

**The Catholic Record**

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LONDON, SATURDAY, NOV. 21, 1925

**"THE DISRUPTION OF PROTESTANTISM"**

Under this title Rollin Lynde Hartt has an interesting article in the November number of *The Forum*. Mr. Hartt is a scholarly Protestant clergyman, a frequent contributor to the best American magazines, and the author of *The Man Himself*. When the conflict between Fundamentalism and Modernism was at its bitterest—or at least when the limelight of the press was turned full upon it—the editor of the *World's Work* sent Mr. Hartt on a three-thousand-mile journey as an ecclesiastical war correspondent. As such he brought back material for a series of articles on "The War in the Churches," which attracted a great deal of notice and were widely commented upon in the press. The article in the *Forum*, we are told, is "the developed afterthought growing out of that adventure." So Mr. Hartt gives us a Protestant view of Protestantism.

For Catholics Modernism, which is the direct denial of the Incarnation and all that such denial involves, is anathema. When Pius X. condemned Modernism he provoked sneering comment throughout the Protestant world. Naturally the obscurantist head of a medieval Church would condemn modern progress! Now, Protestants themselves are as outspoken as the Pope himself in their unrelenting war on Modernism.

Rollin Lynde Hartt faces the question squarely. He writes: "Two religions,—so different that, if the one is true, the other must be false,—exist side by side within the confines of Protestantism. A Fundamentalist spokesman recognizes the difference clearly and asks in a series of carefully worded questions: 'Did God become incarnate in Jesus Christ through the Virgin Mary? Is this a fact of history? Did He offer a sacrifice for sin on Calvary as the sinner's righteous Substitute? Is this a fact of history? Did He rise from the dead a real man in a real body? Is this a fact of history? Did He ascend into Heaven as the God-Man to the right hand of God Almighty? Is this a fact of history?'"

"To such questions any thoroughgoing Liberal will answer without hesitation, 'No, these are not facts of history; they are ancient oriental legends, all of them romantic and very interesting, but plainly as unhistorical as the poetic first chapter of Genesis or the myths that abound in pagan classics.' For whereas the Fundamentalist bases his faith upon an infallible Book, interprets it literally, and credits the miraculous, the thoroughgoing Liberal denies infallibility, interprets the Bible as he interprets other great literature, accepts its lofty religious teaching, fearlessly discards whatever affronts his reason or his conscience, and rejects the miraculous."

It will be noted that all through Mr. Hartt's article Modernist and Liberal are interchangeable terms; to 'Liberal' he gives the same meaning as did Pius IX. The two positions he recognizes frankly are not only incompatible but positively contradictory; and he is clear-headed enough to admit what logicians call the principle of contradiction, which is the basis of all human reasoning; a thing cannot be and not be at the same time and under the same aspect. Mr. Hartt clearly recognizes that Fundamentalism and Modernism are contradictory, so "that if the one is true, the other must be false." Fundamentalist or Modernist, Protestant or Catholic, Pagan, Christian or Jew, all whose thinking is governed by the laws of thought must concede this. And yet there are those who write and speak and act as though this truth did not stand out inescapably. Noting this, Mr. Hartt writes:

"Had these two religions developed independently, no one would for a moment think of combining them. Yet they are excellent, able men who, despite the radical difference between the Fundamentalist belief and the Liberal, and despite the bitter conflict now raging, seek to persuade themselves that the two religions will not separate. Protestantism, they contend, will inevitably remain intact,—as if the history of Protestantism were not largely a record of 'splits,' and as if each of our two hundred and two Protestant denominations were not the product of a split. What has happened more than two hundred times can happen again. . . . The one now impending promises much. To be sure, it will be painful,—something like a divorce, something like a surgical operation without anesthetics, and something like a civil war—but when it is over we shall have three great, splendid, unified Churches.—The Papal Fundamentalist, the non-Papal Fundamentalist, and the Liberal."

