

The Catholic Record.

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

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THE TURNING OF THE TIDE.

We used to be told, as people in the backwoods districts are told to day, that the Reformation in England was due to a desire for the open Bible and the pure gospel. Henry VIII.'s monstrous lust and tyranny were draped in verbal tinsel and nuns and monks and Pope were exhibited in all the repulsiveness which could be imagined by specious pleaders and sensation mongers.

The non-Catholic writer of to day, however, has delved into the records of the time, with results that must be disconcerting to those who regard Barnes, Froude, etc., as historians. And it may be said that to him is due the disappearance of many a prejudice, and some hope that England will yet be the patrimony of Peter. It is hard for the non-Catholic to believe that the stories heard in his youth and perpetuated through environment and books and discourses, are but myths and slanders. Those without the fold who have been accustomed to see the English Reformation through the mists of glorified romance may not recognize it in its setting of sordid lust and shameless robbery. But so it is seen by the historian. To him Henry VIII. in his young day is but a very ordinary person—arrogant and a lover of pleasure—and later on a repulsive tyrant long before he died at fifty six. The story of the hero defying Rome in the interest of religion gives way before the facts that Henry VIII. was not a libertine who wanted to have his own way and was determined to have it. The truth is that Anne Boleyn had been less beautiful the English Reformation might never have taken place. "It may be disagreeable," writes Dr. James Gairdner, "to trace the Reformation to such a very ignominious origin; but facts, as the Scottish poet says, are fellows that you can not coerce and that will not bear to be disputed. . . . Talk of the intolerable tyranny of the See of Rome! Who felt it, I wonder? Not Henry VIII. till he felt himself disappointed in the expectation, which he had ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy."

ANOTHER WITNESS.

Reviewing Mr. Hume's historical study "The Wives of Henry VIII.," referred to in these columns a few weeks ago, the Spectator declares that the story of the English Reformation is always amazing, and in nothing so much as the character and doings of its chief instruments. The sixteenth century in England with all its marvellous growths is even less spiritually uplifting than the same period in France where Renaissance, heathenism and religious wars struggled on together and the fighters themselves had little of religion but the name. . . . Or, again, if Katherine had borne a son to succeed her father, or if she had been a woman of more tact and prudence and of less staidness, so that she could have descended to those a to which might have managed Henry and kept his worthless affection; how then, with no irritated king, no greedy Cromwell or time-serving Cranmer, would the Reformation have fared in England? And the Spectator says that when Henry had gained his object of making himself Pope in England, there was no freedom at all of any kind. The Pope was defied, churches and monasteries were despoiled, but yet heretics were burnt and beheaded.

We are far from denying that the clergy were responsible in some measure for the Reformation. That many of them sought Christ, not for Christ's sake, but that they might eat His bread, and were not either by their lives or learning prepared to meet the storm is undeniable. Our present object is to show that the non-Catholic historian in our own time assigns Henry VIII.'s infatuation for Anne Boleyn as the direct cause of his challenge to the Pope's supremacy, and rates him as a libertine.

ONE WORD.

We have more than once called attention to the fact that the Canadian who hurries across the border in quest of fortune is doomed, as a rule, to go empty-handed. Letters which have come under our notice impel us to urge the young Canadian to live under his own flag. Better—far better—here than friends than to be with the

alien and never far from the bread-line. Better to enjoy the quiet and happiness of home—the peace of the farm—than to herd with strangers in tenements and apartment houses, and to be compassed round about by the noise and smells and temptations of a great city. And in the big centres work is not to be had for the asking. Talent, we are told, finds ever a way; but talent is a drug on the market; nurses, stenographers and budding writers abound; and the friendless young man dowered with any ordinary gift you may imagine is forced in order to stave off starvation to accept anything from a factory hand to motor-man. To the inexperienced, and to those who see things through magazines and novels, life in a great city is a thing of beauty; to those who know, it is betimes mean and sordid, woven of the woof and warp of money getting and squandering—of things which sap the vitality of soul and body. True, life is what we make it. Still among friends, under our own flag, it has a greater chance to yield a better and richer fruitage of thought and action. And to the Canadian who has brain and brain, and unafraid to use them, Canada presents greater opportunities than does any other country on earth. The North West is our heritage.

LET US HELP OUR BROTHERN.

In Canada there is need, it seems to us, of a society such as our brethren in the United States have established. In the words of Father Kelly, President of the Catholic Church Extension Society,

"We Catholics of America have not had a great national church charity, such as Protestantism possesses in the home mission societies. . . . The church here cannot prosper unless the missionary spirit is cultivated in the rock of spiritual selfishness. . . . We say we love the church, but we do not often display a very practical demonstration of that love. It is not always wise to lavish gifts where gifts are not needed, and when crying necessities knock at our door."

