

The Catholic Record

Price of subscription—\$2.00 per annum...
Published by Proprietor, Thomas Coffey, Ltd. D.
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Thomas Coffey, Ltd. D.

LONDON, SATURDAY, FEB. 17, 1923

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

The Propagation of the Faith was the divine commission confided by Jesus Christ to the Apostles. For this He founded His church upon them, promising to be with them to the end of time and to preserve them from all the assaults of evil. Guided by the Holy Spirit of God as promised by its Divine Founder the Church has never failed in her divine mission.

If we love our neighbor we should help him to come to a knowledge of the truth and save his soul. If we have an ardent desire of our own salvation, we should be anxious to avail ourselves of the spiritual privileges granted by the Church to the members of the Society for the Propagation of the Faith. These are precious and numerous. Two-thirds of the population of the world live in Pagan lands; 400,000,000 in China; 800,000,000 in India; 200,000,000 in Africa; 70,000,000 in Japan; 30,000,000 in Oceania and other countries.

In this connection and by way of comment we cannot refrain from quoting Mr. Chesterton who recently dealt in a general way with the ministers of religion who have no religion, teachers who have nothing to teach. When the nine day's wonder of Dr. Grant's shocking position has subsided, when he has denied everything, and "emanipated his mind," he will subside into obscurity unless and until he can cause another sensation. He will be one of the dreary, creedless negationists who empty the pews before the emancipated pulpit.

latans have done as much. But Dr. Grant's sensation soon simmered down to this: an Episcopal minister defies episcopal authority, and episcopal authority dodges and hedges, is very severe and non-committal and warns Mr. Grant to be more careful in the future.

if they do not. Lausanne is only a name to them; though they may be vaguely aware that diplomats have been talking about things that are of interest to somebody if not to them. It would not, for instance, make much change in their point of view, I should think, to hear that the Allies had insisted on their oppressors being kind to them in the future; because they have heard too many shining promises in the past; and they know that soft words and hard deeds often come from the same people.

Roman dignity in her mien, vivacity, feeling, mockery, sympathy in her eyes; a saint and a sily smoking a cigarette; with a young girl's sensitiveness, an old woman's insight, a man's strength. She listened tolerantly to conversation; but flashed at a word of brutality. Her own remarks were brief; wise, humorous, full of 'the scorn of scorn, the hate of hate, the love of love.' She swooped on the essentials of a character like a hawk on a bird, but she pitied every bird. She detested vulgarity and cruelty; she excused ignorance.

cause matrimony such as is known here preserves in our society the solid prestige of high moral and civil ideals. Every innovation in this sense can be determined as a passing fad, which may become the nucleus of that which constitutes its most precious attributes." Public opinion in the Argentine seems for the most part to support the attitude taken by the former chief Executive. Proponents of the divorce bill are chiefly found among the Socialist and radical elements. Attempts have been made to revive the strength of the anti-clerical forces which suffered a disastrous defeat ten years ago, but these efforts have been unsuccessful so far.

RELIGION IS REAL NEED

REMARKABLE ADMISSIONS BY NOTED ECONOMIST

Washington, D. C., Feb. 5.—Religion, rather than reparations, is the real need of Europe today, according to Roger W. Babson, noted economist, who spoke on affairs, national and international, here last week and stressed the fact that in his opinion only a revival of religion in Europe and America can make for prosperity and straighten out the European tangle. Mr. Babson said that the high cost of living is a religious problem rather than an economic problem.

"The security of everybody and everything worth while," said the speaker in the course of his address, "whether a house or a bank-book, whether a pig or a bit of tools, depends not upon Congress or courts, but up on the philosophy and principles actuating our people—in short, upon our religion.

REAL BASIS OF TRUE VALUES "We look upon stock certificates and mortgages as though they were of real value. They have absolutely no value of themselves. Their value depends wholly upon the honesty of the lawyers who draw up the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts which must enforce the claim, and finally on the righteousness of the community, which is the basis of all. Europe needs religion more than reparations.

