

The Catholic Record

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LONDON, SATURDAY, AUG. 24, 1918

HUTS WILL BE ASSETS AFTER THE WAR

"The Knights of Columbus in the States are planning to raise Fifty Million Dollars for Soldiers' Huts next year," said a Canadian Knight, looking up from his newspaper.  
 "Fifty Million Dollars for Huts," echoed his wife. "I hope they won't need them. I hope the War will be over next year."  
 This is a report of an actual conversation. A great many people have felt indisposed to make any hard sacrifices to provide Soldiers' Huts because they think a speedy end of the War would render the Huts useless and the money wasted. This is a very mistaken attitude. Even on the optimistic assumption that our half-million Canadian soldiers and the much larger American forces are not only out of the trenches but back at their homes within the next twelve months the huts will not be left derelict. On the contrary they may well be the very centres of the work of reconstruction in the war-devastated areas. In the countries where the tide of battle has surged backward and forward homes and schools and churches have been razed to the ground. It will be a providential thing if the Knights of Columbus can go to the Bishops of France and Belgium and say: "Monseigneurs, your priests and people and your communities of religious have lost churches, houses, schools and convents. We place our Huts at your disposal with the respect and good wishes of your fellow-Catholics in Canada and the United States. Use them as churches, schools or parish halls until you can build worthier centres for your Catholic work."

THE ANGLICAN HIGH CHURCH PARTY

In all the history of human inconsistency there is nothing stranger than the attitude and actions of the extreme High Church party in England, the Anglican Catholics as they call themselves. There is something solemnly childlike in the manner in which they persuade themselves they are Catholics whilst they remain Protestants, for Protestants they are as long as they are out of communion with the See of Peter. A short time ago a meeting of Anglicans was held in London and we are gravely told that "eighty priests and over a hundred of the laity" attended. The meeting was called for the purpose of "affirming the necessity of a wider and bolder introduction of the service of Benediction into our churches immediately." Unfortunately for these Catholic-minded Anglicans the introduction of the service of Benediction into Anglican churches is opposed by the law of the land governing the Established Church as well as by the majority of the Bishops, clergy, and laity of that Church. The High Church party will not allow themselves to be stopped by an Act of Parliament, unless that law of the civil power is in harmony with Canon Law, the law of the Church. So these Anglicans speak very legally about appealing from Parliament to "a truly Spiritual Court constituted under the Canons of the Western Church, in accordance with pre-Reformation custom." They keep up the fiction that Canterbury and York, the two provinces of the State Church of England, are provinces of the Western Church, but they are sadly aware of the fact that "the Western Patriarchate would refuse to consider appeals from the Provinces of Canterbury and York under present circumstances." In other words they proclaim the supreme jurisdiction of the Pope over the Church of England

yet they know that the Pope regards the Church of England as both schismatical and heretical. The Church of England, for its own part, denies the authority of the Pope. Yet the High Anglicans keep on professing allegiance both to the Pope and the Church of England. The new Code of Canon Law has been published and now the High Anglicans are industriously studying and quoting the "Codex" and complying with it meticulously in all sorts of details. Yet these same men remain schismatics. They strain at gnats and swallow camels. No one can explain their inconsistency and probably no one except a convert from their ranks can understand it. Their sincerity we do not doubt, but we can only believe in it by faith, for it is a mystery that baffles understanding. We say this not ironically, because we know that the "Anglican Catholic" position appeared tenable for many years to many men of deep learning and acute minds and noble souls who later became illustrious converts to the Catholic Church. It is not necessary to doubt the sincerity of men who are now in the position that was at one time the position of Cardinal Newman and Mgr. Benson. With all its astounding inconsistencies and illusions the High Church movement is really doing a Catholic work for England. The stream of converts never stagnates, though it may be temporarily accelerated or slackened. For three-quarters of a century the Catholic revival in England has been going on with wonderful results for the whole Catholic world. Only one-fourteenth of the population of England is Catholic, yet English Catholicism has been a mighty force contributing to the strength of the Church in modern times. The literature produced by Catholic England in a few decades is marvellous and incomparable. Newman and Francis Thompson were the transcendently great writers in prose and poetry of the nineteenth century and they have gloriously enriched the Church for all ages. They were but two of a host of great writers. The creation of literature is not a matter of skill or cleverness or learning. It is born of the soul and it comes of sweat and agony and travail. Newman himself compared the labour of writing to the pains of gestation and Francis Thompson expressed the same idea when he said that the poet does not love his art but his art loves him, cleaving to him jealously and fiercely and draining him of his heart's blood. It is not a facility in the choice and arrangement of words that enables a man to write a great book, a book that is food for the minds and souls of other men. Into a book that will belong to the Literature of Power a writer must put nothing less than himself. What he communicates to others he has first felt himself with exquisite sensibility and the translation of his intimate experiences and feelings to the printed page is not accomplished without reading agonies. In choosing man to be the literary Apostles of His truth God gave them a crown, but it was a crown of thorns as well as of glory. It has been the design of Providence that the literary mission for Catholicism in these later times should be entrusted largely to those who owe their Faith to the renaissance of the Church in England, begun by the Oxford Movement. For many reasons the British Empire is a great factor in the reckoning of the Catholic Church. It contains some of the widest and most fruitful of mission fields. The prestige of its power is a tremendous asset to evangelization. It is important that the Catholic element in England, the heart of this vast Empire, should grow greater and stronger. The High Church movement has been, whether it wished it or not, a Catholicizing force. All Catholics will pray that these of our separated brethren will be brought soon to see the only way in which their yearnings for unity and Catholicity may be satisfied.