It is safe to say that the struggling country parish conveys little or no meaning to city dwellers. It is merely a section somewhere on the map whose pastor they see now and then in threadbare black which provokes ill-timed levity. The pastor, however, could unfold a tale of privation and hardship—of attempts to maintain on the scantiest of means, the House of God in some kind of decorum. His stipend is ofttime barely sufficient to keep body and soul together; and we have no hesitation in declaring there are priests who labor year in and out for that which would be scorned by a laborer. Not that he complains of it; he is the ambassador of Jesus of Nazareth; but it seems strange that he should be handicapped by direct poverty when there is much money given elsewhere for church ornamentation. Were he helped both by our sympathy and material gifts he could do more for his flock—in a word, for the upbuilding of Christ's Kingdom on earth.

Then who has not seen our Catholics in out of the way spots, far from a church and visited by a priest at long intervals. At their doors, however, is ever a meeting house of one or other of the sects. On Sundays the children repair to the conventicle to hear the preacher or reader, become in time acquainted with their Protestant neighbors, and eventually fall victims to mixed marriages. Their children are Protestants of the most rabid kind as a rule, intensely bigoted and dependent for a knowledge of Catholic doctrine on the foul books of Chiquiquy. We have visited sections of Canada where Baptists, etc., bore good old Irish Catholic names and have seen in their households that reeking mass of putrescence heaped up by the ex-priest and laded out by publication houses which are under Christian auspices. And it struck us at the time that had there been a little church there, a supply of Catholic literature, we could have preserved these people to the faith. We could have kept the lamp of faith burning in that atmosphere and have held before the children the true picture of the church. But these people are not only lost to us, but are also keeping alive old calumnies and discredited charges. Conditions such as we have hinted at are not unknown to-day. It seems then a church extension society in Canada would do much towards protecting our own, and dispelling the cloud of ignorance through which many estimable non-Catholics view our discipline and doctrine. May we hope that some cleric will take steps to give us such a society? A few words will suffice to bring the matter before

our public and we are quite sure then that the faithful will, under the leadership of the bishops, endorse the work substantially and enthusiastically. "Two cents a week," says Father Kelley, "is no great sum, and no one sacrifices much in giving it, or feels the loss of it when it is gone." Were our Catholics, however, to give the sum, what churches would be built! Every little struggling parish would be helped to its feet—and in five years. May heaven inspire our brethren to take up this scheme and to give it all the resources of mind and heart!

CHRISTIAN TRAINING THE SAFEGUARD OF LIBERTY.

POWERFUL ADDRESS ON MORALITIES OF EDUCATION BY THE REV. J. M. HARRINGTON, OF ORONO, ME.

One of the most noteworthy lectures ever delivered in that section on educational topics was given recently in the City Hall, Orono, Me., by the Rev. John M. Harrington, rector of St. Mary's church, Orono.

It was the last but one, of the states superintendent, in a course of lectures arranged by the teachers of the district, who, during the past winter and spring have been favored with addresses from the professors of the different colleges in Maine. The only clergyman to address the association was the reverend lecturer of the evening, who proved himself worthy of the occasion and of the subject he so eloquently handled, viz.: "Is Education the Safeguard of Liberty?"

Father Harrington was confronted by an audience which taxed the seating capacity of the hall and which was distinguished for its culture as well as for its denominational character. The lecture lasted over one hour, and was frequently interrupted by applause. From start to finish it was remarkably eloquent, lucid and cogent, and left no doubt in the minds of the audience that the reverend gentleman believes in no system of education which is devoid of a religious basis.

He said "that education by the very etymology of the word *educere* means to lead out and up; to gradually unfold the powers of the mind; to direct the free action of the mind; to fit the young man for heaven; to unfold their faculties until they have realized the natural and supernatural ideal which God has assigned to them; to direct the whole bent of their nature towards the higher not the lower, aspirations, and to be a lever able to lift mankind from earth to heaven."

"That true education is founded on the immortal ethics of the ten commandments and insists that we be honest, honorable, truthful and God-fearing citizen. It is the training of the entire man, soul and body, so that he may be what he ought to be and do what he ought to do."

Having defined education, Father Harrington asked: "What sort of education safeguards liberty?" and he answered this question by proving that a moral or Christian education is the only safeguard of freedom. He showed that government is the safe-guard of freedom; that authority is the safeguard of government; that without authority there is anarchy; that respect for authority should be the object aimed at in the education of youth; that where this is lacking there is no education, and that consequently moral education, and that alone, is the true safeguard of liberty.

