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LONDON, SATURDAY, JUNE 6, 1925

"CONSTANTLY GAINING GROUND"

"Nationalism, Catholicism (which is constantly gaining ground), and the growing communism are the three great powers of our day. Beside them socialism is good-natured and unwarlike."

Under the heading "Brandes Despairs" The Nation gives a lengthy excerpt from an address by Georg Brandes on "Europe Today" given in Berlin about two months ago. Brandes, now eighty-three years old, speaks and writes in many languages, and in matters literary and cultural is regarded as Europe's greatest critic.

From this Berlin lecture on "Europe Today" is taken the sentence quoted above. As may be gathered from the Nation's heading, "Brandes Despairs," if not from the sentence quoted, our famous critic sees in the growing power of Catholicism a menace equal to that of nationalism or communism. A sympathetic understanding of Catholicism is perhaps too much to expect of this cultured old "liberal" who sees his beloved "liberalism" threatened on all sides and on the verge of certain extinction. The menace of nationalism to international peace, the danger of communism—or rather Bolshevism which is something more formidable than any mere economic theory good or bad—undermining civilization, and the growing power of Catholicism, have all been recognized by many other competent observers of modern movements and tendencies. But, unlike Georg Brandes, all do not see equal menace to peace or freedom in all three. Catholicism from its very nature tends to counteract the abnormal and unhealthy growth of nationalism; while communist and conservative alike recognize that in the Catholic Church Christian civilization has its one impregnable bulwark. Hardly less sympathetic with the Ancient Faith of Christendom than the cultured Danish Jew is Dean Inge who publicly thanks God that he is not as those inferior Latins and Catholics. Yet the gloomy Dean, through the Nordic halo he so proudly wears, makes, in the Atlantic Monthly, this pregnant statement: "Should Bolshevism really threaten world stability, Catholicism would become the inevitable rallying point of all the forces that oppose Bolshevism."

Precisely. So that the growth of nationalism that threatens the world's peace and the growth of Bolshevism that threatens the world's stability are offset by the growth of Catholicism which is the one power that can effectively oppose the menacing growth of the other two.

The horrors of the "next war," we are told over and over again, will dwarf those of the World War into insignificance; and few believe that civilization could survive. The horrors of Bolshevism the world has seen in Russia; but there is a moral Bolshevism, altogether unconnected with the economic theory of communism, that is spreading throughout the world, transforming and demoralizing the human mind and the human heart. This countless thousands outside the Catholic Church see with growing horror. And they proclaim that only the Christian religion can save the world from destruction. And this awakening zeal of non-Catholic Christians is something for which we should thank God.

But then what do we see? In England we see the Established Church rent into factions bitterly opposed one to the other. The Anglo-Catholic movement has gained such strength that the Protestant element in the national Church is vehemently protesting. In "A Call to Action" prominent

members of the clergy and laity accuse the Anglo-Catholics of "claiming to override the authority of the Church of England by that of 'the Catholic Church.'"

They go on to say that by "the Catholic Church" they do not mean the Roman Church nor the Greek Church. And then:

"A Catholic Church which is neither Eastern nor Western exists only in imagination. It gives no guidance; it wields no authority. In pleading its authority against the law and discipline of the Church of England, the 'Anglo-Catholics' are indeed claiming to be a law unto themselves."

"Indeed it is not as a party but as individuals, each following his own fancy, that they have imported into the churches which they control miscellaneous rites gleaned from various ages and countries."

"English Churchmen have a right to demand that these men, since they call themselves a party, should agree upon their principles and explain what is their relation to the Church of England."

To this the Church Times, which speaks for the Anglo-Catholics, retorts:

"This language, uttered by men who, it is publicly notorious, do not agree upon the fundamentals of the Faith, is a phenomenon demanding indignant protest."

And the trouble is that both parties are justified in their charges and counter-charges. Those only who openly maintain that Parliament is the supreme court of appeal in matters religious as well as civil have any logical or consistent standing-ground.

During the past week the Presbyterians held their General Assembly at Columbus, Ohio.

Following are some excerpts from the report of proceedings carried by the New York Times:

Columbus, Ohio, May 26.—A momentous decision that is feared by many Presbyterians may be a wedge for a wide split in the Church was made today by the Presbyterian General Assembly, which, sitting as a high court, upheld the complaint of the Rev. Albert D. Gantz, who challenged the right of the Presbytery of New York to license ministers who did not affirm positive belief in the Virgin Birth.