PROHIBITION

Prohibition is one of those questions which must be discussed with great restraint. There are good and earnest people on both sides of the controversy whose sensitiveness is extreme. This hyper-sensitiveness may be unreasonable, but charity requires us to treat it with respect when there is no important reason for keeping up debate. Catholics who take opposite sides on the question can both quote eminent ecclesiastical names in their support. Cardinal Gibbons, the Primate of the United States, is against Prohibition and has publicly declared himself as such. Cardinal Begin, the Primate of Canada, was a most strenuous advocate of Prohibition in his own diocese. Perhaps the difference between these two great churchmen is entirely due to differences of local circumstances. It is more than possible that Cardinal Gibbons in the city of Quebec during war-time would be prohibitionist and that Cardinal Begin would not have considered Prohibition the best policy in Baltimore. Throughout Canada we are more or less committed to Prohibition for the duration of the War, but the question is by no means permanently settled. In the United States the situation is different. Although a far smaller proportion of the people of the Republic are living in "dry" territory than is the case in Canada there is a strong movement in progress for such an amendment of the United States constitution as will establish Prohibition over the whole country, and also make it permanent, at least throughout a generation. With such a prospect, Catholics in the United States are bound to consider very seriously certain tendencies which are revealing themselves in the American Prohibition movement at the present time. In two States where "bone-dry" laws were passed it became illegal to obtain and use wine for the celebration of the Holy Sacrifice of the Mass. In one of these States a decision by the Appeal Court stored to Catholics this most essential of their religious liberties. In the other State the celebration of the Holy Sacrifice has been continued though it is technically illegal. A few instances have been reported where priests have been temporarily unable to offer Holy Mass owing to the difficulty of getting supplies of altar wine. More sinister is the refusal of some of the leaders of the Prohibition forces to assist Catholics in getting the legal guarantees that would assure the supply of wine for sacramental purposes. At least one instance is given of a very prominent Prohibition leader speaking blasphemously in public about the Mass and rejoicing in the prospect of this greatest act of Catholic worship being stopped by means of Prohibition.

EDUCATION AND CATHOLIC GIRLS

The comb-out of young men from colleges makes it more necessary than ever before that as many of our Catholic girls as possible should go on for High School and college education. Even before the War it was difficult to get competent Catholic teachers in sufficient numbers for the needs of our schools. For a long time after the War women will be doing what is called "men's work," not simply in the departments of unskilled labour but in positions of responsibility which require educa-

tion. The woman bank clerk, for instance, has probably come to stay. In law offices and great business establishments the demand for competent women will certainly be greater than the supply. No Catholic parents who are able to send their daughters to High School or college should neglect to do so.

