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LONDON, SATURDAY, DEC. 8, 1923

THE CRUMBLING OF AN OLD TRADITION

In the second lecture of the Present Position of Catholics Newman's thesis is that Tradition is the Sustaining Power of the Protestant View. It is a wonderful chapter of a wonderful book. It is very difficult to condense or summarize such a masterpiece of lucid exposition of the facts of history and their bearing on the present position of Catholics in England. We ask our readers to read or to read again this chapter if not the entire book. In spite of moving pictures and the enormous output of light literature there are still some who like to devote the leisure of the long winter evenings to reading that is worth while.

Without attempting, then, to summarize or to condense we shall quote a passage or two which may serve more than one purpose :

"This broad fact of Catholicism — as real as the continent of America or the Milky Way—which Englishmen cannot deny they will not entertain ; they shut their eyes, they thrust their heads into the sand, and try to get rid of a great vision, a great reality, under the name of Popery. They drop a thousand years from the world's chronicle, and having steeped them thoroughly in sin and idolatry would fain drown them in oblivion. Whether for philosophic remark or for historical research, they will not recognize what infidels recognize as well as Catholics—the vastness, the grandeur, the splendor, the loveliness of the manifestations of this time-honored ecclesiastical confederation. . . . As little is known by Englishmen of the religious sentiments, the religious usages, the religious motives, the religious ideas of two hundred millions of Christians poured to and fro among them and around them as if, I will not say, they were Tartars or Patagonians, but as if they inhabited the moon."

And the proximate cause of this remarkable state of mind is tradition ; "they go by *tradition*, immemorial, unauthenticated *tradition*."

The origin of this tradition is thus indicated :

"These antagonist peculiarities of the English character which I have been describing, lay clear and distinct before the sagacious intellects which were the ruling spirits of the English Reformation. They had to deal with a people who would be sure to revolt from unnatural speculations of Calvin, and who would see nothing attractive in the dreamy and sensual doctrines of Luther. The emptiness of a ceremonial, and the affectation of a priesthood, were no bribe to its business-like habits and its ingrained love of the tangible. Definite dogma, intelligible articles of faith, formularies which would construe, a consistent ritual, an historical ancestry, would have been thrown away on those who were not sensitive of the connexion of faith and reason. Another way was to be pursued with our countrymen to make Protestantism live ; and that was to embody it in the person of its Sovereign. English Protestantism is the religion of the Throne : it is represented, realized, taught, transmitted in a succession of monarchs, and an hereditary aristocracy. It is religion grafted upon loyalty ; and its strength is not in argument, not in fact, not in the unanswerable controversialist, not in Apostolical succession, not in sanction of Scripture — but in a royal road to fath, in backing up a King whom men see against a Pope whom they do not see. The devolution of its crown is the tradition of its creed ; and to doubt its truth is to be disloyal toward its Sovereign. . .

"It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the legislature, pass some sweeping ecclesiastical enactments, exalt the Crown above the Law and the Gospel, down with Cross and up with the lion and the dog, toss all priests out of the country as traitors ; let Protestantism be the passport to office and authority, force the King to be a Protestant, make his Court Protestant, bind Houses of Parliament to be Protestant, clap a Protestant oath upon judges, barristers-at-law, officers in army and navy, members of the universities, national clergy ; establish this stringent Tradition in every function and department of the State, surround it with the lustre of rank, wealth, station, name and talent ; and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas, will ex animo swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application. The Sovereign is the source and the centre, as of civil, so of ecclesiastical arrangements ; truth shall be synonymous with order and good government. . .

"The principles of Protestantism rapidly became the standard generally, to which genius, taste, philosophy, learning and investigation were constrained and bribed to submit. . . .

As to Catholicism, the utmost liberality that can be extended towards it, is to call it pretty poetry, bearable in a tragedy, intolerable in fact ; the utmost charity towards its professors is to confess that they may be better than their creed,—perhaps believe it, and are only dupes,—perhaps doubt it, and are only cowards. Protestantism sets the tone in all things ; and to have the patronage of the wealthy, the esteem of the cultivated, and the applause of the many, Catholics must get its phrases by heart. It is the profession of a gentleman ; Catholicism of underbred persons, of the vulgar-minded, the uncouth, and the ill-connected."

