositors, charging its disbursements thereon to the misdoing of a former political opponent. (Renewed applause.) It proposed to conduct a judicial inquiry, and when the report of that Commissioner should come to hand, the Government will be ready to deal with the matter in the light of his findings.

Had the Government chosen the agency of a special Parliamentary committee, went on Mr. King, the Leader of the Opposition, would have been the first to charge that the inquiry was in the hands of a packed jury. Instead of that—and in spite of its decision to hold a judicial inquiry—it was accepting the amendment of the member for Pontiac (Mr. Cahill). What was the course of the Leader of the Opposition? Where did he stand? What had he to recommend? (Applause.)

Here for the second time the Prime Minister repeated the message of his Minister of Finance (Mr. Fielding), sent, he said, from the sickbed, to the explicit effect that he (Mr. Fielding) had never known that there were in his department certain documents left with the private secretary of Sir Thomas White, that he had never seen such papers, and that he had not ordered them returned to the former Minister.

"FLYING PRIEST" LOST IN AIR ON WAY TO BOSTON

The flight of Rev. Father John Sullivan, "the original flying priest," from New York to Boston to attend the annual banquet of the Massachusetts Air Service Association, was attended with considerable excitement.

Father Sullivan made the flight for the sole purpose of being present at the banquet. He is honorary chaplain of the Air Service Association and left Mitchell Field in New York at about 11.15 a. m. The air men lost their bearings, however,

and the trip which should have been made in an hour and a half was not completed until 1.30. The plane landed in the East Boston Airport after nearly two and a half hours in the air.

Father Sullivan said that O'Connor proved his ability as a capable pilot and that outside of being lost for a while, the trip was uneventful. It was made in the face of head winds and proved to be a rather cold one.

Father Sullivan was named "the original flying priest" during the World War with the A. E. F. He invariably used a plane in his trips from field to field attending to his duties as chaplain.

## SHEPHERDS OF THE HOME

### RECIPROCAL DUTIES OF HUSBAND AND WIFE

THEIR DUTIES TOWARDS CHILDREN  
(Rev. Arthur O'Leary, D. D., Toronto)

No likeness of Christ has been treasured since His time like that of the Good Shepherd. The Roman Catholics portray it distinctly after all these years. But St. John's tenth chapter loses much of its beauty out of its Eastern setting. Pastoral habits in the Orient differ so much from those of Canada that the full meaning of the parable, the flocks of Palestine know their shepherd and follow behind. His voice directs them into suitable pastures, and his arm protects them against wolves and marauders, even to the giving of his life for his sheep.

God entrusts to Parents the Shepherding of the Home. Their mission is fulfilled in begetting and rearing children. The Sacrament of Matrimony unites man and woman and dowers them with grace to love each other, to increase and multiply, and to train their children through time toward eternity. Human marriage is not the evolution of the animal family, highly developed through intermediate stages. Genesis gives us the divine origin of marriage, the insufficiency of man, the need of woman as his complement, and the fruitful union of Adam and Eve. The Mosaic account proclaims the Unity and Indissolubility of the contract and its divine guarantee. There was no evolution but a decadence down the centuries. The law of marriage became modified under the pressure of necessity, and vice soiled its primitive purity. Jesus condemned the Mosaic divorce bill as something not intended from the beginning. He restored marriage to its pristine glory and raised it to the dignity of a Sacrament. Three laws govern Christian Matrimony—the law of Stability, the law of Authority and the law of Love. These are emphasized, strengthened and sanctified by the Sacrament. The evils that arise under the law of Nature, and of Mosaic have been remedied by the Christian Sacrament. The final end of Matrimony is the giving back to the Creator the souls He had created. This end demands a life-long union founded upon mutual respect. Christianity has raised the wife to the companionship of her husband, Queen of the fireside, but he remains King. St. Paul exhorts wives to "be subject to their husbands" as the latter is the head of the home. But he adds that husbands should love their wives, and this demands that he respect his wife's judgment, defer his strength to her sweetness, and rule with prudence. Confidence is the natural result of respect. Infidelity on the part of man undermines the foundations of family life, on the part of woman it breaks up the most sacred of family relationships. Violation of the marriage bond is a violation of justice as well as of chastity, each has a right to unswerving fidelity. The Scripture says "Thou shalt not covet thy neighbor's wife."

Adulterers shall not possess the Kingdom of God. Conjugal love must be exclusive, affectionate, practical and mutually devoted. Jealousy and mistrust must be kept from the home, each must place abiding confidence in the other. The Sacrament justifies this lifelong trust when followed by prayer and other duties of religion.

