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LONDON, SATURDAY, JAN. 24, 1925

THE VISION OF THE POPES The sweep of Newman's historic vision was wide and deep. And he gives us as an outstanding characteristic of the Papacy its detachment from all worldly considerations especially to such considerations as are included in the term, political.

People with no knowledge at all of history are wont to tell us that the whole organization of the Church with the Pope as its head is a huge machine essentially and primarily political, and only secondarily religious.

special ecclesiastical virtues of the

Popes. They are of all men most

exposed to the temptation of secular connections; and as history tells us, they have been of all men least subject to it. By their very office they are brought across every form of earthly power; for they have a mission to high as well as low, and it is on the high, and not the low, that their maintenance ordinarily depends. Casar ministers to Christ; the frame-work of society, itself a divine ordinance, receives such important aid from the sanction of religion, that it is religion, and to enrich it with tem- ing instances are not lacking. poral gifts and honors. Ordinarily speaking, then, the Roman Pontiffs owe their exaltation to the secular power, and have a great stake in its stability and prosperity. Under such circumstances any men but they would have a strong tendency to 'Conservatism;' and they have been and are, of course, Conservatives in the right sense of that word; that is, they cannot bear anarchy, they think revolution an evil; they pray for the peace of the world and the prosperity of all Christian States, and they effectively support the cause of order and good government. The name of Religion is but another name for law on the one hand, and freedom chists and Rebels? But a Conservative in the political sense of the word commonly means something else, which the Pope never is, and cannot be. It means a man who is at the top of the tree, and knows it, and means never to come down whatever it may cost him to keep his place there. It means a man who upholds government and society and the existing state of things,-not because it exists,-not because it is good and desirable, because it is established, because it is a benefit to the population, because it is full of promise for the future,-but rather because he himself is well off in consequence of it, and because to take care of number one is his main political principle. It means a man who defends religion, not for religion's sake, but for the sake of its accidents and externals; and in this sense Conservative the Pope can

. . . And, thus independent of times and places, the Popes have never found any difficulty, when the proper time came, of following out a new and daring line of policy (as their astonished foes have called it,) of leaving the old world to shift for itself and to disappear from the scene in its due season, and of fastening on and establishing themselves in the new. . .'

never be. . .

"A great Pontiff must be detached from everything save the deposit of faith, the tradition of the Apostles, and the vital principles of the divine polity. He may use, he may uphold, he may and up, or taken shelter, or are stored quences, Leo XIII. faced the situa-

instances on so many and various and for all times. occasions."

After giving many historic cannot shut my eyes to the fact. I find that this gift exercises itself in an absolute independence of than that of slavery itself." secular politics, and a detachment from every earthly and temporal advantage, and pursues its end by uncommon courses, and by unlikely instruments, and by methods of its own.

This gift is not infallibility nor has it anything to do with that ing that the laboring man himself attribute of the Papacy which in its exercise is confined exclusively to articles of faith and prin-"Now this 'detachment.' " writes ciples of morals. Yet it is a very the great Cardinal, "is one of the real gift; the grace of state. perhaps; or the guidance of the Holy Spirit which the Pope enjoys by virtue of his office. Nevertheless it is conceded that in matters of policy Popes have made mistakes involving serious consequences. brightest, and is the most surprising in its results, when its world and the most despised."

Many may not be able to see adown the ages what history brought within the vision of Newits interest in turn to uphold man. But in our own times strik-

now economics or sociology that is one being is beyond his right. . . . of the most consoling things in Those whose memory goes back modern civilization. For it was to thirty-five years will recall the realize the stupendous advance. omics, against business, and against ing down from generation to Gibbs, an enthusiastic Catholic on the other; and at this very time Into a world of telephones, auto- ethics. That matter is fully generation a mournful heritage of worker, is the daughter of a miniswho are its professed enemies, but mobiles, submarines, flying machtreated in the great labor hatred and revenge. . . The ter. ines and radio a large proportion of encyclical and this is the conclusion: And yet it is not eighteen years that workman and employer should, since the first heavier-than-air as a rule, make free agreements, flying machine, that is to say the and in particular should agree first flying machine that was not a freely as to wages; nevertheless balloon, was successfully flown. It there underlies a dictate of natural is hardly twenty-five years since the justice more imperious and ancient first submarine successfully stood the than any bargain between man and test of the American Naval Department. And so on. Many readers are alive who remember the invention of the oldest of them, the telephone. In another order of things: thirty-four years ago there was not a single Labor member in the British House of Commons; and the American Federation of Labor was of force and injustice." not yet founded. (True, there was already a somewhat feeble attempt at such an organization in the Knights of Labor.) The working classes of the world groaned under burdens unbearable. Unrest and discontent were rife. But Communism had not yet subverted liberty and social and economic order in a great country like Russia, nor threatened to submerge Europe. Still Communistic Socialism had been proposed as the remedy for the ills of the working classes. Karl Marx's "Capital" had been published twenty-four years previously. However, Communism, Socialism, Anarchism, Nihilism were looked upon generally as forms of insanity hardly more or less dangerous than other forms of this disease. That they might prove a menace to

