

The Catholic Record

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LONDON, SATURDAY, MAY 3, 1924

WHAT OUGHT TO BE—AND WHAT IS

"All the elaborate functions of Government will be of no avail unless there abide in the people the simple, homely virtues of industry and thrift, honesty and charity. . . All of our guarantees of freedom will avail nothing without the support of character. There can be no national greatness which does not rest upon the personal integrity of the people. . . We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more moral power."

The foregoing is quoted by The Farmers' Sun from a recently published book by President Coolidge. This plain and forceful assertion of the supreme importance of moral and spiritual things as compared with things material applies, of course, to Canada as well as to the United States. In both countries, though traditional lip-service is paid to religion and morality, the prevailing philosophy of life and education is materialistic.

"There is," says The Sun, "urgent need for a re-appraisal of values. A general moral awakening is urgently called for. 'The Supports of Civilization,' which is the title of one chapter in the Coolidge book, do not rest upon the magnitude of our banking institutions or the out-turn of our mines or steel plants. They rest upon the character of the men responsible for the direction of our great enterprises and for the control of government. And the moral fibre of those in high places depends again upon the characters and ideals found in the homes in the city and country."

Now what are the actual conditions today? Generalizations are easy and often misleading. Let us take concrete cases. The London Free Press, of April 18, furnishes us with a cross section of society today with especial illumination of that youthful portion which will dominate tomorrow.

Item. Laborer Saves Girl at Niagara. This is not alarming; in fact it suggests one of those incidents that are not uncommon and that give us a thrill of pride in our common human nature. And so far as the rescuer is concerned it belongs to this class of incidents. But the laborer was not a Canadian or an American, not a product of our schools nor of our civilization; he was a Bulgarian. The girl who came from Buffalo attempted suicide by plunging into the river a few hundred feet above the Falls. She "admits her attempt at self-destruction and says she was disappointed at not being allowed to go on a visit to New York." Unfortunately this girl is not a rare exception but a type of an all too large and growing class of youngsters. What about her parents? They may be Catholics for all we know; but they are just what this self-indulgent, neurotic daughter of theirs reveals them to be.

Item. Two bank clerks in Chatham (Ont.) appeared before the Magistrate and pleaded guilty to the

theft of about \$20,000 from the Standard Bank. We shall give our readers credit for sufficient intelligence to make their own comments on these boys and on their parents.

Item. School Girl at Kenora Arrested as a Run-runner. Item. Dr. Harry M. Warren, President of the Save-a-Life League, writes:

"During the last five years, about 4,000 children between the ages of five and eighteen have been in the suicide list. Most of these children and young people ended their lives because of unhappy home conditions, unpleasant school experiences, youthful marriages (500 last year in the United States at the age of fifteen being listed as widowed or divorced), and the jazz spirit of the times. The lives of many are highly emotional. Life becomes one whirl of gaiety and excess. So long as people, young or old, continue at this high pace of living we may not be surprised at even a greater harvest of suicides."

All these items are taken from a single issue of the newspaper aforementioned.

Reference has been made to a young man, earning \$30 a week, who lived with his parents and "cribbed" his tobacco from the "old man." This self-indulgent weakling was not ashamed to admit that he spent over half his salary on amusements, not ashamed to admit that he sponged on his parents for his board and stole his tobacco. But what about his parents? Our candid opinion is that they should never have been allowed to marry but should have been confined in an institution for the feeble-minded. However this young fellow is not a criminal—yet.

Two letters received recently from pupils of a large Collegiate Institute reveal conditions of appalling sensual self-indulgence. We will not that there is unfortunately no slightest ground for doubting the information conveyed, we should dismiss it as incredible.

The children of today will be the men and women, the fathers and mothers, of tomorrow. Schools can't do everything; but at least the School Boards and School Staffs might do something better than provide dancing parties to the young hedonists who shock decent minded fellow-students by their conversation and their openly immoral lives.

We want to ask, pointedly and directly, what are the parents doing? What conception have they of their responsibilities? Do they ever think that they will be called upon to give an account of their stewardship?

Fathers and mothers think it over; answer these questions now before the tribunal of your own conscience and try to measure up to the responsibilities that are yours. Before the judgment seat of God it is, as we all learned in Catechism, chiefly on the duties of your station in life that you will be called upon to render a strict and searching account.