Such is the confident prediction of this Protestant student of present Protestant conditions in the United States of America. We may or may not agree with his conclusion. For here he is in the realm of prophecy. And it does seem a strange road even to this modified unity. The basic principle of Protestantism—Private Judgment—is, logically and historically, a principle not of unity but of division. But this writer does not shrink of the difficulties of the situation; as we have said before, he faces them squarely; and he has made an unprejudiced, sympathetic study of the question.

"It may at first appear," he writes, "that the aim is to give us ultimately four hundred and four denominations instead of two hundred and two, with meanwhile a lamentable drift toward chaos, for schism will not only split local churches, it will as mercilessly split the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the Home Mission Boards, the Foreign Mission Boards, the Mission Fields, the Sunday School Boards, the American Federation of Churches, the sectarian Press, the sectarian Charitable Organizations, the Theological Seminaries, and numerous sectarian academies, colleges, and universities."

"Then, too, there will be litigation. Property is at stake,—land, buildings, and enormous trust funds. Who shall have them,—the Fundamentalists or the Liberals? Much of this property has been bequeathed to the churches on the solemn pledge that it be utilized in the propagation of the orthodox faith,—that is to say, the faith now known as Fundamentalism. But suppose that the personnel of an institution thus endowed is no longer Fundamentalist wholly, but in the main Liberal, with entire conviction on each side, what then? Or what if, in this local church or that, the congregation is divided, neither party having a pronounced majority? Whose shall that church be? In such instances only the civil courts can decide. Whichever faction loses its case will consider itself defrauded. Then, naturally, will come appeals to higher courts, and to courts still higher, until after a fight lasting for years, the thing is settled."

Later on in the article where he is considering the process of unification after disruption he has this significant paragraph: "As regards prestige, a preponderance of advantage will be on the side of the Liberals. They represent the great universities. They represent the most important theological schools. Their writings appear in distinguished publications. To a large extent, they represent the wealth of the various sects, and if the separation of the Fundamentalists and Liberals is for a long time deferred, this will be the principal reason."

The italics are ours. All these considerations call forcibly to mind that in the Established Church of England we have the same conflicting elements; held together in the semblance of unity by the golden bonds of Establishment, and by these bonds only. There is no unity of faith; there is no unity of religious practise; if "two religions—so different that, if one is true, the other must be false—exist side by side within the confines" of the Established Church,

yet the golden bonds hold them together. Though not by law established, may not similar material considerations prevent the open disruption of the Protestant Churches of America? Anglicans have no patent rights over the consoling theory of "comprehensiveness." Others may lay that flattering unction to their souls while they, likewise, throw to the winds the uncomfortable principle of contradiction.

**THE POPE, THE DEVIL AND THE CHILDREN'S AID**

(Special to the Mail and Empire)

"Hamilton, Ont., Oct. 20.—Attacks on the Roman Catholic Church featured tonight's session of the Ontario and Quebec Baptist Convention. Pastor R. M. Munro, Sudbury, referred to the possibilities of the North country for Baptist work. 'Are the Baptists going to claim it or are they going to leave it to the Pope and the devil to take it to hell between them?' he asked."

The foregoing specimen brick is all we need borrow from the Mail and Empire report of the Baptist Convention at Hamilton. Of course there is more where this came from; but this is quite sufficient to show how deeply the spirit of Christian charity pervaded the convention. However, if there is no competent ecclesiastical authority to teach boorish Baptist ministers the amenities of civilized life, it is no part of our duty to attempt the hopeless task.

But there is another phase of the subject which should be considered. We understand that the Rev. Mr. Munro is an officer of the Children's Aid Society at Sudbury. This organization, as is well known, is empowered by law to deal with certain categories of children both Catholic and Protestant. As a rule the officers of this Society are kindly, courteous, Christian men and women devoted to the duties of their office, who respect the rights, recognized in law, of Catholic children.

But would the law be sufficient to curb the savage zeal of the Rev. Pastor Munro? Would not his heart go out to these little Catholic charges and his fery zeal prompt him to regard them as brands to be snatched from the burning? Or would he, because of the civil law, coldly allow "the Pope and the devil to take them to hell between them?"