that did not seriously disturb many. But with that gift of insight into the very nature of social movewill be very slow to part with a ments, that grasp of principles, great encyclical Leo XIII. did both. hundred things which have grown that far-sighted vision of conse-

Christian civilization was a thought

under the shadow of the Church; tion and issued to the world his demned Modernism as but, at bottom, and after all, he immortal Encyclical, "On the Con-synthesis of all the heresies." will be simply detached from pomp dition of the Working Classes." and etiquette, secular rank, The great Pontiff did not shirk the secular learning, schools and librar- issue. He realized and admitted old ways, old alliances, and old the relative rights and mutual nothing but' Him whose Vicar he is; difficult task was enormously same he will not stake his fortunes, he enhanced by the fact that the Pope will not rest his cause, upon any had to speak to all nations and one else:—this is what he will do, peoples, all races and tongues. He and what he will not do, as in had to lay down principles that fact the great Popes of history were true and would hold good for have shown, in their own particular all places, for all circumstances,

He started by recognizing that there had been no "progress" but instances Newman concludes: "I enormous retrogression from the security and independence enjoyed that the Sovereign Pontiffs have had by the workers under the mediaeval a gift, proper to themselves, of guilds. Greed and hardheartedness understanding what is good for the unchecked had finally enabled "a Church and what Catholic interests small number of very rich men to require. And in the next place lay upon the teeming masses of the laboring poor a yoke little better

> That was facing the question squarely and fearlessly.

He condemned Socialism, Communism, Anarchy and all such subversive remedies that had been proposed. He vigorously defended the right of private property showwould be the greatest sufferer from Communism. Russia now is proof patent of Leo's wisdom.

"Religion teaches," writes the Pope of the workingman, "the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into . . ." And to employers: "That it is shameful and inhuman to treat men like chattels to make Yet Newman sees in the light of money by, or to look upon them history that this gift "shines the merely as so much muscle or physical power."

And again: "If owners of proppossessors are the weakest in this erty should be made secure, the workingman, in like manner, has property and belongings in respect to which he should be protected; and foremost of all, his soul and mind. . . . It is the soul which is made after the image and likeness of God. . . . In this respect all Nowadays it is commonplace of men are equal; there is no differplatform and pulpit that the work- ence between rich and poor, master ing man has human rights that and servant, ruler and ruled, for must be respected by employers the same is Lord over all. No man and protected by the State. That may with impunity outrage human labor is not a commodity whose dignity which God Himself treats price is to be regulated like other with reverence. . . . Nay more: commodities by the law of supply No man has in this matter power and demand. That is a truth over himself. To consent to any quite generally recognized. treatment which is calculated to the Catholic student of defeat the end and purpose of his

man, namely that remuneration ought to be sufficient to support a frugal and well-behaved wageearner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim

It is hard to stop quoting this great Pope's great Letter. Suffice it to say that the principles enunciated by Leo XIII. have leavened all economic and sociological thinking and legislation throughout the civilized world. All, that is, that have been along the right lines: Communistic Socialism is not dead by any means; but in ages to come history will acknowledge that Leo in saving Christian civilization from its deadly menace. Naturally the moral force of Trades Unions was greatly increased and extreme Socialism weakened; but what is of incalculable import is that employers throughout the world are more and more taking Leo's counsel to

The magisterium, or teaching authority of the Church, says Newman, " acts in two channels, in direct statement of truth and in condemnation of error." In his In 1907 Pius X. in his encyclical

That was not long ago; and many will remember the temptuous comment then current ies, Basilicas and Gothic Cathedrals, that "it is no easy matter to define on the action of the Pope. Of course the head of a "mediaeval" friends. He will be rightly jealous duties of the rich and of the poor, Church had to condemn "Modernof their loss, but still he will 'know of capital and labor." And this ism"; but the world moves all the Well, seventeen years afterwards

when any tendency to Modernism amongst Catholic scholars had been Presbyterian Witness. effectually checked, we saw the every Protestant denomination rent into two warring factions over Modernism. No matter what the denomination they belong to, those who still cherish their faith in the fundamental truths of Christianity acknowledge that Pope Pius X. was right; and they seek in vain for authoritative condemnation of preaching that would subvert the very foundations of Christianity. They are contemptuously dubbed "Fundamentalists."