QUESTIONS FROM CORRESPONDENTS

A correspondent enquires as to the religious beliefs of Irish leaders, Wolfe Tone, Robert Emmet, Henry Grattan, Lord Edward Fitzgerald, Sir Roger Casement, Daniel O'Connell, C. S. Parnell, John Redmond and John Dillon. Of these nine men there are three, O'Connell, Redmond and Dillon, who are universally known to be Catholics. Casement died a Catholic, but throughout his active life was a Protestant. We have seen statements in the Irish press that Casement was baptised a Catholic when he was a boy and that therefore he did not receive conditional baptism when he was reconciled to the Church after his arrest, but we cannot vouch for the accuracy of these statements. Tone, Emmet, Grattan, Lord Edward Fitzgerald and Parnell were Protestants. Our correspondent who sends the enquiry says that in a discussion with a friend he had contended that "nearly all the leaders in the revolutionary movements in Ireland were Protestants while the leaders in the constitutional movement have been mostly if not all, Catholics." We are glad that we are not called upon to referee this debate. Our own opinion is that no generalizations on this point can be made, except with great reservations. Moreover, there is doubt as to whether certain men are to be reckoned as "revolutionary" or "constitutional." There would be differences of opinion as to the designation of Parnell, for instance, because some people regard the Land League campaign as revolutionary. Another correspondent has had a discussion with a friend on a very different question from the above and he asks us for information. The question is whether St. Mary Magdalen was the sister of Lazarus whom Our Lord raised from the tomb. The answer is that we cannot say with certainty that Mary Magdalen was the Mary who was the sister of Lazarus and Martha. Most Catholic scholars, following the popular tradition, believe that Mary Magdalen was the sister of Lazarus. It seems certain that it was Mary the sister of Lazarus and Martha who was the public sinner and who anointed Our Lord for St. John in the second verse of the eleventh chapter of his gospel says: "And Mary was she that anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick." The incident of the penitent woman anointing Our Lord's feet is narrated by St. Luke (7, 36-50) and the other evangelists without giving the name of the woman. St. Luke (8, 2) and St. Mark (16, 9) when they name Mary Magdalen speak of her as one "out of whom Jesus had cast seven devils." It is hardly possible to escape the conclusion that St. Mary Magdalen was the Mary who anointed Our Lord's feet and who was the sister of Lazarus and Martha. There were three women of the name of Mary standing at the foot of the cross. One was the mother of Jesus; one was the Magdalen whom we believe to be the sister of Lazarus, and the third was "Mary of Cleophas." The identity of the latter is obscure but she is believed by the best scholars to be the mother of James the Less and Joseph (Mark 15, 40; Matt. 27, 56) and the sister-in-law of the Blessed Virgin.

NOTES AND COMMENTS

THAT GERMAN frightfulness and German impiety are one and the same thing is proved, (if any proof were now wanting) by recent discoveries on the Marne front. An American priest returning temporarily to Paris from the scene of action took with him a silver ciborium and a gold chalice which had been used as an ash tray and a beer mug respectively, and a number of altar ornaments and ecclesiastical vestments, found in German dugouts, bore unmistakable signs of repulsive desecration. Unhappily, these are not solitary instances. AN ABUNDANT harvest is anticipated in Ireland this year. At the end of May, says a despatch to the N. Y. Journal of Commerce, the right amount of rain came at the proper time, and all the food crops are reported as exceptionally promising. Winter wheat, oats, barley and rye are all doing splendidly, and the potato crop never looked better. The numbers of live stock have been well kept up, and the lambing season has been favorable. Flax alone is poor, which, as it is extensively used for aeroplanes, is a disappointment. But Ireland's contribution to the resources of the Allies in the way of foodstuffs promises to be notable. THERE IS a movement on foot in the United States leading to Government control of the medical pro-

what matured genius, tempered and chastened by suffering, can accomplish. ANOTHER POET who because of the elevation of his muse is debarré from that doubtful quantity, "popular favor" is Coventry Patmore, likewise a convert. Patmore was one of that select Pre-Raphaelite Brotherhood which in the mid-Victorian age recalled a nation from its fast intensifying worship of the material. He is best known by his "Angel in the House," a poetic paenegyric of wedded love which was a household word a half century ago, but has not, unhappily, maintained its popularity. The work, however, which is his securest title to the gratitude of posterity, is the "Unknown Eros," written after he had passed the fiftieth milestone. It comprises a series of poems, instinct with the theology of the mystical, which taken as a whole pass into the highest reaches of poetic expression.