Be zealous not for the material success but for the spiritual development of your children; teach them—for it depends on you more than on the schools, even Catholic schools with religious teachers—industry and thrift, honesty and charity. Christian homes are God's own school system.

OUR SISTER DOMINION

The resignation of two Ministers, McGrath and Mulcahy, from the Free State Government and the organization of a new Independent Republican party by Mr. McGrath has furnished the opponents of the Free State, with whom the wish is father to the thought, with new grounds for ominous prophecy. Eire, a delightfully well written and ably edited Republican organ, has a leading editorial under the heading: "Death Rattle of the Free State," with the sub-heading: "War of Factions Commences."

From this distance the weathering of the recent crises seems to point to precisely the opposite conclusion. And the Irish Times (Protestant and formerly Unionist) sees hope rather than cause for alarm in McGrath's new Republican group. "The new departure," says the Times, "will consolidate the ranks of the official party. It will draw that party into closer contact with the other Treaty parties. It will compel the Government to revise its rather casual treatment of Dail Eireann, to be vigilant in reform, and to improve the whole machinery of public business. From a still wider point of view we are inclined

to welcome the birth of Mr. McGrath's party. It represents the first blossoming of constitutional action within the Republican movement. Here at last we have a handful of Republicans who realize that their goal, if it is to be attained at all, can be attained only by the methods of reason. By their public profession of faith in argument as against anarchy, Mr. McGrath and his friends have made a contribution to the civilization of Irish politics."

Without partisan prejudice it seems to us that the Irish Times takes a saner and better-founded view of the situation than Eire.

NOTES AND COMMENTS

READERS of Henri Sienkiewicz's celebrated romance "Quo Vadis," (and in Canada they are a multitude, as elsewhere) will be interested to know that his remains which, since his death in 1916, have lain in the little cemetery at Vevey, Switzerland, are shortly to be removed to Cracow and entombed in the cathedral there, where a magnificent tomb has been erected at the expense of the nation. The ceremonies in connection therewith will be carried out with a degree of solemnity not seen for years in ancient Cracow, and will assume the character of a national demonstration. Sienkiewicz's achievements and fame being regarded as among the glories of Poland. In Rome, too, correspondents inform us, much interest is being shown in the forthcoming event, the time-honored tie between the Holy See and Catholic Poland being daily strengthened.

OBJECTIONS THAT ARE MADE TO CONFESSION

By THE OBSERVER

It is sometimes said: "People go to Confession and they do not reform their lives. People have been going to Confession all their lives and they still commit grave sins."

This is true, and it is a very great pity. But it is not a real objection to Confession; for if it were, it would tell against the whole work and mission of Christ. It is the triumph of evil over good tells against Confession it is also proof that Christ and His mission have failed. For did not His life and His death fail to induce some men even amongst those who saw Him raise the dead, and who knew that He had raised Himself from the dead, to reform their lives? If the triumph of evil over good proved the failure of Christ, He failed on Calvary and failed finally and forever.

At no time since then have the signs of failure been so many and so notable. At no time since have His enemies seemed so certain of succeeding. The world was in religious darkness, in moral ignorance, except for the Chosen People, the Jews, and the Jews had now rejected Him. The Chosen of the Lord had rejected the Lord; in the presence of the dead raised to life before their eyes, and in spite of the prophecies fulfilled before their eyes. They rejected Him; all but His holy Mother and a few disciples. Alone He hung on the hill of Calvary. Surely His enemies might well have thought they had won the victory.

Christ established amongst men certain means of salvation. One of these is Confession. Our non-Catholic friends agree with us about that. They differ with us as to how many means there are and as to just what they are, but all agree that He established some means. Well, let us take one means which is common to us all—the Bible. Let us now present our friends their own argument against Confession, but turned against the Bible. You say that Confession cannot be a divine institution because it fails to cure so many cases. You say that Christ would never have established an institution so likely to be abused, and which is in fact so much abused. The thing is incredible, you say.