But not alone the Fundamentalists but clear-headed sceptics and agnostics see that Modernism is the negation of Christianity. Algernon S. Crapsey is something of a Modernist himself; he was deposed for heresy from the ministry of the Protestant Episcopal Church some seventeen years ago. Reviewing two books, one by Dean Shailer Mathews, the other by Rev. Henry Emerson Fosdick, Dr. Crapsey finds that every doctrine of orthodox Christianity has been rejected by these two champions of Modernism who are still outstanding "preachers of the gospel."

In his article in the New York Herald-Tribune (literary supplement) Dr. Crapsey says:

"The denatured Christianity of dissolution in the twentieth century | Church. than the abstract morality of Seneca and the pious meditations of Marcus Aurelius could arrest the second century."

provided the antidote. Modernism in burgh. the Catholic Church is as dead as of the Papacy.

Yet another instance is Benedict XV's apostolic exhortation on July 28, 1915, to the peoples at war and their rulers :

"Lay aside your mutual purpose of destruction; remember that the fearless proclamation of this indignant denunciation of workmen nations do not die; humbled and and voluminous author, is convert years ago that its present general agreed to work for. Breach of yoke imposed upon them, preparing Sir Esmé Howard, British Ambassa. acceptance is due. It is difficult to contract was a crime against econ- a renewal of the combat, and pass- dor to the United States. Lady equilibrium of the world and the the living population has been born. "Let it then be taken for granted prosperity and assured tranquillity of nations rest upon mutual benevoupon hosts of armed men and the ring of formidable fortresses.'

We know that the nations or their rulers did not heed the Holy Father. Had they done so what misery and horror might have been averted! But no, we were fatuously determined to go on with "the War to end sort of bigots, but men who are now ashamed that they did not proclaimed that the Pope was pro-

When the War to end war was won the Pepe's counsels were notoriously flouted in the negotia-

tions of the Peace to end peace. But now there are millions even outside the Catholic Church who down by Benedict XV.: "That the equilibrium of the world and the prosperity and assured prosperity XIII. was the greatest influence of nations rest upon mutual benevolence and respect for the it to music. It was hailed as the rights and dignity of others much more than upon hosts of armed men and a ring of formidable fortresses.'

The world is yet far from accept-

If God spares him and blesses his Pascendi Dominici Gregis," con- leading it so sorely needs.

The above clipping was sent to us by a reader of the CATHOLIC RECORD who was evidently somewhat irritated by the RECORD's reference to the steady stream of distinguished converts to the Catholic Church in England. The Presbyterian Witness gives us no intimation as to the source of its information nor does it give us a clue to what is meant precisely by "official figures."

The conversions that are noted in the Catholic press are naturally only such as are notable. Conversions are taking place always and everywhere that lack the essential element of news.

As to England, when the son of the Archbishop of Canterbury becomes a Catholic and a priest it is news. Such was the case with the prolific writer and well known lecturer Father Benson who died a few years ago. Ronald Knox was the son of the Anglican Bishop of Manchester. He was converted in 1917 and became a priest two years later. Having made a brilliant university course at Oxford he was already known as a writer while still an Anglican.

G. K. Chesterton was known wherever the English language was read. His conversion to the Catholic Faith was news that could hardly be suppressed. His brother Dr. Fosdick and Dean Mathews can Cecil, in some ways hardly less no more save human society from noted, preceded him into the

Henry Grey Graham was born at Maxton Manse, Roxburghshire, the son of Rev. M. H. Graham, dissolution of Roman society in the minister of that parish. Henry Graham was himself a Presbyterian The growth of Modernism was minister and Professor of Hebrew insidious, it was camouflaged by and Oriental Languages in his learning, scholarly research, even Alma Mater, St. Andrew's Universpiety; but the Vicar of Christ saw ity. He is now Auxiliary bishop to that it was a deadly poison and the Catholic Archbishop of Edin-

James Britten, F. L. S., was a dis Arianism. This is another remark- tinguished botanist and writer; but able instance of the gift or guidance after his conversion to the Faith devoted his life chiefly to the work of the Catholic Truth Society.

