

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, APRIL 18, 1914

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THE BETTER WAY

When some rampant bigot, clerical or lay, violates every canon of social amenity and of truth, we are told that such action is regretted by "fair-minded Protestants." This we believe, because our separated brethren are, as a rule, too enlightened to heed the vapors of vulgar ignorance, but why do they not, instead of private regrets, give expression of their sentiments to the public? This mode of action would diminish the number of vociferous individuals and be a factor in the cause of peace and amity.

A SUGGESTION

We learn from the papers that a British suffragette has attempted to destroy the Rokeby Venus, a masterpiece by Velasquez. When brought to the bar of justice the virago flouted the law, to the amazement, we presume, of sober-minded and law-abiding Britons. The National Gallery has now been closed to the public as a measure of protection against frenzied women with hatchets. Perhaps it would be better to give the women the right to vote, and to appoint Mrs. Pankhurst Home Secretary.

PARNELL

In his book "Modern Parliamentary Eloquence," Lord Curzon says Parnell gave an impression of almost daemonic self-control and immutable strength. We once heard Mr. T. P. O'Connor say that his first impression of Mr. Parnell was one of surprise. Judging of him from the ferocious scenes in which he had taken part in the House of Commons I expected to find a man of some vehement exterior and manner. Instead of that I found the tranquil self-repressed, almost icy man who afterwards became so well-known a figure to all the world. I remember on one occasion when he was leading an attack on the Chief Secretary of the day on some points on which he felt very deeply, that one of his most ardent admirers, looking at that grim mouth and hearing that raucous note in the voice, and seeing the erect figure and menacing gesture, declared that he almost gave one the impression of being an invincible—ready to slay his enemies.

"I saw," said Mr. O'Connor, "Mr. Parnell in a restaurant in the Strand. There was a curious set-back on his face—a look brought out to my eyes by the strong chin and the stern mouth, which I observed closely, and understood for the first time. It was just at the moment when coercion was in the air: and when Parnell had to face the possibility of prosecution and imprisonment. That moment always lives in my memory as showing Parnell at his best at an epoch in his inner and outer history when he was still the fearless single-minded political fanatic. 'Yes,' he said in reply to my compliments on his strong appearance, 'I'm in excellent form, quite prepared for five years penal servitude from Buckshot. That was the name by which the late Mr. Forster, then chief secretary, was beginning to be known.'

"On two occasions afterwards I saw him. The one was when I was seeing him in the library of the House of Commons just before starting on his lecturing tour in the United States. He looked the picture of gradually returning health, and his spirits were as sunny as his looks. A few months afterwards, when the split had come, and when I had returned from America heart-sick and despondent, I saw him again in one of the lobbies of the House of Commons and spoke to him for the last time. The change was awful. The cheeks were full and almost bloated: all color had vanished from them: there was a dreadful look in the eye: the whole impression was of a man desperate, reckless, doomed. In a few months after the lonely, proud, unbending spirit was at rest."

SOME TESTIMONIES

Matthew Arnold has told us that Catholicism has, in his opinion, because of its unity, "a great future before it: that it will endure while all Protestant sects dissolve and disappear." Mallock asserts in his "Is

Life Worth Living" that "the Catholic Church is the only historical religion that can conceivably adapt itself to the wants of the present day without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity: that can enlarge its teachings without changing them; that can be always the same and yet be always developing."

Huxley regarded the Church as the one spiritual organization that was able to resist the progress of science and civilization—that is, the science and civilization championed by him. Another Protestant writer, H. G. Wells, says in "Anticipations": "There will be a steady decay in the various Protestant organizations. The rich as a class and the people of the abyss, so far as they move toward any existing religious body, will be attracted by the moral kindness, picturesque organization and venerable tradition of the Roman Catholic Church. We are only in the beginning of the great Roman Catholic revival." Draper in his "The Conflict Between Religion and Science," says: "Such is the authoritative demand of the papacy for supremacy that in any survey of the present religious condition of Christendom regard must be mainly had to its acts. Its movements are guided by the highest intelligence and skill. Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. Unembarrassed by any hesitating sentiment, the Papacy has contemplated the coming intellectual crisis. It has pronounced its decision and occupied what seemed to it to be the most advantageous ground." And, as if answering those who, ignoring the deep learning of many of our converts, declare that the Church appeals but to the ignorant, another Protestant authority says: "It is not among the ignorant and vulgar but among the intellectual and imaginative; not by appeals to the senses in worship but by consistency and subtlety of thought, that in our day converts will be made to the ancient Church."