The retiring Moderator, Dr. Macartney, declared:

"The Judicial Commission, in its decision concerning the complaint against the Synod of New York, has done a great service to the Presbyterian Church and the cause of Evangelical Christianity throughout the world. It is impossible to overstate its far-reaching and profound significance."

"The Virgin Birth of our Lord Jesus Christ by decision of the highest court of the Presbyterian Church is declared to be an essential doctrine of the confession of faith. No Presbyter anywhere can dare to license men who refuse to affirm their faith in the doctrine of the Virgin Birth after this decision of the judicial commission. The decision has splendidly pointed out that the Confession of Faith rests upon the Holy Scriptures, and that no man can deny the narratives of St. Matthew and St. Luke and the Incarnation of God in Christ without denying also the Confession of Faith."

That one might conclude was definite and final. Not so. The Presbytery of New York at once filed a vigorous protest. And next day a protest was entered by other sympathizers who amongst other things declare:

"By requiring such absolute conformity it restores those Roman Catholic theories of ecclesiastical authority, which it was the very purpose of Presbyterian Protestantism to overthrow."

And that is a charge that we should like to hear the fundamentalist Dr. Macartney meet without any modernist quibbling. But the "liberals" add to the fundamentalist's difficulty by citing Chapter xxxi., section iv., of the Confession of Faith.

"All synods and councils since the Apostles' time may err, and many have erred, therefore they are not to be made the rule of faith or practice but may be used as a help in truth."

After making fallibility a fundamental doctrine what is it but intolerable for the supreme court of the General Assembly to impose any dogmatic belief on any body?

The Times report (May 27) tells us that, the only topic of discussion when commissioners met today was the possible schism in the Church as a result of the positive stand of the Supreme Judicial Commission on the affirmation of the Virgin birth.

But a definite and final split was averted by referring the whole matter to a Committee of fifteen who will report to the next General Assembly. Was this prudence or a pusillanimous shirking of the issue?

Dr. Macartney, leader of the Fundamentalists, threatens the dissolution of the New York Presbytery and persisted in openly defying the General Assembly. Such a dissolution, we are told, would result in setting up another Presbytery, which would be empowered by the General Assembly to take over property of the old Presbytery, valued at several million dollars. This would result in litigation in the civil courts that might, we are informed, take twenty years.

In denying the divinely constituted authority of the Catholic Church the Reformers substituted that of the Scriptures. For a long time the authority they denied to the Church Catholic they themselves and their successors usurped and exercised unsparingly. But principles, once admitted, have a way of working themselves out in practice. So now we see the supreme authority in the various denominations set at defiance. And the authoritarians are fain to usurp an authority that was expressly repudiated by the founders of their Churches.

To the ten thousand other examples of the futility of making the Scriptures the authoritative rule of faith the Assembly proceedings which we have been considering furnish a striking ten thousand and first.

After leaving the floor Dr. Coffin, a New York Commissioner, made a statement to the reporters in which the following paragraphs occur:

"The Scriptures and the Confession mention many things which are not regarded as essential; for example, the creation of the world in six days. If the Virgin Birth is to be made essential because it is mentioned in both the Scriptures and in the Confession then it follows that the creation of the world in six days is also essential. Thus the Church would be made ridiculous in the eyes of the world. 'While the Presbytery of New York has been singled out for complaint in this matter, it is common knowledge that many Presbyteries have licensed students from various seminaries who do not categorically affirm the Virgin Birth. It is a well-known fact that many clergymen of the Church hold the same position.'"

All of which goes far to explain why Catholicism is constantly gaining ground.

The Church to teach with authority must be divinely commissioned and infallible. "All power is given to me in heaven and on earth; as the Father hath sent Me so I also send you. . . . And behold I am with you even unto the consummation of the world."

THE NE TEMERE DECREE IN AUSTRALIA

A Canadian Press cable from London, under date May 29, tells us that the election campaign in New South Wales, Australia, "has been the keenest and most bitter in the history of the State."

The despatch goes on to say:

"The outstanding issue in the contest is the determination of Sir George Fuller's ministry to checkmate the Ne Temere Decree of the Roman Catholic Church, declaring as improper mixed marriages contracted under the civil law. The Government's bill on the matter which constituted affirmation of such principle by any person a punishable offense, was thrown out in the Legislative Council by one vote. Later the bill was reintroduced in the council and passed and it has now become the vehicle for an attack upon the Nationalist ministry of Sir George Fuller."