Less than a month ago the English author Wilkison Sherrin was received into the Church.

Sir Philip Gibbs, "the Ambassador from Fleet Street to the Front truth by Leo XIII. thirty-four who demanded more than they had oppressed, they chafe under the to the Catholic Faith. So also is

Professor John Swinnerton Philli. more, son of Admiral Sir Augustus Phillimore, was, even before his lence and respect for the rights and conversion, one of Britain's most dignity of others, much more than noted scholars and writers. He was received into the Church in 1905. He is now a Professor in Glasgow University. Like many other converts he is an active Catholic worker. He is a member of The Catholic Education Council.

His brother Captain Valentine Phillimore, C. B. E., D. S. O., R. N., war." And not only of the baser a distinguished naval officer, subsequently joined the Catholic Church. Sir Bertram Windle is a convert know better angrily and eagerly and his coming to Toronto added a scientific scholar of distinction to the great University of Toronto. He is recognized as an authority on comparative anatomy, and has a wide knowledge of the whole field of modern science.

And so we might go on indefinitely. But we desire only to give some are proclaiming the principles laid idea of the character of English

converts. Newman, a convert, composed 'The Dream of Gerontius." Edward Elgar, another convert, set greatest oratorio written by an English pen. In 1903 it was heard in the Westminster Cathedral.

Now this was an event of deep significance. Westminster Catheing and acting on the wise and dral is the pre-eminent national ex-Christian counsel of Benedict XV.; pression of religious faith given by but it is consoling to know that Catholics since the Reformation. many, very many now recognize it Its architect, the late John Francis as the counsel of wisdom, of truth, Bentley, was a convert. The mind that there never was a dogma the power of judging and fixing author of "The Dream of Gerontius" plans the present Holy Father at Edward Elgar, the musical comthe head of a general council may poser of the great oratorio and as history, in its realities, was all soon give the world the light and its director on this occasion. New- to the contrary of this absurd limit to the right to think as one

"We hear a good deal about and middle-aged in the middle of untenable because it gave credit to the number of converts to the nineteenth century when Eng- the Popes for the possession and the Roman Catholicism from the Angli- land was storm-swept with a very exercise of powers of control can Church. It is not so well known hurricane of bigotry and intolerance that there is a strong drift from at the restoration of the Catholic to the people for a degree of ignor-Catholicism to Protestantism in hierarchy. And that was the occasome countries of Europe. In Eng. sion of his preaching that wonderland from 1916 to 1921, according to ful sermon "The Second Spring. official figures, the number of con- The triple triumph of "The Dream versions from Roman Catholicism to of Gerontius," in Westminster Protestantism was 61,755."—The Cathedral took place a few years reject the theory. after his death.

Speaking of cathedrals, the architect of the great Anglican Cathedral at Liverpool is a Catholic; though not himself a convert he is the son of a convert.

Cardinal Gasquet has just celebrated his golden jubilee as a priest. He says that the contrast between today and fifty years ago, so far as the position of Catholics in England is concerned, is most striking, incredible were it not self-evident to one who has lived through the last half century.

Addressing the students at the Salesian School, Battersea, Cardinal Bourne congratulated them on the opportunity that would be theirs of witnessing the great Catholic development that is sure to come in the next fifty years.

You boys will witness extraordinary things in the future. You will take a great part in the future history of the Church in England. Statistics show a marvellous increase in the number of Catholics and will show more.

"Mere statistics do not mean much, yet alone with an increase in numbers there is a steady growth of Catholic influence and in the attention given to Catholic opinion. The future, I venture to prophesy, will see a still greater development.

Cardinal Newman in 1851 spoke of "The Second Spring" because of his great faith. Cardinal Bourne, in 1925, speaks with the knowledge of what has been accomplished the last seventy-five years: his faith enlightened by that knowl- two hundred religions to grow edge enables him confidently to where there was only one before. predict great Catholic development It is a great accomplishment of its in England during the next fifty kind. years-without venturing into the realms of pure prophecy.

nished us with the Presbyterian cerned at seeing the "modernist" Witness's "official figures" does not attitude towards the Bible. "Modalarm us. Conversions gave us ernists" are about ready to reject Newman and Manning and hundreds the inspiration of the Bible altoof priests drawn from the Anglican gether. Not only are some of them clergy in the last century. The reluctant to believe that God ever stream is steadily widening and inspired it; but there are those who deepening. Converts are coming are not at all sure that there is from all classes and conditions of any God to inspire anything. How Englishmen.