We think it well to recall the origin and fact of this all-pervading Protestant Tradition. But again we urge our readers to go to Newman's master-piece, The Present Position of Catholics, for the account of its genesis and still present effect. There are Catholics, reading Catholics, who have not read Newman, not a chapter of those many volumes, without which the English language as well as English literature, would be poorer than it is. Let them begin now with the Present Position of Catholics, or at least with that chapter we have indicated.

It was written over seventy years ago, and much water has run under the bridges since then. There has been within the present generation an intellectual revolution in England as regards the Catholic Church; but the Tradition, though weakened and less universal, is still strong.

An instance, we had almost written an amusing instance, of its living force is furnished by a prominent Churchman, often in the public eye as a prophet and exponent of that attenuated religion acceptable to the modern mind. In the Atlantic Monthly, some time ago, writing on "Catholic Church and Anglo-Saxon Mind" he illustrates the Tradition almost in the very words of Newman. He asserts that the Catholic Church is a "political autocracy" an "autocratic empire," a "powerful solvent of State loyalty." "Every true Catholic is only conditionally a patriot," and "the Catholic priest *qua* Catholic priest is not a gentleman." And the burden of his essay is that since an Englishman is by nature valiant, honorable, truthful, fair-dealing and chivalrous he simply cannot be a Catholic.

Now Newman was an Englishman, English by birth, and by education, an English scholar and an English gentleman. Dean Inge can not admit this and maintain his thesis. So he tells us that "Kingsley bungled his attack on Newman's truthfulness and put himself in the wrong ; but Kingsley had a sort of 'horse sense' that there was something radically amiss, from his point of view, which was that of an English gentleman, in the operation of Newman's mind. As another English critic said, 'after reading Newman I lose all power of distinguishing fact from fiction.' "

It is not worth while characterizing this valiant, honorable, truth-loving and chivalrous attack on the dead. The Apologia answered Kingsley and utterly annihilated his charges. When Newman died after half a century of Catholic life all England honored him sincerely as a great Englishman embodying the best characteristics of his race and nation. Dean Inge is but the valiant flea that dares to bite the tongue of the dead lion.

And England's respect and affection and admiration for Newman was an evidence that the old Tradition was beginning to crumble, especially amongst the educated. There are a thousand others.

The title and the reflections of this article were suggested by some public utterances of a broad-minded and cultured gentleman, Nicholas Murray Butler, President of Columbia University.

One was a letter in which he placed himself on the list of prominent people offering moral support to St. Francis College building fund campaign.

His letter reads as follows :

"I earnestly hope that the generous and public-spirited people of Brooklyn, without regard to church affiliation, will aid the Franciscan Brothers in their campaign to raise $750,000 for the purpose of increasing and extending their educational work.

"This devoted company of Christian servants has for generations done a noble work in the world, and we in America need their assistance and co-operation now. I do not doubt that their appeal will be successful."

Presenting last week the annual report to the trustees he denounced mediocrity in scholarship in America, and added :

"It may be that the period through which we have been passing is but a little understood preliminary to a new and tremendous outburst of intellectual, aesthetic and moral achievement. The twentieth century awaits the awakening call of a great spiritual leader such as the thirteenth century had in St. Dominic and St. Francis."

This is getting far indeed from the Protestant Tradition. Of course there is the Ku Klux Klan ; that sort of thing that lives, moves and has its being in the Tradition ; but it is significant that it is disappearing from the minds of those for whom President Butler speaks.

Again in the Thanksgiving exercises he spoke in part as follows :

"Never in history were so many men and women instructed in the elements of learning and never before in history were so many men and women walking the streets with starvation and want staring them in the face."

Evidently education, as it has been understood amongst us, is radically defective in some way.

President Butler declared that the world was without adequate leadership, that Governments have lost touch with the people, and that men, in their hopelessness, were turning to the old instrument of dictatorship. He praised the "great captains of the mind and soul in the age of Victoria," and deplored the absence in this generation of a great voice to point the way to a solution of the world's problems, the "old, old problems and difficulties of the mind and of the spirit."

