

out, and the Sisters feared that his family would not be there in time. But his wife and relatives arrived, and he was able to converse with them. He spoke to his wife with great joy about his baptism and conversion to the Faith, and when she wept bitterly he placed the crucifix in her hand, and said:

"When I am gone take your comfort from this cross. It has been my solace and consolation." Then pausing a moment, she thought struck him, he turned to the Sister, and said pleadingly:

"But it does not belong to me, unless this dear Sister will bestow it on a dying man."

Of course, the Sister told him he could have it. Through her tears his wife thanked the Sister, and again placed the crucifix in the hand of her husband. His prayers and resignation were wonderful, especially when the fact was revealed that he had never heard a word of Catholic doctrine before the few days he spent in the hospital.

He told his wife a singular circumstance. He said that when he fell in the forest a black shape seemed to pass before him and cloud his vision, but was hindered from harming him by a lady dressed as these Sisters—a linen band on the forehead, a black veil, dress and beads holding a crucifix. When he revived in the shock of his comrades, he was impelled to ask to go to the Sisters' Hospital, although he never had heard where it was. When he saw the Sisters at his bedside, he recognized the dress at once, and looked for the crucifix. This was the reason the crucifix was so precious to him. When he asked the Sister the meaning of this, she said that some one had been praying for him.

His death soon followed. Gently and peacefully he closed his eyes on this weary world to open them in sight of the tender Father who had heard his heart so wonderfully brought to the heart of the loving Heart of the Saviour. His family were wonderfully touched and impressed. One member begged the Sisters for a crucifix like the one Harry held when he was dying, and received it with grateful reverence. Perhaps he, too, will be won to the Faith by the sight of the blessed Figure of Christ stretched on the Cross.

Such conversions are so striking that we wonder in silence at God's ways, and bow in deep thankfulness before His goodness.

ANGLICANS AND INFALLIBILITY

An interesting article appeared in America some time ago, giving a brief account of the history of the Society of the Atonement at Graymoor. In the course of his article the writer says: "That a religious institute could have existed for ten years in the Episcopal Church, and all this time holding the Catholic Faith in its entirety, inclusive of the Immaculate Conception of the Blessed Virgin Mary, and the Papal Infallibility, was an astonishing fact to many. Yet this was done by the Society of the Atonement, not in secret, but openly, and with a monthly magazine boldly proclaiming the fact to the world."

Naturally this raises the question as to whether an Anglican really can hold to the doctrine of Papal Infallibility and remain an Anglican.

To hold Papal Infallibility as an opinion is one thing; to accept the dogma of Papal Infallibility as *de fide* is quite another. The dogma of Infallibility is an Article of the Faith as is incompatible with Anglicanism as is light with darkness. The two propositions are mutually destructive; and a very elementary principle of logic assures us that of two contradictories one may be true, but both cannot be.

One of the fundamental tenets of Anglicanism is that the Church can err, that Councils err, and also that the "Bishop of Rome hath no jurisdiction in this realm of England," or, in other words, the Anglican Church does not altogether what a Catholic understands by Catholic Unity and Authority. As to the other side of the question; we all know what the Church means by the Infallibility of the Pope. So that it is practically impossible to avoid the conclusion that for an Anglican to hold to Papal Infallibility and to remain in the Anglican Church, so far from being Catholic, is the supreme effort of the Protestant principle of Private Judgment—that is, provided such Anglican grasps fully the import of the dogma of Papal Infallibility as *de fide*. To accept it as a pious opinion is not to accept Infallibility at all: the whole thing stands or falls according as it rests upon a Divine Revelation or not. A position, such as has just been indicated, is, of course, untenable, and the obvious step for the members of the Society of the Atonement to take was to make their submission to the Infallible Teacher—

The Anglican Benedictines were quoted as being of this same turn of mind, but they do not appear, so far as any of their printed publications or public utterances indicate, to have made the doctrine of Papal Infallibility part of their programme. Their acceptance of the Immaculate Conception has more to be said for it. The Kalender of the Reformed Church of England as by Law established does contain a feast of the Conception on December 8, and this is the old name for the feast which received the title of the Immaculate Conception at the Vatican Council. On the face of it, the Anglican

Church is committed to no opinion on the Immaculate Conception. There is, of course, the fact that the assembled Bishops of the Anglican Communion at the Lambeth Conference repudiated the dogma of the Immaculate Conception and the Infallibility of the Pope, on the ground that they were contrary to Catholic teaching. But how far even this may be said to bind the Anglican conscience is a matter for the individual Anglican to decide.

In a pamphlet issued so recently as June, 1912, entitled *The Benedictines of Caldey Island*, appears an article on St. Benedict, which is more or less of an apology for Anglican Benedictinism. The following significant sentence occurs in the course of the article:

"These other systems (Dominicans, Franciscans, Jesuits, etc.) are therefore Papal and Catholic monopolies, but Benedictinism is Catholic; and the question is not whether the Benedictine Life can be restored in the Church of England, but whether the Pope can ever override the ruling of an *Ecumenical Council*."