Though somewhat involved and obscure the despatch tells a story at one time familiar to Canadians. The civil law declares that it is a punishable offense for a Catholic to say that a marriage that does not fulfil the requirements of the Catholic Church is not a sacramental marriage. If it fulfils the requirements of civil law it is obviously and undeniably a legal marriage.

But the solons of New South Wales persist in legislating that it is therefore a valid sacramental marriage which Catholics must regard as proper.

The despatch continues:

"The outburst of sectarianism has disclosed a preponderance of Roman Catholics among the parliamentarians in the Labor party." "The outburst of sectarianism" is delicious!

Well, we have gone through that sort of thing in Canada; but the fitful anti-Catholic fever died out after having served its political purpose.

There are many good Protestants, thank God, who regard the successive polygamy made possible and entirely legal by easy divorce as a shameful scandal and degrading to the holy institution of marriage on which Christian civilization rests. And they say so in no uncertain terms.

Why do not the sticklers for the sacro-sanct character of civil marriage decree that such Protestants commit "a punishable offence?"

Simply because it would not provoke a politically profitable "outbreak of sectarianism" that could be blamed on the victims of legislation as stupid as it is intolerant.

We have fully dealt with this subject when "outbreaks of sectarianism" here in Canada made it desirable. Living in our Canadian glass house we may not throw stones at our European fellow-subjects of the Antipodes; but from our Canadian experience, we can assure our Catholic brethren that Ne Temeritis is in no danger of becoming a chronic disease, though an acute attack, never dangerous, may be induced at any time by political exigencies. In Canada it has been the resource of bankrupt politicians, and whatever transient success it has obtained has been followed by painful political sequelae extremely difficult to eradicate.

In other words—and our Australian friends will fully appreciate the metaphor—it has been a boomerang.

THE PERSECUTION SLACKENS

By THE OBSERVER

The resolute opposition of the Catholics of France to the new persecution has evidently had its effect. It is a pity that more organized resistance was not made years ago; for it would no doubt have prevented the expulsion of hundreds of members of the religious orders from the country they loved and served so well.

The War is responsible for some change in the persecuting sentiment probably; but in every country where the people have votes and can in a final pinch put out of office politicians who displease them, the vital thing is to put rascals and fanatics in terror of the loss of power; and doubtless some of that ilk in France have seen a vision of being relegated to private life if they persisted in their persecuting policy. Also it happened in the last few months that the rival policies and plans of different political groups took such an alignment that it suited some of them to emphasize the sacredness of the national understanding and toleration which was so much talked of as the French war policy. So far as this is the moving cause in the change of cabinets and the cause of the present announcement of a more tolerant and more just policy, it will be well for the Catholics to be on their guard, and to take what they can get in the way of fair play without putting their faith too strongly in the good intentions and the conversion to justice of all of the men who are now ruling France. They will do well to wait and see, as Mr. Asquith used to say.

In political matters, causes cross and interlock; and professions of political generosity are not always to be taken at their face value. The Catholic cause in France has been bettered in the last few months by more than one state of facts, we suppose; and if the men who have got Herriot out of office and themselves in, do permanently exhibit greater tolerance and do better justice, it may be that they will be brought to that by a wholesome fear of what effect may be produced in the ballot boxes by the revival of Catholic fervor and the strength of the national Catholic movement. Therefore the Catholics who have done so well in the last year had better not relax their efforts.

In France there has been in past years a great apathy concerning the exercise of the franchise, and that is a condition of things which is not peculiar to France. When we recall that in the great United States, which is regarded as par excellence the land of democratic government, in the presidential election of 1920, only fifty per cent. of the electors voted, and when we consider the small proportion of electors who sometimes go to the polls in Canada, we cannot say so much to France after all for the political apathy of its people. But the Catholic revival has given the practical politicians in that country a glimpse of what might happen to them if they persisted in renewing the persecutions. More of that to them; they need it badly. France has been too long the happy hunting ground of the wire-pulling politician and that means, in any country where the condition exists, the rule of a minority.

Minorities rule in every country much oftener than may be supposed by those who take the formal professions of professional politicians at their face value. Minorities rule because majorities of the public in every country take only a spasmodic and uncertain interest in public affairs. France has suffered more than some other countries in that respect merely because French electors were a little more indifferent and spasmodic than others. But if they are only spasmodic and occasional, they are apt to be effective when they start out to see to the public business, as some of the most exciting chapters in the history of the world well attest.