God's primary motive in establishing Marriage was the propagation of offspring and their proper education. That nation is also rich which nourishes the greatest number of happy children. The Catholic man in his conjugal relations, must be governed by reason and revelation. Should he culpably frustrate the ordinances of God, he will merit condign punishment. And the woman who gives away to unreasoned fears or wicked counsels degrades marriage. Motherhood is woman's crown of glory, birth control her prostitution. The Catholic scorns all forms of race suicide as grossly immoral.

Parents have a threefold mission towards their children. They are deputed to care for their material, spiritual, and supernatural life. The first needs no comment as home and school combine laudable solicitude. Mental education is also widely diffused. Common sense and Provincial law impel parents to give children an elementary education. Promising boys and girls should be directed higher. Church and State need leaders in every walk of life. Aptitudes should be tactfully encouraged, but misfits kept out of the professions. Parents must never sacrifice the interests of

the soul for the training of the mind. The Catholic child must attend only a Catholic school, elementary, high, or university. The Home Training precedes and later cooperates. The Shepherds of the hearth are necessarily the first teachers, and must never abdicate to school or church the portion God has given them. A special intuition, prayer and the Sacraments, aid the Christian Mother in developing the budding conscience of her children.

Putting aside undue emotion, guided by reason and the dictates of religion, she exercises unceasing vigilance that at times must be fortified by physical as well as by moral suasion. The Father's duties are not to be minimized. He must share responsibilities from the very beginning, and add to his share as children develop. Passive good example is not sufficient. Want of supervision today on the part of parents is responsible for many of the evils of children. Some are little concerned with the spiritual welfare of their own flesh and blood. They do not lead them to respect the Commandments, they do not cooperate with the school and Church, they are indifferent to their children's amusements and companions. Sane Christians stand appalled at the liberties within and without the home, in parlors, dance-halls, theatres, and parks. Boys seem to go where they like and do what they like, eat, drink, and gamble without the solicitude of fathers. Girls dress indecently, go to questionable places, keep dissolute company, without much concern or knowledge of mother. Good reading has been replaced by filth and obscenity. Good music has been repudiated for jazz. Modest dances have been superseded by sensual contortions. Why do Catholic parents permit such conditions? Could they not be remedied by parental correction, kind yet firm, calm but effective? Would God they retained the ministry of reprimand, admonishing in accord with the time and place, correcting asage and each temperament should dictate.

Christ must come back to the Home. Emblems of religion must enter the Home. Good literature must reflect the piety of the household. Prayer must be restored to the family circle and respect for the Sunday inculcated anew. Fathers and mothers must be God-fearing, if children are to be a credit to the State and a pride to the Church. The Family of Nazareth must regenerate the world. Husbands and fathers must imitate St. Joseph the "just man." Mothers must imitate the "just woman." Wives and mothers must walk in the footsteps of Mary, the Mother of Jesus. Sons and daughters must imitate the Perfect Child, the Child whose life during eighteen years is summed up by St. Luke, that accompanied by His foster-father and His Mother, He left Jerusalem "went down to Nazareth, and was subject to them."

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Arian bishops, deposed several of the latter and framed twenty-one canons of discipline.

## MODERNISM

REV. DR. J. J. O'GORMAN SAYS IT IS A DULL AND STALE HERESY

Ottawa Journal, March 17

In a pungent and powerfully argumentative address delivered at the Franklin Theatre last night in connection with the series of lectures conducted by the Catholic Truth Society of Ottawa, Rev. Dr. J. J. O'Gorman, chaplain of the Question Box, strongly assailed the theories of advocates of Modernism. Dr. O'Gorman's address was in the nature of a reply to the recent lecture of Rev. Charles Francis Potter, of the New York Unitarian Church, which was responsible for the question: "What does the Catholic Church think of modernism?"

There was nothing essentially new in Modernism, Dr. O'Gorman declared. It was already an antiquated heresy in the time of St. Paul. It was but a transient phase of century old rationalism, which religious error consisted in picking and choosing one's own religion instead of accepting what was taught by God. As far as the Catholic Church was concerned, even the latest edition of Modernism was but a dull and stale heresy.

There was a certain type of mind, the speaker stated, which delighted in novelty for novelty's sake, and it was to this type of people, of little or no supernatural, that Modernism appealed to owing to its claim to give the latest thing in religion. Rationalism was a well known religious system prior to the establishment of Christianity, and in its long history, though it is forever assuming a new phase, it had failed to evolve any new fundamental argument.

St. Paul was perfectly familiar with the modernist rationalism of his day and warned Christian teachers in the person of Timothy to give the deposit of truth revealed by God, avoiding profane modernism and the opposition of falsely named gnosis (i. e. knowledge), "I Timothy 6, 20."