What do the civil authorities responsible for the administration of the Act, under which the Children's Aid Society operates, think of the matter? Let us suppose that a Catholic priest, an officer of the Children's Aid Society, expressed in similar terms a bitter anti-Protestant bias; would he be accepted without question by Protestants as a fit, proper, and impartial officer in the Children's Aid Society?

If the case of the Rev. Mr. Munro were thus reversed, would the powers that be ignore it? Would they be allowed to ignore it? Most certainly not. We, therefore, respectfully call their attention to the case of the zealous Rev. Pastor Munro if he be still an officer of the Children's Aid Society at Sudbury.

**OUR OWN BLESSED MARTYRS**

The following is an excerpt from a letter received by Rev. J. H. Keenan, S. J., who is in charge of the Martyrs' Shrine near Midland, Ont., from Rev. E. J. Devine, S. J., Editor Canadian Messenger, who was present at the Beatification ceremonies of the eight Jesuit Martyrs, which took place in Rome on June 21st. Doubtless it will be of interest to our readers.

"Now for a few words on the big event in Rome on the 21st. Forty thousand found their way into the Basilica of St. Peter's to see the wonderful sight. We were there at 8:30 but the Mass of Beatification did not begin till after 10 o'clock. A procession of ecclesiastics and Cardinals was a sight to be witnessed. The Decree of Beatification was read when the picture of the eight martyrs was uncovered. I assure you it was a thrilling moment, the most thrilling, the most spectacular, the most consoling of my life, when I saw the veil drop behind Bernini's glorious face, revealing the portraits of Brebeuf and his seven companions in a blaze of glory. What a wonderful experience! The 'Te Deum' was then taken up by the thousands

present, and the waves of sound filled the vast temple—the largest and noblest on earth!

"Sunday evening at 6 o'clock another multitude filled St. Peter's Basilica when a procession of fourteenth century Cardinals followed by the Holy Father—Pope Pius himself, raised on his sedia gestatoria above the heads of the applauding thousands—came slowly up the nave to venerate the relics of our martyrs! Try if you can to visualize the moving spectacle! Over the altar the portraits of the eight men were still unveiled and surrounded by thousands of lights. The Sovereign Pontiff himself had come to do them honor. . . . At last, after two hundred and seventy-six years, Blessed John de Brebeuf and his seven companions had triumphed over the Iroquois. The heroes of old Fort Ste. Marie had come into their own. If the pilgrims who are with you to-day at the Shrine could only have seen what we saw in St. Peter's their confidence in the intercessory power of those friends of God, who gave their lives for His sake, would deepen and grow in fervor. Pictures of the Canadian martyrs were for sale everywhere in Rome; placards printed in large type were spread about, calling upon the people of Rome to honor the newly Blessed. Everybody was talking about them. Sunday, June 21st, 1925, is surely a day to be remembered.

"You will be pleased to learn that I have succeeded in getting three relics of Blessed John de Brebeuf, Gabriel Lalemant, and Charles Garnier for the Shrine. I have sent them on to you in a handsome reliquary. I know it will be a great consolation for your pilgrims to have the privilege of venerating the relics of our martyrs on the spot where they shed their blood. . . ."

The relics are now at the Shrine at Fort St. Ignace.

**NOTES AND COMMENTS**

A DISCUSSION took place recently in the columns of the London (England) Daily Chronicle as to which of the classic English poets are most frequently quoted in current literature and journalism. The discussion was started by Sir Edmund Gosse, than whom, perhaps, no one is better qualified to form an opinion on such matters. But his judgment brought forth a variety of opinion, going far to show to what a degree one's verdict is influenced by his own particular studies. Suffice it to say that in this instance Shakespeare, Milton and Pope headed the list, with Tennyson not far behind. But Gray's "Elegy" is said to be the most quoted single poem in the English language.

If the discussion were widened to include prose writers it would be practically endless. That there are some who occupy a position far in advance of the multitude goes without saying. Burke, for instance, Macaulay and Dr. Johnson—to name but three—have written sentences which have become part and parcel of the language, and there are others, less known, who have bequeathed an epigrammatical heritage to the common stock. Of more recent writers, it has been said, Cardinal Newman has certainly come into a place peculiarly his own in this respect and is more often quoted than almost any of his contemporaries. That that place is one that will endure, and is not merely a fashion of the hour, is generally conceded by those most qualified by their sense of the beautiful and the true to arrive at a conclusion.