"Business today is at the parting of the ways. Crops are good, wages are fair and money is plentiful. Everyone willing to work is employed, the railroads have more than they can haul, and the demand for goods is excellent. Yet, many able men are fearful of a panic or another collapse. What is the reason for this fear? This fear is due to the knowledge that a great mass of people have the wrong philosophy today. We become extravagant, careless and selfish during good times. We then forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only revival of religion in Europe and America can make good times continue and straighten out the European tangle.

RELIGION THE SOLUTION

"The solution of our great industrial problems will be brought about only through the development of sound religions. We have been taught to believe that legislation holds the key to the situation. Our experiences of the past two years show clearly that the industrial problem cannot be solved through legislation. The same thing applies to financial, social and all other ills. There is no short-cut solution to any of these problems. The solution will come only through the growth of religion in influence and power. We must rescue the nation from the unscrupulous politician, the selfish promoter, and the shortsighted employer and wage worker.

"True religion is to civilization what a compass is to a ship or a steering wheel is to an automobile. As a business man I urge my associates to get behind the churches. They alone provide the only solution to the great problems facing us. Legislation, labor unions, employers' associations, and all these other things are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more religion. The need of the hour is true religion."

Mr. Babson declared that priests rather than policemen were responsible for the security of the family and that the security of property depended upon preachers rather than bankers.

UNBELIEVERS' HOMAGE TO FRENCH NUNS

Unjustified criticism raised by a Communist councillor resulted in the rendering of a well-deserved tribute to the hospital nuns of Lyons by the Municipal Council. In the course of a discussion of the municipal budget, a Communist councillor, M. Oddoux, criticized the Sisters who serve in the hospitals. His remarks were energetically denounced. M. Leghouthy, a Socialist councillor, and assistant to the Mayor, paid a definite tribute to the Nuns: "The Sisters are brave and honest women," he said. "I affirm this

THE GREAT TREK

By THE OBSERVER

While the great powers have been talking about the future peace of the Near East and discussing ways and means of accommodating their differences and interests, a sad story has been unfolded in that same Near East. Greeks and Armenians have been leaving the Turkish dominions, hastily and in fear, seeking safety and shelter in other countries; and at the same time Turks have been leaving other Balkan countries in almost equal numbers, seeking safety and shelter in lands that are strange to them. The total number of expatriates who have thus been transferring themselves to strange and unaccustomed surroundings, is estimated by American relief workers at about two and a quarter millions.

NOTES AND COMMENTS

ALL SCOTLAND, irrespective of creed, is excited over the discovery in an obscure corner of the country, of a fifteenth-century "Madonna," which investigation proves to be the work of Gerard David, a Flemish painter of the school of Van Eyck and Memling. The picture, it seems, was picked up in a saleroom for £10, but now reposes temporarily in an Edinburgh gallery insured for £15,000. Time was in Scotland when the picture would have been immediately committed to the flames or transported overseas. The Kirk, of the seventeenth and eighteenth centuries, in the fulness of its Calvinistic fervor would not have tolerated so manifest a token of Popery within the boundaries of the Kingdom. But now, it is seriously proposed that it should find a permanent resting-place in the National Gallery of Scotland.

IRELAND as a nation is not to lag behind the rest of the world in the matter of hydro development. Following upon investigation into the water-power resources of the country by the Irish Commission of Enquiry, the Irish Power Syndicate has been organized and steps taken to give immediate effect to the Commission's findings. The new company plans to utilize a portion of the water-power of the Liffey river, and has applied to the Minister of Industry and Commerce for a special order to enable it to acquire sites for power stations and rights of way for transmission lines.