THE DEVIL'S MAXIM

In some of the novels written for an undiscriminating public there is always a hero—a picturesque personage who, clad in fustian or broadcloth, romps through the commandments with consummate alacrity and coolness. He may contribute to the train of impurity, but he shrugs his shoulders with a fine disdain for "conventions," and says airily that youth must sow its wild oats. And curiously enough, some of us who do not dwell in the land of fiction view that statement without any astonishment. Hence a man about town who treads the primrose path of dalliance, can, without protest, lead a virginal maiden to the altar. His money may dazzle the eyes of those who should be the girl's protectors, or, perchance, the girl herself may like any kind of a vicar-corroded husk that is gilded with gold. But, however, youth must sow wild oats as if youth had right beyond question to be free to indulge in iniquity and trample upon the visions, the generosity, the love of the good and beautiful which is the heritage of the young. They who sow in this fashion reap the harvest of tears and sorrow, and that harvest must, however disinclined they be, be garnered by them. They cannot sow shame and expect honor: they cannot sow the seeds of physical and moral degeneration and hope for the flowering of robust manhood. Sowing wild oats is but the maxim of hell to the undoing of many.

OUR CONVERTS

Holy Writ speaks of the little stream of water trickling down from the mountains and becoming a mighty sea without depth and without banks. We remembered the words as we read a letter from England giving news of converts from Anglicanism. But a little stream flowing from darkness to light, is but presage of the mighty river that must, and perchance at no distant date, bear thousands from bondage and disorder into the haven of liberty and peace. Five years ago, for example, the Annunciation Anglican Church in Brighton, England, was filled every Sunday with six hundred people—now it is

practically empty. The Anglican authorities sent one of their most brilliant men, Rev. Mr. Carey, to stem the Romeward tide, but the Annunciation is still empty—a monument to religious sterility and doctrinal mobility. Such a fact should trouble thinking Anglicans. When men of learning and of piety subscribe (and God alone knows at what cost) to the Catholic Church she cannot be the thing that blind zealotry would make her. Rev. Father Hinde stepped out of the pulpit of the Annunciation to find peace of soul in the Church. He is now in Rome making ready to do his part in bringing England back to Peter's House. Others of the Anglican clergymen, who came in with the Brighton movement five years ago, are Rev. Father Shebbeare, at Sutton, Father Prince, chaplain to the Little Sisters of the Poor at Brighton, Father Cocks, who is building a church at Hore, Father Henley, curate of Littlehampton, Father Evans, Rector of St. Joseph's, Brighton.

Converts are coming in, and among the latest is Mr. Arthur Parsons, churchwarden of the Annunciation, who was studying for the Anglican ministry.

THE REFORMATION IN ENGLAND

HEAD OF ENGLISH BENEDICTINES SAYS IT WAS DUE TO A "MERE LOVE AFFAIR" OF HENRY VIII.

Abbot Dom Gasquet, president of the English Benedictines and chairman of the commission appointed by Pope Pius X. to revise the Latin Vulgate, delivered the first of four sermons at St. Patrick's Cathedral, recently, says the New York Times, on "Catholic Principles Abandoned at Reformation." His subject was "The Papacy," and he said that the supremacy of the Pope had been firmly withheld in England, in common with the other countries of the western world, from the very earliest times. He added that, despite what "professional controversialists" might say, it was the love affair of Henry VIII, which made the break away from the Church of Rome. To prove the Pope until the time of Henry VIII, Abbot Gasquet pointed to a profession of loyalty to the spiritual jurisdiction of the Holy See made in 1417 in the Council of Constance by more than a hundred English and Irish bishops. A century before the days of Henry VIII, he said, the Archbishop Chicheley of Canterbury, conjointly with the University of Oxford, wrote to the Pope, "We profess without doubt and from our hearts (that you are) the first and Supreme Pontiff, the Vicar of Christ on earth, and the true successor of St. Peter."