"There is a room in the National Portrait Gallery in London to which I like to go whenever I feel depressed at the lack of leadership in this world of ours. I like to go and stand in the room where are gathered together the leaders and the great captains of the mind and soul in the age of Victoria. It has been fashionable to say sharp things of the Victorian Age, but stand, if you will, in that room, look up at those faces, and tell me where and when, even in ancient Greece and Rome or in France, where there were so many human spirits of many sided capacity and leadership, as look out on you? There are poets — Tennyson, Browning and Swinburne ; there are statesmen—Disraeli and Gladstone ; there are scientists—Huxley, Tyndall and Spencer ; there are ecclesiastics — Newman and Manning."

Shades of our Nordic ancestors ! Newman and Manning !

With the "gloomy Dean's" candle not hid under a bushel but casting its Nordic beams across the Atlantic the head of a great university deplores the mediocity of to-day and wistfully looks back to the time when Newman and Manning stood greatly out among the great captains of the mind and soul.

Another great Victorian, Thackeray, the satirist of snobs and snobbery, has evidently something to teach the present generation also.

"A SCORNFUL VIEW"

On matters of general interest the Literary Digest collates the various views and comments of the newspaper press. The recent vote in Alberta repealing the prohibition law and establishing in its stead government control and sale was naturally one of those matters of general interest that called forth universal comment.

The Montreal Gazette is thus quoted :

"The Province of Alberta has had prohibition for seven years, or, rather, it has had a prohibitory law. Following in the wake of that law there grew up, as there always does grow up, an illicit traffic in liquors of dubious quality, a traffic which defeated the purpose of the prohibitory law and, at the same time, created a condition which proved to be, in some important respects, more injurious than that which had prevailed previously. The public have been in a position to contrast the results of prohibition in their own Province with the effects of temperance legislation in other Provinces, in the neighboring Province of British Columbia, and in Quebec, and they have drawn their own conclusions."

The Digest quotes "the scornful view of government control of liquor selling taken by the Toronto Globe :"

"This Province is likely to be spared the degradation of Quebec and British Colombia, where the so-called system of government control is debauching public and private morals and where rum-running and bootlegging are flourishing as never before. The pendulum has swung backward in four of the nine Provinces, but it will swing forward again. Experience of 'government control,' a grotesque misnomer, is giving the prohibitionists everywhere new arguments and equipping them for further battles."

This "scornful view" of the Globe contrasts strangely with the considered judgment of the Gazette. The Gazette is presumably too close to the actual conditions in Quebec to see it in the perspective of the Globe. Or perhaps the villainous system of government control in debauching public and private morals has corrupted the morals and obscured the judgment of the Gazette, though it still holds its place in the forefront of the best Canadian newspapers. Then again perhaps the Gazette is quite honest and clear-sighted. We ourselves spent a couple of months in Quebec this summer and, perhaps because we read the Globe, were prepared to see evidences of the "degradation" and "debauching" influences of government control. The shock of not seeing them spurred us to vigilant search for them. Absolutely not a trace was visible. The thirst of pious neighbors in Ontario and the United States may make an imperious demand that bootleggers find it profitable to supply; but conditions make bootlegging *in* Quebec unnecessary and unprofitable.

Such "scornful views" as those of The Globe impelled the gentlemen of the Quebec Liquor Commission to a spirited refutation of what they plainly stigmatised as malicious calumnies. According to the statistics cited by the Commissioners Ontario under prohibition has proportionately more arrests for drunkenness and more for general crime than has Quebec with government control.

But conclusive as these statistics are they are not so startling as some cited by the Globe itself. From an editorial in the issue of Nov. 23 we clip the following :

"The potable spirits of domestic manufacture released by his Excise Officers all over Canada during the year ending March 31, 1923, paid duties of $6,588,114. That portion released in this prohibition Province of Ontario under Dominion laws and regulations paid duties totalling $3,354,705."

And the article concludes with this reference to "gangs of rum-runners who appear to experience little difficulty in passing all the liquor they can handle through the Customs Department, ostensibly for export, but really for sale and consumption in this Province."

It is true that in this vigorous editorial The Globe is attacking the Minister of Customs for not preventing this "flood of liquor" ; but that in no wise lessens the significance of the fact that "this prohibition province of Ontario takes over half the potable spirits of domestic manufacture released by Excise Officers all over Canada."

We have no brief for the Minister of Customs. But it is interesting to note that similar strictures have been passed on the British Government for openly conniving at flooding the United States with contraband liquor.