ON THE BATTLE LINE

LUDENDORFF'S DELAYING line from Bray to Lassigny and Noyon is steadily crumbling under the persistent progress of Haig's armies. Despite desperate resistance the foe is being pushed back, and the Allied gains of the past two days have made his hold upon Roye and Lassigny very precarious. Following the capture of Damery and Parvillers by the Canadians on Thursday, these troops in conjunction with the French drove forward again yesterday on a three-mile front between Goyencourt and Laucourt, west of Roye. A little farther north a substantial advance was also made in the direction of Fresnoy les-Roye and Fransart. Five miles south of Roye, too, French troops penetrated deeply into the Bois des Loges. Haig is executing an encircling movement that must result in the speedy fall of Roye and possibly the capture of many prisoners and guns. It cannot remain in German hands many more hours. THIS CLOSENESS to Roye has not been attained without heavy fighting. In "Z" Wood and Damery wood, which the French took by a brilliant manoeuvre after the capture by them and the Canadians of Damery and Parvillers, the Germans held out desperately for several days. A despatch from the Associated Press correspondent with the British army says that the little patches of forest now in the hands of the Allies constitute the extreme right of the British line, and from their eastern fringe can be seen a wide stretch of territory. Their occupation by Haig's men has improved the Allied positions for some distance on both sides. The British War Office last night announced that Thursday evening a strong German counter-attack at Damery was repulsed after sharp fighting and the capture of 150 prisoners. During Thursday afternoon and early yesterday several other actions in this district were carried out to improve the line, and 200 prisoners and four machine guns were taken. The total casualties inflicted on the enemy in these actions is estimated at over 1,800. The British made progress northeast of Melancourt Thursday night. In the outskirts of Thiepval Wood Haig's men crossed to the left bank of the Ancre. GENERAL HUMBERT continues to drive the foe out of the Lassigny-Ribecourt-Lassigny triangle. The taking of Monoithe Farm on Thursday is of great value, as it makes the operations against the Loermonth Heights, a short distance to the northwest, less difficult. When the last elevation has been conquered Humbert will be virtually in complete control of the triangle, and Lassigny and Noyon will be indefensible, for Loermonth spur also dominates Pleumont, the strongest foe position in the massif. The French advance in this region is slow, but methodical and without a setback. The Fall of Ribecourt laid the foundation for this more crucial operation, where French artillery is now more effectively assisting the infantry. GERMAN PRISONERS bear testimony to the effectiveness of the Allied artillery and airplanes. British guns, they admit, have caused considerable destruction to the enemy lines, and have been unusually suc-

cessful in blowing up the foe's ammunition dumps. There is increasing evidence, too, of the far-reaching effects of Haig's Picardy drive on the German man-power. It is stated that the German reserves are insufficient to stay the Allied advance, and that drafts are being made upon enemy troops in other sectors, even as remote as Verdun. Huns from that region have been identified by the French, who opposed them in the epic struggle along the Meuse. The German War office admits the loss of Attich Farm to Humbert's troops, but claims that the French suffered heavily around Lassigny. The German official statement says the French stormed the line six times, and after ten hours of bitter fighting were driven back. On the other hand, there has been no authentic news to show that the French have lost ground in their fighting in the triangle. Berlin claims the destruction of twenty-four Allied airplanes. Last night's German statement was to the effect that Allied attacks on both sides of the Avere River failed with heavy losses. In a day or two the foe will be forced to make an effort to conceal the loss of Roye.

LAYMEN AND CANON LAW

THE ITALIAN war office announces that enemy counter-attacks in the Tonalé region were driven back, and that three hostile assaults on the Piva River southwest of the Grave di Papadopoli on Wednesday night were repulsed with heavy losses. Four enemy airplanes and a captive balloon have been brought down. The official statement from Vienna dealing with the operations of Wednesday says that the Italian efforts to take Morozzo positions in the Tonalé sector failed. It also reports that efforts by the troops of General Diaz on identical positions were frustrated.—Globe August 17. THE LAYMAN who regards the new code of canon law sees in it a body of law regulating the life of the great spiritual society of which he finds himself a citizen. In this view, every title and every canon of the new legislation have an importance for him, providing as they do for his spiritual well-being. It is for his sake that Pope and bishops and priests discharge their functions, that the Roman Curia energizes in its manifold departments, that duties are imposed and rights defined and offenses penalized and laws of procedure established. For what is more or less true of some other societies is unquestionably and fully true of the church: "Salus populi suprema lex." This being understood, we may attempt—what without this understanding would be apt to convey a wrong impression of the relation of the laity to the code—to direct attention to some provisions in which the layman may be supposed to have a more immediate and particular interest. Citizenship in the Church is acquired through Baptism. Baptism, supposed, a person becomes a citizen of a diocese or of a parish in two ways, either by fixing his domicile there permanently, or by what is known as quasi domicile, which supposes actual residence in a locality with the intention of remaining there more than six months. A married woman necessarily has the domicile of her husband, and the domicile of a minor is identified with that of his parent or guardian; but it is possible for a wife or for a child over seven years old to acquire a quasi-domicile distinct from the residence of husband or parent. All these provisions have a serious practical importance in relation to rights and duties, and furnish the means of determining who is one's bishop or one's parish priest. Good citizenship in the Church evidently means, first of all, good Catholicism. Hence the law that care must be taken to avoid not only what is clearly heretical but all errors as well that approximate more or less closely to heresy. To this end, it is the duty of a Catholic to observe, in addition to the dogmatic definitions of the Church, those rulings and decrees of the Holy See in which erroneous tendencies are proscribed. A Catholic must never over avoid any conduct that would endanger his faith or proclaim its weakness. He is not allowed to