"That this remained the firm and unshaken faith of the Church and people of England and Ireland right up to the final breaking away from Rome we have ample and positive proof," he continued. "Let me cite one testimony. When the teachings of the reformer, Luther, began to find adherents in other lands, King Henry VIII, with the help of the Bishop of himself, composed a book in defense of the sacramental teaching of the Church. This volume was taken to Rome by one of the English Bishops and presented to the Pope in full consistency on Oct. 2, 1521. On behalf of Henry, the envoy in the presence of all the Cardinals and ambassadors made public declaration of the entire loyalty of the English nation to the holy Roman Church and its Supreme Pontiff. 'Let others nationalities,' he says 'let others speak. But assuredly my Britain—my England—has never yielded to Spain, never to France, never to Germany, never to Italy, never to any nearer nation, no, not even to Rome itself, in the service of God and in the Christian faith and in the obedience due to the most holy Roman Church, even as there is no nation which more opposes, more condemns, more loathes this monster (i. e., the Lutheran apostasy) and the heresies which spring from it.'"

"It was for the volume then presented and for the declaration then made that Henry received the title of 'Defender of the Faith' from the Pope. GRAVE EVENTS FROM SMALL CAUSES. "Suddenly and almost as a bolt from the blue, difficulties between the King of England and the Pope began to show themselves. Grave events often spring from slight causes, and, whatever may be said by professional controversialists, there can be no doubt that it was a mere chance at no distant date, bear thousands from bondage and disorder into the haven of liberty and peace. Five years ago, for example, the Annunciation Anglican Church in Brighton, England, was filled every Sunday with six hundred people—now it is

he had had illicit relations, may appear to have been the height of wisdom. Certainly as a result it has had the most disastrous consequences to the English Church. "But this at least all must confess: That the Pope's courageous action is a manifest proof of the impossibility of ecclesiastical authority interfering without right reason with the indissoluble sanctity of a true Christian marriage."

"With royal hands on the throats of his ecclesiastical subjects, according to Abbot Gasquet, Henry VIII, extorted from convocation an unwilling recognition of him as "the protector and supreme head of the English Church." This, said the speaker, was the thin edge by which the cleavage from Rome and the Pope was subsequently effected. This was followed, he said, in 1532, by an act called, "The Submission of the Clergy," which deprived the action and made it promise not to legislate in convocation without the royal license. The next step was the statement of royal supremacy, and all the ecclesiastics were required to make oath that they accepted it. This time, said the speaker, the terms renouncing the Papal supremacy, were not ambiguous, and it was taken with few exceptions by bishops, monastic and capitular bodies and the act of schism was complete. After describing the spoliation of the monasteries and the martyrdom of ecclesiastics who refused to sanction the break from Rome, Abbot Gasquet said that the reason that there was not a more radical reconstruction of the Catholic religion in England during the days of Henry VIII, was the fact that Henry was by no means disposed to go the whole way with the innovations of the German Lutherans.

Henry, said the speaker, curious as it may appear, never entirely lost his Catholic instinct and maintained with a strong hand the ancient Catholic teaching in regard to the sacraments and in particular as to the Holy Eucharist and the doctrine of transubstantiation. The reforming party, however, awaited the opportunity furnished by the king's death to make further changes.

"The branch was cut from the tree and disintegration was a matter of time," said Abbot Gasquet. "We, who look back over the centuries and can see for ourselves how the faith has gone on ever since that is still proceeding at a rate which is alarming to those who still cling to the shreds of the religious formularies evolved in the formation settlement, may well thank God that we maintain the principle of a supreme authority in religion."