NOTES AND COMMENTS

THE CABLE despatch announcing that an Home Office expert, after years of painstaking examination and comparison of original documents, has stated definitely that Mary, Queen of Scots, could not possibly have written the letters which constituted the pretext for her execution, will not surprise those who with open mind have studied her history. That Mary was done to death solely because her very existence constituted a reproach, and therefore a menace to the flimsy Protestantism of Elizabeth's reign has long been beyond doubt, and no historian worthy of the name will now hazard his reputation by cleaving to the contrary view.

WHAT is surprising in the cable despatch referred to is that the onus of Mary's "conviction" and death should be placed upon Maitland of Lethington, the ablest statesman of the time in Scotland, and Mary's trusted Secretary and assumed friend. There have been aspersions cast upon Maitland's loyalty, and not without reason. He has been suspected even of some complicity in the fabrication of the famous "Casket Letters," but we have not read hitherto of any association on his part with the Elizabethan conspiracy to put an end to her life.

THE WHOLE details of this conspiracy were exposed by John Hosack forty years ago. In his great work "Mary, Queen of Scots and Her Accusers," the much-debated Babington Letters, which were the only evidence produced against her (copies only, be it noted, for no originals were ever produced in open court), are submitted to the most rigid scrutiny and proved incontrovertibly to have been "doctored" under Walsingham's direction. It will be interesting now to have the details of Mr. Ainsworth Mitchell's finding, he being the expert of the Home Office, alluded to in the cable despatch. As to his qualifications, he is given as the author of "Science and Criminals," and as the expert who has figured in important trials where the authenticity of documents were in question.

FOR OURSELVES, we have never doubted Mary's innocence, not only of the conspiracy against Elizabeth's life, but of every serious charge that has been made against her. The Casket Letters were the clumsiest forgery. The best proof of this lies in their rejection by Elizabeth's ministers when first submitted to them, and then their hurried destruction by their fabricators in Scotland. No originals were ever authenticated, and it is not now certain in what language (French or Scots) the so called originals submitted at West-

minster were written. The whole trumped-up conspiracy against the devoted Queen was born of hatred of her as a Catholic, and the fear of a Catholic succession to the English Crown. To that extent at least, and, as we believe, in the deepest and truest sense Mary Stuart was a true Martyr.

THE ROMAN correspondent of the Catholic Herald of India calls attention to a disposition nowadays on the part of a class of much-advertised individuals to exploit Papal audiences. He cites two cases still fresh in the minds of newspaper readers of individuals who having gained entrance to the Vatican sought to turn this fact to their own advantage in an exceedingly reprehensible way. One was that of a prize-fighter whom the press represented as having had the privilege of a private audience and a "chat" with His Holiness. The other was that of a well-known Spanish singer, who in an interview given to a Paris journal stated that she had sung before the Pope one of her own pieces, which had already been condemned by the Archbishop of that city as offensive to religion. His Holiness, she said, having listened to the song, gave her his blessing, etc., etc.

"THE AUDACIOUS lying in this instance," says the Herald correspondent, "can scarcely be put into words." The truth is that the woman in question like the prize fighter, was present at a collective audience, and not a word passed between the Holy Father and either of them. In a collective audience one or two hundred persons are ranged round a hall. The Pope enters, passes slowly by the kneeling lines, presenting to each person his ring to be kissed and bestowing his blessing. Occasionally, one may address a word to the Holy Father to ask a blessing for some absent one, etc. This is the kind of audience at which the two individuals mentioned were present, and at none other. The harm done by instances of this kind is that it might easily induce the Vatican authorities to tighten the regulations governing Papal audiences and that many worthy people might in that way be excluded.

IN THE light of the Italian Government's expressed disposition to restore the Coliseum to Catholic uses, public attention has been drawn to the degradation that has befallen this historic ruin, says the same correspondent. At one time there were fourteen chapels in the amphitheatre, and every Friday afternoon in the year saw priests and people there making the Way of the Cross. To St. Leonard of Port Maurice this initiative was due. After 1870, the Government of the day, instigated by its master, the Grand Orient, ordered those chapels destroyed, and the great pile turned over to secular uses. Hence it became the resort of the "night-birds" or depraved characters of Rome, and a place to be shunned after dark. In restoring this sacred edifice, the scene of countless martyrdoms, to the custody of the Church, the Mussolini Government will have taken one more step toward the undoing of the wrong of 1870. It is safe to say that after the Tombs of the Apostles no spot in Rome will be more visited during this year of Jubilee than this Flavian Amphitheatre.