Fanatics, or enthusiasts if you will, who see in prohibition not only the whole law and the prophets but the whole range of international and interprovincial relations, can not see that other important considerations must be taken into account. International law is the outgrowth of centuries of international relations ; its usages cannot be lightly set aside even for the sacred cause of prohibition. So with relations of the Federal government to the various provinces. That is why Great Britain and America are now anxiously trying to find a way out of the difficulties created by prohibition without sacrificing rights and principles of far-reaching importance. And that, too, is why the officials of Washington and of Ottawa are at the present writing conferring in Ottawa.

From another Globe editorial entitled "Thirty Real Beers" we clip this :

"Of thirty-two bars which he visited, only two did not sell real beer. In no case did the bartender hesitate to serve a stranger. The selling did not end at eleven o'clock at night, and it was discovered also that Sunday was the heyday for business."

This was not in Quebec where public and private morals are debauched by government control. No, it was the recent experience of a Telegram reporter in Toronto. The Globe expresses no doubt at all of the accuracy of the Telegram's circumstantial account. Summing it up the Globe goes on :

"At noon-hour all the barrooms are fairly well-filled. There is a crowd again from five to seven o'clock. At night the bars on the outskirts do a thriving trade, while those in the centre of the city are almost deserted. One hotel proprietor explained that only one half-barrel was handled at a time, so that there would be little for the police to confiscate if they should make a raid. Evidently this contingency gave the hotelmen no great concern. The reporter had been in thirty-two hotels, and no one had given him a second glance."

The Chief of Police denies ; the Chairman of the License Board questions the accuracy of the story. The Globe says "it is a challenge which must be met with something more than mere denial."

While "thirty real beers," "good beer with a lively kick in it," can be obtained with such facility even on Sunday "this province is likely to be spared the degradation of Quebec and British Columbia where the so-called system of government control is debauching public and private morals."

Oh God we give Thee thanks that we are not as the rest of men.

LABOR'S RIGHTS

BY THE OBSERVER

It is related of that great financier, the late J. P. Morgan, that he was once asked whether he thought that ten dollars a week was enough wages for a longshoreman, and he answered that he thought it was, if he could get no more and he took it. Much of the labor trouble in the world today has come as the natural result of the sins of the employers of labor in the past. Godless principles, such as, "All the traffic will bear," and, "All we can get," were for generations the accepted principles of those who set out to make money on a large scale. And it is very natural that labor, since it has become highly organized, and powerful, should seek to turn back on employers in general, the false principles from which the forefathers of the present laborers suffered so long and so much.

But the difficulty felt by a Catholic journalist in giving approval unrestrictedly to all that labor unions are now trying to do, is, that social justice can never be reached by adopting and acting on a false principle, no matter which party uses it. To show what we mean, there is a socialist paper called "The Call," which, in remarking on the above quoted saying of J. P. Morgan, said : "This really great man is of the opinion that a wage worker is justified in taking all he can get, and that when he takes it, it constitutes sufficient wages. And we are decidedly of that opinion also."

But the "Call" was not of that opinion also ; for if it had been, it would have had to agree that ten dollars a week was enough for a longshoreman if he could get no more and accepted it ; which was moral nonsense when Morgan said it, and did not change into sense when "The Call" said it ; and that shows the folly of trying to express justice in words that are inadequate for the purpose ; and shows also that labor does not get into a sound position by adopting the false principles of its employers.

It is usually about wages that strikes are declared ; and it is necessary to think clearly and accurately on questions of wages, and to exclude false principles and unsound reasoning from the consideration of such questions. Even the wildest Socialist leader will tell us that a strike should be the last resort of labor. Conciliation and arbitration should be used to the farthest possible limit ; and this duty is equally binding on employers and employees. The State, through its government, representing the whole people, including all employers and all employees, and every citizen in the country, has a duty also. The days of letting them fight it out are gone.