CATHOLICS AT AN ANGLICAN EUCHARIST

The Anglican Bishop of Caledonia, whose diocese appears to be in the north of British Columbia, sends a letter to the Times under the title "A Canadian's View." The substance of the letter was decidedly Catholic, and ran thus: "Roman Catholics at an Anglican Eucharist." The Bishop explains that some years ago, finding himself in Prince Rupert, then a townlet just struggling into existence, he invited all and sundry to come and receive Easter Communion. "The scene on that Easter Day was a memorable one. Roman Catholics, Orthodox, Greeks, Lutherans, Presbyterians, Methodists, Baptists, as well as Anglicans, came. Together we sang most heartily 'The Church's one foundation is Jesus Christ her Lord.' Together we knelt side by side and partook of those sacred elements which, variously interpreted, meant for each and all the Holy Communion, the Fellowship Divine."

The sub heading of the letter told why it was valued. But what was the incident worth? Mgr. Moyes supplied the answer. "The following day in the Times," he says "I presume that the very point which, in the eyes of the advocates, gives value and significance to the Kikuyu Communion is persons from various denominations took part in it while still remaining members—unchallenged and uncorrected—of the religious body to which they belonged. May I point out that from the nature of things this would be impossible in the case of Catholics? By a constituent principle, and by the public teaching of the Catholic Church, any Roman Catholic communicating at an Anglican or any other Eucharist outside the Communion of the Holy See would be guilty of apostasy, and would cease, by the very fact, to be a Roman Catholic. It would only be by repentance and abjuration of their act that they could be restored to membership of the Church's Communion. Moreover, as this is held to be matter not of mere disciplinary rule, but of essential Catholic principle, founded on Divine law, it admits of no interpretation which would allow of any exception in any place, any time, or any circumstances. Hence the effect of such a Communion, as far as a Roman Catholic is concerned, would be not to promote unity, but simply to sever him from the Church to which he belonged."—Tablet.

A ROCHESTER JUDGE'S FINE TRIBUTE

In Canandaigua, N. Y., Jan. 18, Judge John M. Murphy, of the Municipal Court, Rochester, N. Y., made an address before the Holy Name Society, in which he paid an eloquent tribute to the Catholic Church and urged his hearers to lead such exemplary lives that right thinking persons outside the Catholic Church must be forced by the example of Catholic men to realize that the continuous attacks upon the Church are not based upon facts. In part, Judge Murphy said: "The Catholic Church is the architect of all that is worth while in our social life. She is the one institution on earth which can look down the vanished centuries and, gazing upon the glorious memories of man's uplifting struggles, say with truth, 'these are mine.' From the day when she emerged from the catacombs to the hour when the blighting shadows of the Reformation crossed her pathway, she was the one influence in all the world which crushed the passions of men and restrained the ambitions of princes. She it was who found the Roman world two-thirds slave and made it wholly free. She it was who found woman the victim of man's hostility and made her man's companion. She it was who saved ancient learning from the ruthless hands of the barbarian and preserved it for the instruction and enlightenment of the world of to-day. She it is who covered the face of Europe with schools and universities and rescued men from the thralldom of ignorance and superstition. All that is pure, all that is holy, all that is uplifting and ennobling in human life may be traced to the teachings which she has ground into the very souls of men from the day of Pentecost to the hour in which we live. And as she has been in the past, so she is to-day. Look about you, read the story of our country's life in current literature and you will find that she and she alone stands as a well of adamant against attack on the sacred laws by the pagan and brutal philosophy of the hour. But for her, Socialism would reign triumphant in America in less than a generation. But for her the philosophy of Voltaire and Rousseau and the time would now be shaping the conduct of men, and the ways of the barnyard and the pigpen would be substituted for the Divine message."

A CONVENIENT SYSTEM

The London Spectator, commenting on the great Kikuyu case, in the Protestant Church of England, says that: "A clergyman cannot make any inquisition as to the religious views of a parishioner who desires to receive a Communion. He cannot ask whether a man's views on theology or morals are consistent with Church doctrine. He cannot enquire whether he belongs to any other sect. All his points are at the world-be-communical's own risk. The clergyman, man, again, cannot put him to the question whether he has received the sacrament of Holy Communion, but also to sever the connection with the State."

Which latter many of them are doing severing "connection with the State" and going for orthodoxy where alone it is to be found—in the one fold with one Shepherd.—N. Y. Freeman's Journal.