WE ARE reminded of this fact by the most recent literary study of the Cardinal, that of a namesake, Dr. Bertram Newman, who is careful to inform his readers that he can claim no relationship to the subject of his treatise. It is also evident throughout that neither can he claim kinship in the matter of faith. It yet remains that of all the books which have been written about Newman (and a whole library has grown up about his name) this is the best of what may be called a popular character. In matters controversial it is fair and above board; it breathes throughout a deep appreciation of the personal qualities of the Great Oratorian, and does ample justice to his eminence as a thinker and writer,—placing him among the half-dozen greatest men of the past hundred years.

It would be beyond our purpose at the present writing to systematically review the book, but rather to bring it to the notice of those whose literary taste transcends the ephemeral literature of the day. This purpose can, we think, be best served by a few excerpts, leaving it for the rest of interested readers to go direct to its pages. Of the Oxford sermons, then, he says: "Newman had all the accidental qualities of a great preacher. . . . To this he added an impressive manner, a noticeable if not commanding presence, and an exceedingly musical voice. The essential quality of a great preacher he also possessed, needless to say, in the most abundant measure, an intense conviction of the reality and of the supreme importance of his message. The word 'inspiration' has been rubbed smooth by conventional use, but can be applied to Newman in all its primitive energy of meaning. If, as appears, men do emerge at sundry times and in divers manners who are literally inspired, he assuredly belonged to this small but recognizable order."

HE THEN quotes Matthew Arnold, Sir Francis Doyle and J. A. Froude as to the reality of the impression made from the pulpit of St. Mary's upon not only the immediate listener, but in time upon the whole English-speaking world. Arnold's tribute is fairly well-known, but as Mr. Newman's quotation is not precisely correct it may not be amiss to reproduce it in full. It forms part of the lecture which he delivered in Boston, and later included in his published essays:

SPEAKING of the voices which were in the air at Oxford in his undergraduate days, he goes on: "The name of Cardinal Newman is a great name to the imagination still; his genius and his style are still things of power. . . . Forty years ago he was in the very prime of life; he was close at hand to us at Oxford; he was preaching in St. Mary's pulpit every Sunday; he seemed about to transform and renew what was to us the most national and natural institution in the world—the Church of England. Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music—subtle, sweet, mournful?"

WRITING of the "Development of Christian Doctrine," the book written by Newman in his dying days as an Anglican with the purpose of clearing his mind as to his future and which this, his latest biographer appraises as his "greatest, though not his most attractive work," it is added: "All the resources of Newman's literary art are displayed in placing the minds of his readers in key with his own, in bringing to bear upon them the full weight of his hypothesis by converging lines of argument and suggestion, and in marshalling to that end a great array of facts and considerations. The essay has a bold sweep, an almost epic grandeur, which, theology apart, are sufficient to secure it a permanent place in literature."

BUT we outrun our space and must be content with one more extract from Mr. Newman's book, and that with regard to the most famous of the Cardinal's writings the "Apologia." Of this epoch-making production we are told that "it holds its place as one of the great autobiographies in literature, and as a classic which most educated people may be expected to have read in, if not read through. It retains in a full measure the quality of charm, a quality which defies analysis in letters as in life. It is distinguished by an utter absence of any sort of pose, which is not very common in religious or other autobiographies; the simple and dignified manner in which a sensitive and reserved nature undertook the very uncongenial task of intimate self-revelation lends it a rare attractiveness. Whether his purpose be plain narrative, close argument, precise delineation of a mental state, or the display of an eloquence now pleading and now scornful but always impassioned, the ease with which Newman passes from one to another of most of the uses to which language can be put shows

his consummate mastery of the instrument."