How, then, about the Bible? Christianity, you say, is all contained in the Bible. Millions of men and women have sought the truth in the Sacred Scriptures. Have they all found it? Have they all had their moral ills cured? Have they all had their doubts removed? Have they all forsaken sin and commenced to practice virtue? Have they all found peace and unity and brotherly love in the Bible? By no means. Well, then, suppose we turn your argument against Confession back upon you like this: The great means of salvation, the Bible, has failed utterly to evangelize a large part even of the Christians of the world. Fools have found in it a thousand vagaries which are dishonoring to God and delightful to the devil; there is Mormonism and Russellism, and all sorts of intellectual and moral folly, all based, by some one or other, on the Bible. Controversialists have in their undue eagerness to make a point, forced the meaning of a thousand passages in the Bible. Fakers have feigned devotion to it in order to deceive others to their own ends. Stupid people have mis-translated it. Hundreds of discordant religions claim to be based upon it. People who call themselves "higher critics" have denied its Divine inspiration. Great worldly universities have had teachers who whittled away the Bible until it was made to seem a book of mere pious observations, written no one knows by whom, written no man knows when, but an interesting

book—not, of course, binding on anyone's mind or conscience if there is such a thing as conscience.

In the Bible, then, to be abandoned by Christians because so many have acted as fools and so many as rogues in making use of it? Why not, if the misuse of Confession—a misuse which is by unfriendly imagination grossly exaggerated—is an argument against its divine institution? Is not the misuse of the Bible a hundred times as great?

COPTIC MANUSCRIPTS FULLY RESTORED

SIX SETS ALREADY DISTRIBUTED

Washington, D. C.—On the eve of his departure for Europe to complete the monumental work of restoring and printing the famous Morgan collection of Coptic manuscripts, the Very Rev. Dr. Henry Hyvernat of the Catholic University, the distinguished scholar who is directing the work, announces that six of the twelve sets completed already have been distributed to the libraries of the world. These six sets have been given to the following: His Holiness Pope Pius XI, who took an eager interest in the great task and granted the use of the Vatican Library staff in the restoration work; the British Museum Library, the Bibliothéque Nationale of Paris, the Library of the Catholic University of Louvain, the Library of the University of Cambridge, England, and the library of the Egyptian Museum of Cairo.

The importance of this stride in the work will be realized when it is considered that it gives to the scholars of the world the materials for actual translations and the immense amount of notes and commentary matter which always follow the compilation of such a notable work. Already, as a result of the distribution of the six sets, scholars are at work on translations.

SETS FOR AMERICAN INSTITUTIONS

Dr. Hyvernat departs next Wednesday for Europe on the steamship "Paris," to continue his labors in Paris and Rome until November. Upon his return he will bring with him the photographic set destined for the Catholic University, and very likely the other five sets printed and not distributed. These five sets will be given to American institutions—separate libraries or libraries of universities. Dr. Hyvernat is not yet ready, however, to give out the names of these institutions.

NO LAYMAN, WE ARE TOLD, HAS BEEN SHOWN MORE HONOR IN ROME

For many years than was extended to Baron Von Pastor on the occasion referred to. At a meeting held at S. Maria dell' Anima, the national Austrian hospice, five Cardinals were present—Gasparri, Merry del Val, Bisleti, Ehrle and Fruwirth, together with numerous representatives of various universities and other learned bodies. Cardinal Gasparri, Secretary of State, announced that he was the bearer of not only the blessing of Pius XI. but also of a gold medal which the Pope had struck specially for the occasion.

For historians other than German, Father Oppenragi, S. J., from Holland, addressed Pastor, and in behalf of eight hundred scholars of many nations presented him with an address on parchment. Pastor in his reply spoke of the deep consolation it gave him to have known four Popes, Leo XIII., Pius X., Benedict XV. and Pius XI., the latter of whom he referred to as "the present Peter."

ENGLAND is not the only country, it appears, that is developing advanced High-Churchism. Lutheranism in Germany, according to Father Charles, S. J., in his essay on "Catholic Lutheranism," is also passing through an acute stage of High Church sentiment akin to the Anglo-Catholic movement in England. It first arose in 1918 with a manifesto issued by four Berlin pastors and two laymen calling upon Christians to shake off the lethargy to which officialdom and State protection had reduced the Lutheran Church, and to assert that body's right to re-state her position and to restore practices of an earlier age. Their programme, just as in England, includes independence of State control, episcopacy, the revival of Confession and Communion as vital sacraments, religious orders, the adoption of the Roman breviary, visibility and unity. At the same time the name "Protestant" is repudiated.