On the other hand, there are "exnot many Protestants who boast of a good deal of atheism, a good many them. And there are ignorant and vicious laymen who drift into and that is true. In the Old Testa-Socialism or infidelity. Others, ment we read of many mental and neither ignorant nor vicious, lose spiritual rebellions against the the faith and become, like many revealed truths of God. In the life called Protestants, agnostics or indifferentists. Sir Conan Doyle, Matthew, Saint Luke, Saint Mark Catholic in his early years, is mired in the superstition of spiritism. Protestants can hardly claim him as a convert even if they cared that the mere fact of people driftto do so. There is one other Catholic of note that has fallen away, this one into theosophy or some such vagary. Of conversions of Catholics to Protestantism we know form of religion were proof of the none save such as Dean Swift, con- falsity of that religion, there would trasting them with those received be proof of the falsity of Christ's into the Catholic Church, described as weeds flung over the Pope's garden wall.

WHAT THEY DID TO THE BIBLE

BY THE OBSERVER There are few Protestants who have any idea of the history of the Bible. A great many of them still imagine that the Bible is a book containing all the truths of Christianity; a book which was suppressed by the Catholic Church for the purpose of keeping the people ignorant of what real Christianity was, while she proceeded to build world into a moral chaos? up a system of moral and mental tyranny which should secure to the Bishop of Rome, whom we call the Pope, and to the hierarchy, whom we call bishops, and the clergy, whom we call priests, an unquestioned control over all the affairs of the world.

This idea was at one time so firmly rooted in the Protestant of the Catholic Faith more unqueswas a convert; so likewise, was Sir | tioningly held by Catholics than this dogma was by Protestants. But, pursuance of the main Protestant man had already been gathered to dogma, and as the theory on which pleases.

CONVERTS AND CONVERTS his fathers; but Newman was alive the dogma proceeded was in itself never known amongst men, ascribed ance and of slavish obedience never found amongst mankind in any age, it is not surprising that in later times Protestant scholars have found themselves compelled to

> Unfortunately this theory of the history of the Bible lasted long enough to do a most serious illwork in the world; nor is it yet by any means given up generally; for there are still millions of Protestants who believe that Luther in his young manhood found a copy of the Bible, which he had never seen before, and that, on investigating its contents, he at once saw all the iniquities of the Popish system and proceeded to set humanity free from the machinations of the Scarlet Woman, the Anti-Christ, who had so long enslaved their minds and their souls.

> It is not long since a Protestant minister who has a great reputation both in England and in North America, addressing an audience in Eastern Canada, repeated the old fable that Luther found the Bible in the manner aforesaid, and that thus began the freedom of the human mind in matters of religion. There is no doubt whatever that Luther and others of the so-called Reformers did a work of great importancein regard to the Bible. Theimportance of that work may be judged by the results, seeing that their movement has been the means of finding two hundred religions in the Bible and that there is an excellent prospect of finding two hundred more if the Bible be not altogether given up and set aside before that number is reached.

That is an important work, whatever other term may be applied to it. It is no small matter to make

How did it happen? Today there are many Protestants of education Our reader who so kindly fur- and distinction who are much condid this state of things come about ?

We may sometimes hear it said priests" who fallaway; but there are that in Catholic countries there is people who no longer believe in God: of Christ, as related to us by Saint and Saint John, we read of many rebellions against the teachings of the Saviour. It cannot be, then, ing into unbelief is, itself, proof conclusive that the Church from which they departed is a false one. For, if mere rebellion against a teachings, in the refusal, for instance, of the Jews to accept His statement of the Blessed Eucharist. The truth of the Blessed Eucharist is not impugned by the fact that the Jews said it was a hard saying and turned away from Christ rather than believe it. Neither is the prevalence of atheism amongst Protestants, and especially in the teachings of Protestant universities today, proof in itself of the falsity of any of the sects from which those unbelievers have taken their departure. What then is the distinction? Why do Catholics say that Protestantism has brought the

> We say so because Protestantism proceeded on a principle which necessarily, when carried to its logical consequences, led to unbelief. When Catholics become unbelievers, they do so in utter defiance of the main Catholic principle which is that there are limits to the freedom of human thought and that those limits. When Protestants become unbelievers they do so in principle which is that there is no