THE TOTAL effective horse-power of the Liffey is estimated at 8,800, if the six available sites for generating stations are fully developed. The new company plans the immediate establishment of two such stations—one at Bishopsland and the other at Downing's North, both in County Kildare, and within twenty-five miles (south-west) of Dublin. It is proposed to supply power to authorized distributors along the route of the transmission lines and in the districts of Dublin which do not now have electric power facilities. The possibilities of this new venture are very great indeed and the outcome will be watched with interest by friends of Ireland all over the world. The country possesses many streams adaptable to hydro-electric development, and as time goes on the fullest use will no doubt be made of them.

NO MORE vivid or sympathetic appreciation of the Catholic poetess and essayist, the late Mrs Alice Meynell, has come under our notice than that of a writer in the London Mercury. One or two selections will be appreciated by our literary-minded readers: "There, in her London flat or in the ample library-living-room of her country cottage, she would sit in her corner; a woman with unwhitened hair, very upright and calm. Her skin was withered with age, but her eyes were large and lustrous; at seventy she still gave an impression of youth and beauty. She was usually in black, her only little coquetry a velvet ribbon around her neck. She sat quiet,

ARGENTINE AGAINST DIVORCE

Buenos Aires, Jan. 15.—Opposition to proposed legislation to permit divorce was expressed in one of the final messages sent to the Argentine Congress by former President Irigoyen whose term of office expired recently. The President's message raised the question as to whether or not such legislation lies within the proper scope of the legislative power and points out that even should it be determined that the legislature has the technical right to legalize divorce, such a revolutionary departure from custom should not be made without a clear mandate from the people. Explaining his reason for intervening in legislative matters, President Irigoyen wrote: "The Executive cannot remain indifferent before a movement which threatens to carry away with it the most hallowed aspect of the Argentine family. Our homes from the most luxurious to the most humble, are happy under the auspices of the present laws and the foremost desire is the embellishment of the home's positive well-being. "The characteristic type of the family which has come to us from our parents has been the basic element upon which has been founded the grandeur of this country, be-

THE POTTER ABOUT DR. GRANT

Dr. Percy S. Grant, rector of the Episcopal Church of the Ascension in New York City, has succeeded in creating somewhat of a sensation by denying the divinity of Jesus Christ and retaining his standing as Episcopal pastor and teacher. True, Bishop Manning rebuked him, but claims that Dr. Grant is vague, indefinite, and does not clearly deny the deity of Christ. The bishop is harder to convince than most people. In the New York papers, the heading in one way or another boldly flaunting Dr. Grant's denial, we find this paragraph in quotation marks purporting to give Dr. Grant's very words: "Now, of course, very few clergymen today who have been educated in the large universities—by which I mean places where science as well as classics and mathematics are taught—accept the idea that Jesus had the power of God. He doubtless did miracles, as they were regarded in His day, but as M. Coué points out, many of them were acts of auto-suggestion, and would fall under well-known categories clearly and well classified by psychologists today. Science understands them. They are not miracles."

Unless the preacher has a system of belief and practice to talk about, what other theme shall he take save his own vague impressions, and that is, to speak practically, himself. "Now, all the broad-minded business about religion simply means that the parson is to talk about himself, because he is to have nothing better to talk about. He is to give us every Sunday his own hazy feelings about humanity, because he has no moral system to apply to particular human problems. "Now, the old notion of preaching was far more sensible, whether in the days of Puritan divines or of Franciscan and Dominican demagogues. The idea was that a man, having learnt something definite, had something definite to teach. He could give every week, not carefully timed outbursts of literary inspiration, but sections and sub-sections of an already existing moral science. Just as the popular scientist could talk one day about giraffes and another day about germs, so the popular priest could preach one day about infanticide and another day about usury. As one could take one tribe of animals at a time, the other could take one type of man at a time. . . . The exposition of such a system would at least be a great deal more amusing than asking an average man to prove his large-mindedness by talking at large."

Dr. Grant has succeeded in making a sensation; a professed Christian, more, a duly authorized exponent of a definite Christian creed, he denies that Christ was or is more than M. Coué or Dr. Percy Stickney Grant. Lots of char-