Clearly, this is hardly the kind of thing any Catholic would say regarding the question of the jurisdiction of the Supreme Pontiff; nor could it be construed into an acceptance of Papal Infallibility.

The title of "Benedictine" also was—in the Anglican days of this community—called into question both by Catholics and Anglicans, and in defending the use of this title the Caldey religious were forced to fall back upon a "Catholicism" without the Pope; certainly without the Pope as the divinely-ordered Centre of Catholic Unity.

The Anglican Benedictines did, of course, come to accept the dogma of Papal Infallibility, otherwise they would not be where they are to day. Their full acceptance of this dogma came with startling rapidity, and, as circumstances showed, they acted with unquestionable logic in determining that to accept this dogma they must reject the heresy of Anglicanism.

"I am quite sure said the Bishop of Oxford to the Caldey monks, 'that I could not become Visitor of your Community until the doctrine of the Immaculate Conception of the Blessed Virgin had been eliminated from the breviary and missal. I feel sure that the public profession of these doctrines, i. e., as part of the common faith, can not be justified on any other than a strictly Papal basis of authority.' The Caldey monks were brought up against a proposition that involved Papal Infallibility. Were they to reject the Immaculate Conception on the word of a prelate of a Christian body that denies the Infallibility of the Church, or were they to accept it from the mouth of him who claims to be the Supreme Pastor and Teacher of all Christians? They chose the latter, that is to say, they accepted Papal Infallibility, and before the hour was out they had definitely abandoned Anglicanism as incompatible with their newly-found belief in an Infallible Teacher. With the acceptance of Papal Infallibility the Abbot of Caldey laid aside, without comment of any sort, the exercise of his functions as a presbyter of the Anglican Church; the Sacrament of Holy Communion, the Anglican Rite, was removed from the altar of the Abbey Church to a private chapel, where it was consumed next day by a clergyman of the Church of England, and in due course, at the earliest opportunity, the monks submitted to Catholic authority.

The words of the monks of Caldey to the Bishop of Oxford were, "You have cleared the matter up, and have helped us to realize that we were in a false position, and could not honestly go on holding these views without at the same time being untrue to the teaching of the Church of England." The views referred to were belief in the Immaculate Conception and the Assumption of our Blessed Lady; but realizing that belief in the former of these as a dogma is bound up with the acceptance of Papal Infallibility *de fide*, the Caldey monks had no alternative but to abandon their allegiance to the Anglican Church, if their belief was to be anything more than an exercise of private judgment.—H. C. Watts, Caldey Convert, in America.

THE PAPACY IN THE MIDDLE AGES

Johann Anillon, a Protestant clergyman, who was professor of history in the Royal Military Academy of Berlin, in his work "Tableau des Revolutions du Systeme Politique de l'Europe," says:

"During the Middle Ages, when there was no social order, the Papacy alone perhaps saved Europe from total barbarism. It created bonds of connection between the most distant nations; it was a common center, a rallying point for isolated States. . . . It was a supreme tribunal, established in the midst of universal anarchy, and its decrees were sometimes as respectable as they were respected. It prevented and arrested the despotism of the emperors, compensated for the want of equilibrium and diminished the inconvenience of the feudal system."

The great Protestant writer, Von Leibnitz, in his treatise, "De Actorum publicorum usu," says:

"It must be confessed that the solicitude of the Popes concerning the canons and ecclesiastical discipline was from time to time most beneficial; and that, by influencing kings, in season and out of season,



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either by the authority of their office or by the threat of ecclesiastical censures, the Pontiffs hindered many evils. And nothing was more common than that kings should subject themselves, in their treaties, to the censure and correction of the Pope, as in the Treaty of Bretigny, in 1360, and in the Treaty of Etaples, in 1492."

Southey, in his "Book of the Church," says: "Politically, too, the Papacy was the savior of Europe—for, in all human probability, the West like the East, must have been overrun by Mohammedanism, and sunk in irremediable degradation, through the pernicious institutions that have everywhere accompanied it, in that great crisis of the world, the Roman Church had not roused the nations to a united and prodigious effort, commensurate with the danger."—St. Paul Bulletin.

WHO'S WHO IN MODERNISM

The name Modernism would appear says Father Bampton, S. J., in his "Modernism" (Harder) to be derived from France, and the doctrines involved would seem to owe their origin partly to French and partly to German sources. The name is said to be as old as the days of Rousseau, the philosopher-deist, who used the term Modernist to describe certain savants of his time then beginning to teach those principles which culminated in Darwinism. The word Modernism as we use it to day, and as it was used in the famous Encyclical of September 1907, was first heard of some eight years ago in Italy, and it was then used in reference to a school of teachers who based their new doctrines on the philosophy of Kant, tracing their way to the German philosopher through Rousseau. Nevertheless, the Modernists of the present added principles which were unknown to the two thinkers mentioned, and in so far, their Modernism may be said to be of an entirely new growth. Its origin is worth investigating.