Neither strikes nor lock outs are what they used to be. The closing down of industries ought no longer to be permitted for insufficient reasons ; whether done by the employer or by the employees, it can no longer be permitted as an unquestioned and unquestionable right. Justice, so far as justice can be done to the greatest number, is the aim and the only legitimate aim of all civilized human society and of States. "Justice" is the important thing; more important than wages or profits. The Government of a civilized country has the clear duty of doing all in its power to avert strikes, and to settle them on just terms when they cannot be averted

Pope Leo XIII., with his great and sympathetic comprehension of the problems of our times, said thirty years ago:

"When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work is too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures ; for such paralysing of labor not only affects the workers and their masters alike, but it is extremely injurious to trade and to the general interests of the public. Moreover, on such occasions violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The laws should forestall and prevent such trouble from arising ; they should lend their influence and authority to the removal in good time of the causes that lead to conflicts between employers and employed."

The Pope—the Labor Pope, as he has been called, because he was so great a champion of the rights of the workingman—wrote those words years and years before there was in any country a law establishing conciliation boards ; years before the establishment of the first Workman's Compensation Act, years before there was a hint any where of such a thing as compulsory arbitration. The Pope thought a long way ahead of the thought that was current in his time.

On the whole we may say that there is a much better state of public sentiment today than was common when Leo XIII. wrote his famous encyclical. The old idea that labor was a commodity to be bought and sold without regard to the human factors involved and without comprehension that there are duties of justice and of charity involved in the relations between employer and employee, is pretty well abandoned by even the most stubborn of the employing class. And the rights and interests of the public as a great third party whose interests are not just the same as either those of employer or employee, are beginning to be recognized also.

NOTES AND COMMENTS

A TORONTO sheet noted throughout Canada for its scurrility on the one hand (especially where Catholics or the Irish are concerned,) and for its colossal ignorance on the other, gives considerable space to a disquisition on the Baconian theory as to the authorship of Shakespeare's Plays, citing a recent article in the Dublin Review by Monsignor Barnes, who is described as "an Irish Roman Catholic divine."

THIS IS a fair sample of the literary knowledge of the sheet in question. Mgr. Arthur Stapleton Barnes is not an Irish priest, nor is the Dublin Review, in which his article appeared, an Irish periodical as it seems to take for granted. The Review as is well-known is both owned and published in England and is Irish only in its name. As for Mgr. Barnes, he is not only English by birth and parentage, but prior to his conversion was an Anglican clergyman.

AS TO the authorship of Shakespeare's Plays the discussion (if there can really be said to be a discussion on this point) is not likely to be advanced or retarded by the Toronto journal. For ourselves it would seem to us that three centuries of literary tradition and the unquestioned acceptance of the Bard of Avon as the author by the greatest minds of succersive generations far outweighs any technical objections that have thus far been brought against it. The mere fact that Shakespeare is so little in evidence in the literature of his generation has no bearing whatever upon the point, since he wrote exclusively for the stage and not for publication. It remained for future editors to discover the inexhaustible riches which lay embosomed in these ephemeral productions, as they seem to have been regarded at the time, and by putting them into print to give them immortality.

"IT IS a wholesome thought," says the editor of the Calcutta Catholic Herald, "to realize that our ancestors were not always so stupid as they look,"—that is, as portrayed on the monuments. This lesson is emphatically brought home to us by the perusal of Father Moreux' recently published book on "Pharaoh's Mysterious Science." And, it may be added, it is made patent to the whole world by the excavations now in progress in Egypt.

ACCORDING TO Father Moreux, who is Director of the Observatory at Bourges, the great Pyramid of Cheops, built about 2500 B. C., was really a landmark of the astronomical and mathematical discoveries of the time and served to perpetuate their results. All the measurements are geographical and astronomical. The diagonals of the base when prolonged enclose exactly the Delta of the Nile, and the line which runs due north to south, cutting the Delta into two equal parts, passes exactly over the point where the diagonals meet.

FURTHER, THE orientation of the pyramid gives the latitude and longitude with far greater accuracy than Brahe did in 1577. Then again the circumference of the base divided by twice the height of the pyramid gives 31,416, or the exact proportion between the circumference and the diameter. The same figure is obtained by comparing the surface of the meridian section of the pyramid to the surface of the base. Moreover, the pyramidal or sacred inch multiplied by 10,000,000 gives exactly the distance from the pole to the centre of the earth.

SO THAT these and many other coincidences prove that not only was the Pyramid of Cheops the dictionary of scientific research to the Egypt of his day but is to us of a later time proof that in the matter of scientific knowledge it had anticipated many of the achievements of the savants of to-day. It is indeed not beyond possibility that as excavations progress it will be found that the present generation