To this end, it is further related, a monastery of Lutheran "Beneficentines" has already opened its doors, and a novitiate been established; pastors are being encouraged to hear confessions; to sing "High Mass;" to read the Breviary; to inculcate devotion to the Blessed Virgin; and to preach retreats. And, lastly, steps are being taken to prepare public opinion for the establishment of an episcopacy. It will be interesting to watch the progress of this movement, and to compare its character with English Ritualism. The latter is unquestionably being taken as a pattern, and the English maxim "Imitate Rome, but do not go to Rome" being made to do service throughout Germany.

CANTERBURY AND MALINES

Wilfrid Parsons, S. J., in America

In his Lenten pastoral just received His Eminence Cardinal Bourne, Archbishop of Westminster, has written the last chapter in the discussion about the famous conversations of Malines. The chapter rounds out the story of a momentous movement. First the Archbishop of Canterbury, Dr. Davidson, announced to a startled world that conversations were going on between representatives of the Anglican church and members of the Catholic Church under the presidency of Cardinal Mercier. The sensation was immediate. People talked of negotiations, and speculated on the chances of England again uniting with Rome. The excitement calmed later when the Archbishop explained that the talks had not reached the stage of negotiations. But the controversy went on, and in the heat of discussion ugly words were spoken. Then Cardinal Mercier addressed a letter to his clergy. In this letter he gave the true story of the conferences, and exposed his own position in the matter. To the careful reader this letter seemed to hint at certain disagreements of procedure between His Eminence and English Catholics. Now the leader of the English Catholics in a dignified official way puts the world right on this point, and at the same time explain, dispassionately the conditions of the union of Christendom.

Most of what has been written about this series of incidents, both in this country and in England, suffers from this serious defect, that it is only partial; it fails to take into account at one and the same time all the different elements involved, all the attitudes of all the parties to the dispute. It is therefore to be regretted that an opportunity therefore to make a calm and complete analysis of the whole field.

There are, broadly, three parties to the discussion, the Catholics, the Anglicans, and the non-conforming Protestants. Among Catholics there is only one stand on doctrine, whether at Malines or at Westminster, but certain differences as

The Morgan collection of Coptic manuscripts is among the most valuable ever found. Discovered by Arabs in the desert sands of upper Egypt about fourteen years ago, they eventually were acquired by the elder Morgan, the celebrated American financier, after Dr. Hyvernat had examined them and revealed their true value. Mr. Morgan, and afterward his son, proved themselves true benefactors of science by providing for their restoration and printing and taking personal interest in the task. The use of the Vatican Library and its unequalled staff for such work was enlisted by Dr. Hyvernat through His Holiness Pope Pius XI., who before ascending the Pontifical throne was an eager student of manuscripts. In November, 1922, the first fruits of the great work were brought out, after a wartime interruption, when Mr. Morgan presented His Holiness the first volume of the manuscripts at a special audience.

WHAT THE MANUSCRIPTS CONTAIN

The manuscripts contain certain parts of the Sacred Scriptures, lives of the saints and homilies, and were written on parchment in the period between 825 and 914 A. D. They are of inestimable value for biblical research and the history of the ancient Egyptian liturgies. Restoring and printing the manuscripts is a triumph in research work, and provides the more advanced scholars of the world the foundation for years of work which will give to the learned world most valuable data.

Already, however, there has begun another monumental work—the actual translation and reprinting of the collection, which will open to research students generally—not only those learned men who read Coptic, but to scholars in all lands—the scientific treasures the ancient parchments contain. In America, at the Catholic University, in London, in Rome, in Paris, the world's greatest savants in this department of endeavor are busy translating the manuscripts, page by page, and amassing the notes and commentaries that go with the translations.

While the present edition is a photographic reproduction of the parchments in the actual size of the originals, the translated edition, reduction, so that a far wider circulation of the manuscripts will be possible.

Dr. Hyvernat, recognized as one of the world's greatest orientalist and of whom it was said by the University of Michigan, on the occasion of the conferring of a degree, that he is "acknowledged by his colleagues in all countries as one of the foremost scholars of the world," is actively in charge of this new work, assigning the parts of the collection to be translated at the various seats of learning of the world. The translations will be sent to him, and while the sections will bear the names of the men who translated them, he will compile the edition. He is assisted at the Catholic University by Dr. Arthur Adolphe Vaschalde, S. T. L., and Dr. Romannus Butin, S. M., S. T. L., his associate professors in the Department of Semitic Languages and Literature.