TRANSLATES IMPORTANT ANCIENT DOCUMENT

Washington.—A Sister of St. Joseph, Sister M. Dolorosa Mannix, of Los Angeles, who is a student at the Sisters' College here, has just completed a literary work of exceptional value.

It is entitled "The De Obitu Theodosii of St. Ambrose, a text, translation, introduction and commentary," and contains the first translation into English of the oration delivered by St. Ambrose at the death of the Emperor Theodosius. This oration was the last literary work of the famous Bishop of Milan, and is of exceptional literary and high historical value. Hitherto, it has been known only through the very imperfect Latin text in the general collection of the works of the Fathers.

Sister Dolorosa obtained photographic copies of the ancient manuscripts in Europe, and thus was able to give an accurate version of the original Latin, to which she has added the English translation; an introduction, providing a complete setting for an intelligent understanding of the oration; and a full commentary on the details of the oration. The entire work makes accessible and easily intelligible to

the world at large an extremely important ancient document.

The volume has been accepted by the Department of Latin of the Catholic University of America in partial fulfillment of the degree of Doctor of Philosophy.

ARCHBISHOP GLENNON

EMPHASIZES IMPORTANCE OF STUDY OF CIVICS

THE third annual convention of the Council of Catholic Women of the Archdiocese of St. Louis, which was held in St. Louis, was attended by 800 delegates representing the different organizations of women throughout the archdiocese. The convention was opened at 9.30 o'clock with Mass in the new St. Louis Cathedral, Lindell Boulevard and Newstead Avenue. Right Rev. Mgr. J. J. Tannrath, the pastor and chancellor of the archdiocese officiating. At the conclusion of the Mass Archbishop Glennon made a brief address, submitting four subjects which he suggested be taken up by the delegates and their organizations for discussion during the convention and for study at all times. The first of these, he said, was Civics, by which is meant chiefly the relationship of each citizen with her fellow citizens. The subject included the study of government and the problems of confronting the government and especially those which were of particular interest to Catholic citizens.

"For whom to vote or how to vote, does not come under this head," said His Grace, "but rather your being capable of voting intelligently and, always, patriotically. There are questions that are purely political, others that are religious and still others that are of importance from the politico-moral viewpoint. These you have to study. At the same time, it is not of immediate import that you discuss taxes, for instance, or questions that are what we call national and international."

"There are such questions, again, as the protection and stability of the home; the questions of marriage and divorce, and the protection of the child, both in the home and in the matter of education. You have to watch the efforts that are made to have the State control the education of children and to interfere with the rights of the parents. There are many laws proposed from time to time which appear to be merely political, but which nevertheless have a moral or religious orientation. You must study such legislation. Unfortunately we have not in Missouri laws that affect questions of our Catholic religion and morals; but these may come, at least may be proposed, and you must be prepared for such contingencies. Always there are persons who seek to limit the purpose of the Catholic Church in regard to education and we have to be on guard and ready to do our duty as citizens according to our consciences. This requires study."

"The second subject I present to you is Education. The world is today filled with the avatars of the new education, and they do not know precisely what it should be. Years ago it was thought that science should be the basis of all education, but later this idea faded away and now we are witnessing the plan of letting the children choose for themselves and take the kind of education that pleases them best. The idea, we are told, is to let them grow normally and naturally without correction and even without direction. And this notion appeals to some of our own people, who would not have their children corrected or directed, but left to follow their own inclinations."

"However, the child has a soul and this soul is still subject to the effects of original sin; if these remains of original sin are not corrected by education, education fails. True education is correction and direction. Religion is not to be absorbed, it must be heard, taught, for Faith comes by hearing. You have to study how to promote Catholic education; first in the home with your own children, then in the schools, and prove that the Catholic system of education is right for those who have to grow up in wisdom and grace. Then, the entire Catholic system must have your support. What will you, and can you do for the three Catholic High schools we have established in St. Louis, for example? What for the schools for the colored children? If these High schools and those for the colored people get no support from the Catholic public, they will fail."

"Religion, is my third subject for your study and discussion. This includes, I may say, all of the others. If we are poor Catholics we are poor in citizenship. It behooves us to recall the conditions that existed in the first three centuries of Christianity. Religion went out from the cities, where the Bishops resided with their priests. Religion radiated from the cities and spread around the towns and country districts. We are in that very condition today in Missouri. Outside of about six or seven cities of size, in many places are Catholic families existing without much of what we know as the community spirit. Through your sisterhoods you are going to help these scattered families in the diocese. Every hamlet ought to have its church, its teachers, that in turn it may radiate religion through the outlying rural portions of the State."