His reasoning along this line was invulnerable and convincing, and it is safe to state that many in the audience left the hall in a thinking mood different from that in which they entered.

Some very pertinent remarks were then made by Father Harrington. Among other things he said: "Why is it that our prison cells are filled, not with boobies or dunces, but with keen witted knaves, whose intellect has been polished at the expense of their conscience? Why there is such a low standard of honor employed to secure the votes of a sovereign people?"

Consider the price paid for the passage of a law which should be passed or rejected on its own merits; consider the amount of money given to unprincipled politicians and unscrupulous graters; consider the number of immoral, irreligious, untruthful, dishonest men sent to represent our interests in the State Legislatures; consider the number of defaulters and bank absconders, count up the forgeries, the murders, the divorces, the countless number of illegal practitioners and race-riders; consider our ever increasing ratio of immorality in general; and the evident corruption of our young men and young women in particular; the fast decaying modesty of our young school girls; the disregard of children for their parents; respect of children for their parents; the widespread habit of blasphemy; the violation of the Sabbath; the neglect of divine service; witness the rottenness of insurance companies and the humanity of corporations; behold the number of free-thinkers, agnostics, unbelievers; the alarming prevalence of socialism; of anarchy; the general trend of infidelity; look at the corruption in high places, the dishonesty in trade and municipal business, the profligate before wealth and fashion; read the daily papers of one month ago; mentally, what did not get into the papers; sum up the hidden crime, the tolerated iniquity of a city in the

course of a year, and tell me, teachers, to what, in your opinion, must all this, to a great extent, be attributed?

"Why is it that non-Catholic congregations do not longer want to listen to, or keep ministers who have the moral courage to preach on eternal truths?"

"Why is it that so many jurors to the courts of our country declare that they have no religion; that the legislators who enact our laws proclaim that they have no religious preferences? Kindly answer, why?"

"Put your finger on the cause—it is not hard to find."

"From what institutions have all these graduated? Where were those, in general, who are bringing ruin to our country, educated? In the public or the private schools of the land?" In concluding Father Harrington said that he did not wish to see the public school system destroyed; that he loved his country and its institutions too ardently to wish that; but that he would like to see this system strengthened and perfected—made Christian and truly American, such as our fathers intended it to be; and that, because loyalty to country is akin to loyalty to God, and there being no true patriotism without morality; and no morality without religion, he would like to see education, moral instruction and religion go hand in hand for the welfare of the nation and the safe-guard of liberty.

AMERICAN FEDERATION TO CATHOLICS OF FRANCE

RESOLUTIONS DENOUNCING PERSECUTION OF THE CHURCH AND EXPRESSING SYMPATHY WITH OUR CO-RELIGIONISTS.

The following resolutions have been sent to the Catholics of France by the American Federation of Catholic Societies:

Whereas, The separation of the church and state in France, independent of its doctrinal aspect, has, in the words of the Holy Father in his encyclical letter to the Archbishops, Bishops, clergy and people of France, been brought about by a flagrant violation of a solemn bilateral contract which had been drawn up in a diplomatic convention, and is now abrogated without any notice whatever to the other contracting party, thus not only violating the commonest justice which obtains in international and civil law, but contemptuously heaping indignity on the helpless and the weak; and

Whereas, The State by so doing not only expropriates all ecclesiastical property, but controls for its own advantage foundations established from time immemorial for pious and charitable purposes, and repudiates the obligations which it had assumed for the support of the clergy out of funds which were theirs by inalienable rights; and

Whereas, it is proposed to hand over the administration of church edifices to associations of laymen, over whom the Government will have almost absolute control, thus paving the way to schism between priests and people; and exposing the temples of God, of which only a temporary use is assured, to profanation and sacrilege; and

Whereas, the methods adopted by the government authorities in France to carry out this law have been accompanied by violation of the sanctity of church edifices, in battering down the doors, in invading sanctuaries and sacristies, in rilling receptacles and destroying sacred objects, in destroying holy images, in treating with harshness and brutality those who attempted to prevent their passage, dragging into prison priests and people for protesting by word and writing against such unwarranted action, employing bodies of troops to carry out their purposes, degrading from their rank officers who refused to violate their consciences in obeying these iniquitous orders; and whereas, The Bishops and priests have unanimously denounced these outrages in the name of religion and of their rights as men and citizens;

Be it resolved, that the executive committee of Federation of Catholic Societies of America unite with the Holy Father in stigmatizing the injustice of the measure, and in sympathizing with our brethren in France in their efforts to withstand, by all peaceable means, the oppression to which they have been subjected; and that a copy of the same be spread upon the minutes of the Federation and a similar resolution be offered at the national convention.