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to procedure. Among Anglicans there are widely differing viewpoints on doctrine and severe conflict as to procedure. The Protestants, far apart on doctrine and on procedure, have little in common with the other two parties, except, among some of them, a certain vague desire for the union of Christendom. The greater number of Protestants in England and America have been frankly hostile to any parleying with Rome.

Both Cardinal Mercier and Cardinal Bourne set forth clearly the conditions on which the union of Christendom is possible, the former in passing and the latter of set purpose. The English Cardinal nails the Catholic standard to the mast: "The sole basis of union which is in conformity with the will and spirit—namely, the frank and complete acceptance of Divinely revealed truth." Before going into any details about what would be the polity and administration of the Church in England after union is effected, this first point must be cleared up. This applies both to individuals and to groups. It does not seem to be a very difficult first step to take. Every honest Christian must be presumed to wish to accept frankly and completely all that God has revealed. The Cardinal then goes on to explain what in this matter has been revealed by God and in the first place puts what he rightly calls "the fundamental doctrine of the Catholic Church." This is that the Church of Christ must necessarily be one and that "it must show forth in its life and history the realization of the promises which Christ made to His Church." After stating what all must admit, that no Church even claims the realization of those promises except the Holy Catholic Apostolic Church, with its center in Rome, he puts the second equally important Revelation: "The Church, both in its episcopal hierarchy as a whole, and in its visible head, the successors of St. Peter, personally, there has been granted the gift of infallibility, whereby it has Divine assurance of protection against error, if and when they proclaim to all the Faithful that any doctrine is to be held as part of the Faith revealed by Jesus Christ." To belong to this Church in the ordinary means established by Christ whereby men may save their souls.

The Anglican position on these questions is far from being so clear and definite. On doctrine, on liturgy, on all matters except administration, there are at least three well defined divisions, called roughly Low, Broad and High Church. Low or evangelical churchmen differ hardly at all from the bulk of ordinary Protestants who accept an episcopal administration. Broad churchmen are mostly Modernists, followers of German nationalist higher criticism, and of Kant in philosophy. High churchmen are more or less "Roman" in tendency and include men who are in one or other of the stages through which Newman went on his way to conversion. The number of these latter is hard to gauge, but is constantly growing. But the whole number of Anglicans, High, Broad and Low, is certainly far less than half the total population of England. Those who took part in the Malines conversations are all drawn from the so called Anglo-Catholic faction of the High Church section of the Anglican Church. They are a minority in a minority party in a minority church. Thus is cleared up a first misunderstanding which existed in this country and on the continent, but never in England. The Protestant viewpoint, which represents the majority of church membership in England, is not represented in the movement at all, but it is one which must not be overlooked when dealing with England as a whole. These non-conformist churches are hostile to any such conversations as those of Malines, though individual conversions are constantly taking place from among their number.

There are certain other pitfalls which Catholics must avoid in thinking about this whole matter. They are to be found in the words "reunion," "corporate reunion," "Anglican schism" and so forth. These dangers have been ably set forth time and again by Father Keating, S. J., in the London Month. There is a heresy, held by many Anglicans, that the Catholic Church is a fact divided, that it lost its Catholicity in the sixteenth century, and that the problem of "reunion" consists in putting together the pieces again, and thus regaining for the Church its Catholicity. The historical fact is, of course, that the Anglican Church was formed by men who left the Catholic Church through heresy, and formed a new church outside the Catholic Church, which new church has remained outside the Catholic Church ever since. This is not a "claim of Roman Catholicity," but plain patent fact. The Catholic Church never disappeared in England, though much reduced in numbers. Its successors, and the successors of the medieval Catholic Church in England, are those who are united with the hierarchy which has as its head Cardinal Bourne, and is united as always with Rome. Neither is the Anglican Church a mere schism and to call it such, as does a writer in the Osservatore Romano, March 6, 1924, is to speak inaccurately. Other Catholics on the continent, especially the Abbé Portal, a French priest, have been offenders on this