In 1864, Pius IX. published his famous Syllabus of Errors against the faith, condemning by anticipation some of the most conspicuous doctrines of present-day Modernism. These doctrines grew up somewhat in the following way. There was a French Catholic professor at the University of Lille, by name Maurice Blondel, who was known to be a great student of Kant and an admirer of his ideas. This professor first came to be known as "Action" directed towards the harmonizing of Catholicity and modern thought. In 1896 Blondel published a letter in which he attacked the traditional methods of defence employed by the Church against the infidel philosophy and science of the day, which he declared antiquated and out of date. He contended that a new kind of apologetics was needed wherewith to combat the attacks of scientists. An Oratorian priest, Father Laberthonniere, followed him in 1897 with a work called "The Religious Problem" and Blondel's views were also voiced by another priest, Marcel Hebert, professor of philosophy in Paris. All these men were avowed Kantians and they attacked Catholic Scholasticism or the traditional method employed in Catholic Seminaries of philosophy and theology. Soon to this band came a more learned man in the person of the Abbe Loisy.

Loisy had already been well-known as a writer on Bible subjects, and was at first a professor in the Catholic Institute in Paris. A man of great learning and ability as a teacher, he was removed from the chair on account of his ultra radical views. Mgr. Hulst, it was who removed Loisy. He was not at once condemned, and it was only after his publishing (under assumed names) many articles which were opposed to Catholic teaching that his Bishop took action and removed him from the chaplaincy of a convent near Paris. Then Loisy reappeared as a professor in a lay school of higher education in Paris, which was of course a government institution, and where he was encouraged to publish his work "The Gospel and the Church" which practically went to show that the spirit of the Church did not meet the spirit of the age.

Loisy maintained that he was defending the Church (against Harnack, the Lutherans) and he advocated the necessity of the adaptation of the gospel to the changing needs of humanity. So radical were the views advanced that he was condemned, and on his refusal to recant, was excommunicated in 1908. After Loisy came another professor, a layman, Leroy, whose book "Dogma and Criticism" reversed all accepted notions of what dogma means. Then there was the Abbe Houtin who in the "Crisis of the Clergy," published a violent attack on the Church. Thus, from attacking the scholastic curriculum, it rapidly began to attack the Church itself. From France these views spread into Germany and Italy.

In Germany the men who took up the new doctrines were Scholl and Schnitzer, while in Italy the priest-agitator Murri and Senator Fogazzaro came prominently in view. In England also the appearance of Father Tyrrell was noted, and in 1900 a joint pastoral of the English Bishops warned English Catholics against the new ideas and their promulgators. It was, however, France which mostly sent forth the apostles of the new notions and in view of the political condition of France between 1895 and 1910 and the anti-Christian principles which were at the Modernists with the destructive ideas in the political sphere is one which begs attention. Thus Paul Sabatier lectured in 1908 to English audiences on the subject of Modernism, and became known in France as the Pope of Modernism. Then came Bergson, a professed free-thinker, whom the London Evening News (June 1914) describes as "an Irishman by descent," but who is also said to be a Jew, a possibility which also accentuates the coincidence. Then again, there is the critic Solomon Reinach, also a Jew. All these men have been active in France and elsewhere, and in 1909 it was said (by a Modernist) that there were

fifteen thousand converts to the new ideas among the Catholic clergy of France.

The ex-Abbe Loisy, however, said there were probably not fifteen hundred and that in his opinion Modernism had disappeared from all but a few isolated studies. For Modernism he has admitted a bad defeat.

After the famous Encyclical Pascendi (1907) in which he finally condemned Modernism, Pius X. was accused of being an obscurantist of the worst type, although it is now admitted, in view of the perils threatened by the new cultus, that there was every call for drastic and repressive measures. There can be no doubt about it, Modernism strikes at the very root of Christianity itself. Its pivotal doctrine reposes on what is known as the theory of "vital immanence," or inherency, and postulates practically that when man arrives at consciousness of self, God reveals Himself to him. There is therefore, no need for Revelation from an outside Church, or from any other source. So then there is no need of anybody claiming to hold the deposit of Revelation. In other words, the claim of the Catholic Church to hold the deposit of Revelation (whether Old or New) is nugatory and futile, since this Revelation man can attain to himself. Here, indeed, is the root-principle of Private Judgment carried far beyond what Luther taught. And although the Modernist with strange perversity holds, while denying the sources of Christian Revelation, that he is still a Christian, we cannot see that his idea of Christ in any way differs from the Christ of the Arians who denied His divinity.—N. Y. Freeman's Journal.

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