MISTAKE IN WORD

Dr. O'Gorman said the word he had ventured to translate Modernism was "kainophonia" in the Greek and "vocum novitatis" in the Latin meant literally "new fangled speech," "novelty of words," and hence "Modernism." Many Greek scribes who failed to see the point in the word "kainophonia" wrote instead "kenophonia," a word which St. Paul used in his second epistle to Timothy to describe the same Modernism and which meant "empty discussion." St. Paul did not merely contrast the profane and empty new-fangled Modernism with the divinely revealed and eternal truth taught by the Church of the living God which was the pillar and ground of truth, but he showed that the most popular form of first century Modernism, namely gnosticism, was a "kainophonia" in the Greek and "vocum novitatis" in the Latin, for it was not true knowledge.

Proceeding, Dr. O'Gorman said it was extraordinary how antique were the arguments used by Modernists. Dr. Potter objected to the divinity of Christ, to the divine inspiration and consequent inerrancy of the Bible, to the Virgin Birth of the Lord, to the doctrine of the Redemption, to the second coming of Christ and to the alleged indifference of Christianity to social reconstruction. He accepted all those passages of the Bible as genuine which expressed his ideal. Every one of those points was raised by either Celsus or Marcion in the second century, and some of them by the Docetae in the first century. Not merely Celsus, a pagan rationalist who wrote 175 A. D., urged the same objections but he employed the same arguments as the newest up-to-date Modernists. For example, he taught that Christ was the son of Joseph, that he did not fulfill nor make any prophecies, that his miracles were fictitious, his resurrection a fable and his doctrine a plagiarism. Celsus did not fail to invoke the century old Greek philosophical theory of evolution against Christianity and taught that the soul of man had evolved from the soul of brute animals. He taunted Christians with their divisions, ridiculed their hope of establishing their religion throughout the world and appealed to them to abandon their life apart and take their place among those who by word and deed and active service contributed to the welfare of the empire. Rationalism then as today realized that its only hope of success was to endeavor to become a national religion and thus provoke national prejudices against the international religion of Christ. Origen answered Celsus triumphantly and the bloody persecutions waged by the Roman Empire in the name of patriotism failed to prevent the successful diffusion of Christianity.

A TYPICAL ATTITUDE

About a generation before Celsus, Marcion, a heretical bishop who taught in Rome, 144-166 A. D., adopted the typical attitude of Modernists towards the Bible. He rejected the Old Testament because he considered it crude and accepted only 10 of the epistles of St. Paul and the Gospel of St. Luke (omitting the gospel of the infancy) but dropped from them any verse that

failed to meet his views. He denied the Virgin Birth of Christ, the resurrection of the body and the second coming of Christ to judge the living and the dead. St. Ireneus, writing in 176 A. D., showed how opposed to this doctrine was the revealed doctrine of Christ taught in Rome by the succession of bishops which led back to Peter with which Christians from everywhere must agree. The denial of the Virgin Birth of Christ which New York Modernists were making a test case was one of the oldest heresies of the Church, having been taught by the Docetae and Ebionites in the first and second centuries. So old was this error that the phrase "Born of the Virgin Mary" was inserted in the Apostles Creed, to combat it.

In every age, heretics have been styled "innovators," that is Modernists, not that they had anything really new but because they would replace what was eternal by a new phase of antiquated error. Present day Modernists, which was analyzed and refuted by Pope Pius XI. in 1907, was as the Pontiff said, but a summary of all heresies.

SUCCESSFULLY ANSWERED

Concluding, Dr. O'Gorman said that in all ages Modernism had been successfully answered by showing that its philosophical assumptions were contrary to reason and its theological and exegetical assumptions opposed to that which alone was perpetually new because eternally true; the revealed truth of God taught by the Catholic Church. While the Modernist controversy still raged in Protestant bodies, even its latest phase was already antiquated as far as the Catholic Church was concerned. Twenty years ago there were a few Modernists in the Catholic Church, for a number of Catholic scholars who had read rationalist exegesis, subjective Kantian or Hegelian philosophy and the emotional undogmatic pragmatic new theology, with a view to refute them, had imbibed these errors and were endeavoring, while retaining a mask of orthodoxy, to propagate their views among the unsuspecting faithful. But within a handful of years, Pius X., exercising that infallible teaching authority which was given him by Christ for this very purpose, unmasked these wolves in sheep's clothing and expelled them from the fold. As far as the Catholic Church was concerned even the latest edition of Modernism was but a dull and stale heresy.

CATHOLICS RESIGN FROM THE ENGLISH "COPEC" MOVEMENT

London, March 10.—The Catholic members of the executive committee of a projected conference, to be held at Birmingham, on "Christian Politics, Economics and Citizenship"—a movement which has become popularly known as "Copec"—have resigned.