FINALLY, of the Cardinal it is written: "The most eloquent Christian teacher of nineteenth century England, he has that in him which is beyond eloquence. There are moments when his simplest words come to us charged with an unearthly import, as straight from out the region where he loved to dwell"—a felicitous characterization and as true as it is felicitous.

**PRESIDENT COSGRAVE TELLS OF HOLY FATHER'S LOVING KINDNESS FOR IRISH PEOPLE**

By Mgr. Enrico Pasco (Rome Correspondent, N. C. W. C.)

In an exclusive interview accorded the representative of the N. C. W. C. News Service, President Cosgrave of the Irish Free State, in Rome at the head of the Irish National Pilgrimage, described his impressions of the reception tendered that pilgrimage here. "We were quite touched," the President said, "by the great benevolence so cordially expressed and shown us by the Holy Father. His Holiness could not have been more kind, more paternally affectionate to us. We had expected that at the audience he would address us but we had anticipated only a few sentences of greeting and benediction; and that would have been enough because we would have been content with a single word from the Holy Father. But instead the Pope deigned to make us a long discourse so full of affection and so generous in blessings that we were moved to the depths of our souls. We well know how busy the Holy Father is these days and for that reason we so greatly appreciate his action in devoting so much of his time to receiving the Irish pilgrimage."

When the personal tribute paid Mr. Cosgrave by the Pope was recalled to the former, he declared: "The Holy Father has been too good to me and I cannot do other than try my utmost to merit what he had the kindness to say of me. But of that kindness I had another very eloquent example in the private audience granted me by His Holiness. Immediately before the pilgrimage was received, Mrs. Cosgrave and I had the privilege of kneeling at the feet of the Holy Father who spoke words of the greatest kindness for us, for the government, and for the Irish people. And here is something which will be very interesting to the Catholic newspapers in America. When I asked His Holiness for his blessing for my people and myself, the Holy Father replied: 'Yes, we give all our most abundant blessings to you, your government and your people. . . . and after a moment's reflection, he added 'and to all the Irish race wherever it may be found throughout the world.'"

"These words—so beautiful and affectionate—and truly worthy of a father, will greatly console all our brothers scattered over so many lands and across so many seas. 'In a word, the Irish could hardly have been more affectionate than they are already toward the Holy See. But if that affection could be increased this pilgrimage would have the effect of binding them still more closely to the Holy Father.'"

The Irish President expressed his great admiration for the beauty and grandeur of Rome. "It has been a revelation to us and we shall never forget it," he said. "We knew that in Rome we should find the Common Father," the President said, "but we were glad to find also so many brothers in all the persons who have overwhelmed us with kindness. In this connection I would like to say that my first visit to Rome was to the Christian Brothers who have a flourishing center here for their work. It was from them that I received my early education in Ireland and I always have the liveliest and most grateful memories of them. I was very glad to see that in Rome they are accorded as much esteem and veneration as in their own country. . . . After expressing his good will toward the Catholic press and complimenting the Catholic papers, Mr. Cosgrave concluded the interview saying: 'The memory of this pilgrimage in this Holy Year of 1925 will never be forgotten in Ireland. We have come in the hope that our numbers but we would have come in still greater numbers had the harvest prospered during the past two years and if the distress occasioned by the recent disturbed period of our national life had not increased the difficulties of our situation. But it has been nevertheless, a solemn and consoling profession of faith and I was extremely glad to find myself in the midst of my people while the Pope blessed them, recalling our past, praising our present and wishing us a still better future. For this future, the blessing of the Vicar of Christ is certainly the most beautiful assurance.'"

IRISH PILGRIMAGE UNIQUE The Irish National Pilgrimage was unique among the pilgrimages which have come to Rome thus far

during the present Holy Year, because of the number of Bishops and pilgrims, because of the participation of all classes of the nation, and because of the presence of the head of the State as an humble pilgrim. In addition to the usual Jubilee visits to the Basilica the Irish pilgrimage assisted at other interesting religious ceremonies. A Pontifical High Mass was celebrated by Bishop Hackett of Waterford in the Church of St. Isadore, the Church of the Irish Franciscans, in commemoration of the third centenary of the foundation of that monastery by the noted Irish Franciscan, Father Luke Wadding. This priest, known as the author of the "Franciscan Annals" and for his publication of the works of Scotus, was also the founder of the Irish College at Rome which was eulogized in the Pope's discourse to the pilgrimage. The pilgrims also assisted at the Pontifical Mass celebrated by Bishop MacNeely of Raphoe in the chapel of the Irish College.