THE RELIGIOUS LIFE.

WHY THE CHURCH HONORS AND EXALTS IT. Sacred Heart Review.

At the recent celebration in Manchester, N. H., of the golden jubilee of the profession of Mother M. Gonzaga of the Sisters of Mercy, the sermon was preached by the Rev. John P. Lyons, P. R., of St. Anne's church. In the course of his sermon, which gave in impressive words a description of the self-sacrificing life in religion of Mother Gonzaga, Father Lyons took occasion to explain, as follows, why the church honors and exalts the religious life. He said:

"The Divine Founder of Christianity, in explaining His mission to men, uttered these words: 'I am come to cast fire on the earth, and what I will but that it be kindled.' In order then that this triple fire of faith and zeal and charity might not be extinguished, God has established here below a government for souls. Wishing to make His people happy, He has gathered them into a society enriched with His graces, sustained by His power and inspired by His

spirit. This society is His church—that first grand monastery, whose cloisters are the boundaries of the world, whose constitutions are the divine commandments, whose subjects, all those who have passed through the waters of baptism, and whose vows, the solemn promises then made to renounce, for His sake, the world, the flesh and the devil. Into this great religious motherhouse are called all the children of men, where, in the exercise of faith and charity, they become witnesses of His truth and heirs to His eternal promises.

TO THOSE WHO SEEK PERFECTION.

"But beyond all this, to certain chosen and elect souls, Jesus Christ has pointed out the way to a higher, holier and more perfect life. 'If any man will come after Me,' He says, 'let him deny himself and take up his cross and follow Me.' This then is the true spirit of the religious life: to follow in the footsteps of Jesus Christ; to renounce self and take up the cross; to embrace poverty, chastity and obedience; to live ever with Him in prayer and solitude; to follow Him out of Nazareth, and to follow Him out of Nazareth into His public life, ministering with Him to every form of human weakness, misery and desolation. Such is the life to which God calls His favored disciples, a life whose motive is love, whose measure, sacrifice, and whose expression, the generous out cry of the apostle: 'Behold we have left all things and have followed Thee.'"

"The religious life, therefore, though to human eyes revealing itself as a hard, austere and irksome calling, yet finds its warrant in the teachings of the holy gospels, and is nothing else than the application of the divine counsels of perfection to the moral life of man."

"I have said that in the judgment of the world it is a hard life. Yes, it is hard, humanly speaking, to make a voluntary sacrifice of the joys of life, of the possession of this world's goods, but to the young man of the gospel the young man of the gospel the answer: 'If thou wilt be perfect, go sell what thou hast and give to the poor and come follow Me.' It is hard to forego the delights of home, the love of parents, the ties of family affection; yet He has said, 'Who loveth father and mother more than Me is not worthy of Me.' It is hard to withdraw from human society to abandon the charms of social life and interior quietude, to turn away from the interior prospect of a successful worldly career, and to take up in exchange the life of the cloister, to hide one's name and identity under the effacing garb of the religious, to become, in a word, dead to this world and only a memory among men. Yet, Christ has said, 'He that shall lose his life for My sake shall find it. And again, 'Who so followeth Me walketh not in darkness.'"

"Behold then the divine commission for the religious life—behold the way which the Lord points out for those who wish to be near Him and touch the hem of His garments and to live within the sound of His voice. No wonder that this life, hard and repellent from without, yet from within enriched with the graciousness of His promises and illumined by the light of His presence, has been from the earliest Christian times a powerful magnet drawing the souls of multitudes of men and women of every rank and condition of life to a closer union with, and a more intimate service of God."

"Now, while the spirit animating those who follow the religious life is everywhere and always the same, the manifestation of it varies with the changing needs and conditions of the human society. Christ has laid upon all the two-fold injunction—to serve God and the neighbor. These two duties are not in opposition, but rather complementary, one of the other, yet they mark a divergence in the manner of our service. And so, among religious, some there are, who, like Mary, are bidden to kneel at the Master's feet and to His voice, while others, like Martha, minister unto Him by active service. We find, therefore, in the church, the existence both of active and contemplative religious orders, serving God in different ways, yet each contributing powerfully to the divine work of saving the souls of men."

THE ARCHBISHOPS IN CONFERENCE.