Simultaneously with this news comes a letter which the Metropolitan of the Birmingham Province and his three suffragans have addressed jointly to their clergy. Whilst the letter makes no open reference to "Copec" there can be little doubt as to its significance. "If these schemes concerned only social betterment," say the Archbishop of Birmingham and his colleagues, "we would gladly respond to the appeal for cooperation; but the principles of social betterment actually being adopted are generally so steeped in religious theory as to be more profoundly religious than social."

They had been told, the letter goes on, that organized Christianity had failed, and that future conferences should voice a confession of guilt from the Christian Church. "All this is simply religious theory—and theory of a deadly kind," they say. "It means nothing less than that the visible, historic Catholic Church, with its clear, definite, dogmatic teaching, coming down through the ages, is now to be superseded by a new religious thought, representing a nebulous something, called 'our common Christianity,' and conducting to a veiled kingdom that 'needed discovering.'"

We have the gravest fears that all this is nothing but modernism in action on a large scale; nor are our fears diminished in the least by the assurance that 'the Church of England had given a lead.'"

FAMOUS IRISH BOOKS NOT TO BE SHOWN AT BRITISH EXHIBITION

Dublin, Ireland.—There is no foundation for the statement made in the secular press that "Ireland's historic vessels and books will be displayed at the forthcoming British Empire Exhibition in London." It would, moreover, be contrary to national precedent to allow these objects—all of them Catholic relics—to be moved out of the country.

Facsimiles of the Books are available in the Royal Irish Academy, which lent them for exhibition at the World's Fair in St. Louis in 1904; but there is no such arrangement on the present occasion.

The famous Irish Books include: (1) The Book of Kells, believed to be the most beautifully illuminated manuscript in existence, which is a copy of the Four Gospels.

(2) The Leabhar Breim or Book of Dun Deighre, a place near Athlone on the Shannon river, which contains a long martyrology and very ancient Christian hymns.

(3) The Book of Ballymore, of which O'Curry has stated that: "There scarcely exist an O or a Mac at the present day who may not find in this Book the name of the particular remote ancestor whose name he bears as a surname, as well as the time at which he lived, what he was, and from what more ancient line he was descended."

The sacred vessels are not less remarkable. The Shrine (or case) of St. Patrick's Bell, so often copied by modern decorative artists, is a richly chastened receptacle, with an inscription which reads: "Pray for Donnell O'Loughlin by whose order this bell cover was made."

The Cross of Comer workmanship made in the town of Roscommon in the year 1123. Lost for centuries, it was re-discovered in recent times in a large chest under some old papers belonging to a Parish Priest at Cong in Galway County. It bears the following inscription in Irish: "In this cross is preserved a piece of the Cross on which the Founder of the world suffered."

The Ardagh Chalice, which is one thousand years old, presents on its surface "the most exquisite examples of nearly every kind of Celtic ornamentation." The names of the Apostles are engraved round the bowl.

It has become the established practice to reject any proposal for the removal, however temporary, of these treasures from Irish soil.

As regards the British Empire Exhibition, North-east Ireland will be represented. But there will be no official section for Southern Ireland. The outlay—about \$150,000—was considered too high.

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FOUNDERS OF FRENCH PAPERS MAY BE BEATIFIED

Paris, March 18.—A dispatch from Rome announces that the Congregation of Rites is now examining the cause of beatification of two great French Catholics who died twenty years ago: M. Philibert Vrau, and M. Camille Feron, two brothers-in-law, the uncle and the father of M. Feron-Vrau, the present director of the Catholic daily La Croix.

M. Philibert Vrau was a big manufacturer, director of a large textile plant at Lille. He was the promoter and organizer of the first Eucharistic Congresses. Among other things he founded the Catholic University of Lille which has remained a particularly flourishing institution. He was known as a model employer.

M. Camille Feron-Vrau, a doctor of medicine, became associated with his brother-in-law, aided him in his social works and developed the Maisons Ouvrieres or workmen's homes, in the Department of Nord.

Together the two brothers-in-law founded the Catholic paper La Croix and the Maison de la Bonne Presse the Catholic publishing house which issues many Catholic publications. Thanks to this work, it may be said that not a day passes on which the good work founded by Philibert Vrau and Camille Feron is not carried on. The Maison de la Bonne Presse was the first corporation of its kind to establish a retirement fund for employees. This was done over fifteen years ago. Only now is the French secular press beginning a similar philanthropy.

The cause of these two great Catholics was introduced five years ago. An informative process was conducted in the dioceses of Lille and Cambrai and the documents were then sent to Rome where the Congregation of Rites now has them under examination.