LO, THE METHODISTS VOTE

The Methodists have voted once again. They arose to do it. The Methodists rose. The Methodists voted. They should have arisen. Their vote called for this. It was a momentous vote, full of truth and charity. Every word of it was true. Every word of it was charitable. No wonder the Methodists rose to vote. The country will be eternally grateful to them. They saved it once again. They have warned Americans of their danger in the nick of time. They discovered America. They were the first to colonize America. What matters it that they did not exist in those days?

They wrenched victory from the British in the Revolutionary War. What matters it that they were a mere handful in those days? They shed their blood more profusely than others in the War of 1812, the Mexican War, the Spanish American War. What matters it that this could not be? They have just conquered a new foe, a new enemy of life, liberty and the pursuit of happiness. They rose; they voted. Their vote? Ah! It is momentous; true, too, every syllable of it; charitable, too, every

word of it. Hearken, all! The Methodists rose and voted to depose President Wilson for his offense to Catholics. The Methodists rose and voted to condemn the Catholic press for presumption in putting forward the claim that the Roman Mass is the official celebration of Thanksgiving. The Methodists rose and voted that Catholicism is not an agreement with Americanism. Thus spoke the Methodists in solemn assembly at Ashbury Park, in the State of New Jersey of the United States of America, on the seventeenth day of March (of all days in the year), in the year of Our Lord 1914. The country is now safe. Frowns will disappear from anxious foreheads, wrinkles from wan cheeks. Sleep will become gentle; dreams, sweet.

The President will use his official axe on hapless Papiats: the Papiats press will weep over something it never said; Papiats will begin to troop into the Methodists' ranks to put themselves in touch with true Americanism. The difficulty is solved. The Methodists did it. They rose. They voted.—America.

CARDINAL GIBBONS' MESSAGE

The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessings that He has bestowed upon us during the last year, both as a nation and as individuals. We should thank the Lord that we are at peace with the whole world and particularly so within our own borders, as we are free from domestic strife.

We should thank Him for the temporal blessings that we enjoy, and for the prosperity that abounds throughout the length and breadth of this great land of ours. Above all, we should thank Him for all the spiritual blessings that He has conferred upon us individually, and it should be our principal resolution to manifest our thanksgiving by a determination to adjust our lives during the coming year according to the principles laid down in the gospel, and with a spirit of charity to all men and hatred to none.—Buffalo Union and Times.

CATHOLICS THE SAVING LEAVEN

Against that systematized, "deliberate propaganda of immorality, of evil and indecency, all presented under the appearance of good," that prevails so widely to-day the Catholic World for March calls upon "every clean, God-fearing soul" to battle valiantly.

"Catholics should be in the vanguard," says our contemporary, "and we may greatly pride ourselves that we have been for through the weekly and monthly press, from the pulpit, the confessional, through organizations of large membership, warning and protest and appeal are constantly going forth. No one has any doubt where the Catholic Church stands, and if any of her children fail in what she asks, they know at least that they are false to her and to her teachings. Publicly and privately Catholics ought to give the most eminent effective help of their personal example, by always standing for the good; by condemning with emphasis the evil. In this matter there is no compromise between Christ and the world. Catholics should generously support first of all those movements, headed by the Bishops of the country, that seek to promote a truer stronger sense of public morality and also as citizens they should give their assistance and active co-operation to all public movements, legislation, etc., which have a like end in view."

Our non-Catholic neighbors and the secular press, it is well to remember, understand far better than we think what position the Church expects her children to take regarding the vile plays, books, magazines and pictures now so lamentably common and whose object is proclaimed in the disgusting cant of the day, to be the "promoting of a right-sex knowledge," "saving the young from ruin" and "uplifting the people. Our best papers, for example, have nothing but praise for the "Catholic Theatre Movement;" they deplore the vogue that salacious literature is enjoying and they are looking forward hopefully to the restoration of the people's sanity with regard to "sex hygiene." If individual Catholics, therefore, are only true to themselves and to their Church's teaching, they will be the onepower in this country that can stay the progress of corruption and save our Christian civilization.—America.