Probably the most impressive of these special functions was the Solemn High Mass at St. Peter's, at the tomb of the apostle, in commemoration of the third centenary of the foundation of that monastery by the noted Irish Franciscan, Father Luke Wadding. This priest, known as the author of the "Franciscan Annals" and for his publication of the works of Scotus, was also the founder of the Irish College at Rome which was eulogized in the Pope's discourse to the pilgrimage. The pilgrims also assisted at the Pontifical Mass celebrated by Bishop MacNeely of Raphoe in the chapel of the Irish College.

**THE TEXT OF POPE'S ADDRESS TO IRISH PILGRIMS**

The complete text of the Pope's discourse to the Irish National pilgrimage, led by President Cosgrave, is now available. Extracts from the discourse have been carried heretofore in the cable dispatches of the N. C. W. C. News Service but the full text, which contains a matter of interest to all natives of Ireland throughout the world, reads as follows:

"You are not the first representatives of the Irish race nor the only ones whom we have received during this magnificent and blessed year. Many others of our cherished children have come already from dear Ireland which we always call the Island of Saints, the Emerald Isle, as verdant as the standard of your pilgrimage, holy as the vest of your saints. Many of these most beloved among our beloved children we have seen already, to the consolation of our heart. We may say, indeed that Ireland is always near us, is always with us in a representative of its own, the venerable Irish College which we are so glad to have near us, as were our predecessors who vied in demonstrating their benevolence toward your beloved college, this cherished representative of a people, of an island, of so dear a part of the great Catholic family. All know how dear this college is to us. It shall always be so; and we shall be glad when able to do something for its greater prosperity in order that its numbers may become ever greater, ever a more imposing representative of the dear sons of our Ireland."

"But a pilgrimage such as this, so imposing in its numbers and so remarkable on account of its composition is worthy of special notice, a pilgrimage amongst whose leaders we see the head of the State, His Excellency, Mr. Cosgrave. We are happy to greet him here in the house of the Common Father—so worthy a representative and so worthy a ruler of a people so pious and Catholic. A devout Catholic himself, he fittingly represents the faith and piety of his people and gives them an example, the more cogent and more beautiful because it comes from his high position. It is a pilgrimage conducted by so many bishops that it suggests, as it were, the happy illusion of a council, a pilgrimage in which we see such conspicuous representatives of the clergy of Ireland, both secular and regular, of those grown old in loyal service as well as those maturing under our eyes and near our heart in the beloved Irish college—the hope of the Church in Ireland and the whole Church, the desire of your people, your episcopate and your own cherished hope. A pilgrimage such as this in which we see in review before us representatives of all classes; this pilgrimage more than any other gives the impression that all Ireland has come to us, that all Ireland so fully and completely represented, is before us, near our heart. No words can express the sentiments of joy which the sight inspires, since, beloved children, we cannot but think that you represent Ireland; the Island of Saints, according to its ancient glorious title, Ireland that may also be called the Island of Martyrs; the Island of Apostles, the Island of Missionaries. All this is indeed true—the list of your saints is so wonderfully rich, so numerous are the martyrs that adorn your martyrology, so many are the apostles whom you gave to Europe, including Italy which itself has sent apostles through all Europe, Italy the home of the Apostolic See. The labors of St. Patrick in your dear Ireland were duplicated by St. Columbanus in Italy, St. Gall in Switzerland, and many others in different regions—and this in the darkest ages when to be apostles meant also being pioneers of civilization for countries and peoples, guardians of the last flickers of literature which the barbarian invasions had so nearly extinguished. And even today Ireland gives many missionaries to the Propagation of the Faith as demonstrated by a visit to the Missionary Exhibition."