PASTOR RUSSELL'S SERMONS

A daily paper in an Illinois city published for a long time sermons of "Pastor Russell," a quick Protestant minister. Protestant ministers who differed with Pastor Russell objected to the appearance of these sermons in their daily paper without avail. Then came the lectures of Father K. Ostenkoetter, a life patron of Federation, who pointed out to his hearers:

1. Our daily paper is a religious paper; 2. Our daily paper is a Protestant paper; 3. Our daily paper is a Russell paper. These lectures were effective. The editor of the daily paper recognized in Father Ostenkoetter's protest the protest of 15,000 Catholic citizens and the Russell sermons do no longer appear.

CATHOLIC NOTES

The total number of conversions in 12 dioceses in England for the year 1913 is officially given as 6,822.

The oldest academy in Manila was established by Spanish ladies of culture and wealth, in 1659, and is now in charge of the Sisters of Charity. Shortland is commonly considered a recent discovery, but it was taught as early as the fourth century by St. Cassian, Bishop of Bressano, and by St. Genesis of Aries.

A new club for women, and especially converts, started by the Catholic Women's League in Westminster, London, opened its doors at Christmas.

Emperor William of Germany has donated the sum of \$2,000 to the building fund of a church which is to be erected in Brussels, Belgium, for the special use of German Catholics residing in that city.

A church for colored Catholics has been in contemplation for some time in Detroit. A missionary from Africa interested a few people more than a year ago; between \$2,000 and \$3,000 has been collected.

Mrs. Henrietta Nichols Smith, widow of Charles Emory Smith who was at one time Postmaster-General and Ambassador of Russia has become a novice in the Institute of Our Lady of Christian doctrine in New York.

Making lace by hand is a well developed art in Paraguay. It was taught the natives two hundred years ago by the missionaries and has been transmitted from generation to generation until it is now quite general throughout the republic.

In a sermon of the delegates of the Newark conference recently Bishop Luther B. Wilson praised Catholic men for the public reverence they display in removing their hats as they pass Catholic churches. He urged the Methodists to adopt the same practice.

Nuns are following the classes at the great English universities of the Oxford, Cambridge and London. The Sisters of the Holy Child maintain a large house of studies at Oxford. A writer in the London Tablet states that the utmost deference and respect have been paid to nuns attending university lectures.

The Rev. Leonard Allan Corslie, an Anglican minister, who has been received into the Catholic Church, declares that his faith in the "continuity of the Apostolic succession in the English church was finally shattered by reading 'Lollardy and the Reformation,' a work by the late Dr. Gairdner.

Catholic churches, chapels and schools in China are filled with pagans eager to be instructed in the Catholic faith. Converts are counted by the thousands. In Peking last year there were 84,000 converts, and 32,000 pagans are now under instruction. There would be more were there more priests.

In his Lenten Pastoral Cardinal Bourne of Westminster cites the following statistics: The number of those who accept the teachings of the Catholic Church is approximately 301,000,000. Those who while rejecting the authority of the Apostolic See, still claim for themselves the title of Christian are computed at 320,000,000.—Protestants, 170,000,000; Schismatics, 150,000,000.

According to the London Catholic Directory for 1914, the Catholic population of the British Empire in Europe numbers 5,800,526; in Asia, 288,898; in Africa, 498,965; in America, 3,271,358; and in Australia, 1,184,500. The total of the British Empire is, therefore, 11,044,247. The general population is 417,148,000. The Catholic population of the world is estimated at 298,784,825.

Archbishop Riordan of San Francisco, in person formally presented the newly built Newman Hall in San Jose to the Catholic students of the State Normal school recently, and thus was realized a long-cherished ambition on the part of the young ladies, an ambition which but for the generosity of His Grace might have been delayed indefinitely. The structure cost over \$50,000.

The death mask of Robert Emmet, taken by his friend Dr. Petrie a few hours after the execution of the illustrious patriot, is the property of Dr. Thomas Addis Emmet of New York City. Dr. Emmet, a grand nephew of the martyred hero, is now in his eighty-sixth year and is a convert to the Catholic faith. His home is a veritable shrine of the relics of Robert Emmet. Among his treasures are text books used by the young patriot when a student at Trinity College, household belongings of his early home, personal trinkets, a portrait of Anne Devlin and the brief condemning the immortal patriot to death.