The Catholic Archbishops of Canada are holding their yearly meeting in Ottawa, the opening session being held this morning in the residence of Archbishop Dahame. The Archbishop of Ottawa is presiding, and the other church dignitaries in attendance are: Archbishops Bruchesi of Montreal, Quai; O'Connor of Toronto, Ont.; Gauthier of Kingston, Ont.; Langlois of St. Boniface, Manitoba; Orth of Victoria, B. C.; Bishop Cameron of Antigonish, Nova Scotia, is also here as representative of the Ecclesiastical Province of Halifax, the archdiocese of the late Archbishop O'Brien. Archbishop Begin of Quebec is not present, possibly on account of the pressure of business in his archdiocese.

The sessions will continue for probably several days, and all of them will be held in the residence of Archbishop Dahame. Matters of church government, of discipline and of regulations will be considered. The question is also likely to be discussed about the proposed holding of a plenary council of the Roman Catholic church in Canada. No plenary council has as yet been held in the Dominion. Such a council would be presided by all the Archbishops and Bishops of the country who would be accompanied by their theologians, the latter attending in a consulting capacity. The plenary council

would discuss church business in general. It is possible that the present meeting of Archbishops may set a place and a date for the council.

CATHOLIC NOTES.

A hundred years ago the Catholic population of Glasgow numbered 70 persons. According to late reports that Archbishop to day is 325,000 strong.

The late Mgr. Ramsey, who died at Montreal, Quebec, in his eighty fifth year, was an Episcopalian convert. The reading of Lacordaire's conferences led him into the church.

Rev. David A. Merrick, S. J., died at the rectory of St. Ignatius church, 980 Park avenue, N. J. last week. He celebrated the fiftieth anniversary of his entrance into the Society of Jesus in 1903.

A great change and a happy addition to the Pope's choir, the famous Sistine Chapel choir, soon will be the band of boys which Master Perosi is training in plain chant. Their young voices will be a bright note in the richness and depth of the grand old Sistine.

Some of the French journals mention a curious application of the Separation Law. On the day of the inventory of the Cathedral of Nancy several articles were carried to a Masonic lodge and subsequently divided among the Freemasons of the district.

The well known composer and director of the Sistine Chapel, Abbe Perosi, has just finished a classical symphony at which he had been at work over a year. He intends to have it performed at Milan next Spring before his visit to South America, where he has been engaged personally to direct several of his oratorios.

Mission Dolores church, the oldest building in San Francisco, erected one hundred and thirty years ago by the Spanish missionaries, survived the shocks and was saved from the fire. It is constructed of adobe blocks. The newer church, built of brick, alongside of the old building, suffered from the earthquake.

Honors still seek Very Rev. Dr. O'Riordan, the new rector of the Irish College, Rome. For the second time since the foundation of its Institute of higher philosophy the University of Louvain has conferred an honorary doctorate in this science. The recipient of this marked distinction is the author of "Catholicity and Progress in Ireland."

The new Archbishop of New Orleans will take possession of his See shortly. Archbishop Bleck is a Bavarian by birth and a convert. His parents became Catholics after they arrived in New Orleans, and the future Archbishop was baptized at the age of thirteen, just thirty-seven years ago. He is a member of the Marist congregation, and still signs S. M. after his name.—The Missionary.

The commission appointed by Cardinal Gibbons to simplify the musical programmes to be used in the Catholic churches of the Archdiocese of Baltimore is at present engaged in reading over the various forms of masses submitted for consideration. The object is to eliminate the florid music now in vogue, and to substitute the more simple forms used in the early church.

A special over-sea correspondent has discovered that Princess Henry of Battenberg will follow her daughter, Princess Ena, into the church. Not much weight can be put upon the gossip of the foreign penny-a-liner, but it is quite natural that the mother would desire to reach the peace haven in which the daughter so recently anchored.—Catholic Union and Times.

April 27th, Archbishop Williams of Boston passed the eighty-fourth milestone in his busy career. The grand old man even now does not permit Father Time to interfere with his comings or goings. He attended the Baltimore Cathedral centenary and put many of the younger members of the hierarchy to blush, standing the strain without a tremor, trying though it was.—Catholic Union and Times.

Cardinal Merry del Val, the Papal secretary of state, was recently presented by a devout English Catholic with an offering of \$20,000 for the purpose of meeting the expenses connected with the transfer of the Cardinal's residential apartments from the Borgia Halls to more suitable rooms. The Cardinal is now installed in the rooms once occupied by St. Charles Borromeo, the nephew of Pope Pius IV., who afterwards became Archbishop of Milan. The Borgia apartments will now be thrown open to the public.

At the Academy of the Visitation, Frederick, Md., the other day, Sister Simeon Rohrbach observed the sixtieth anniversary of her life in religion. Sister Simeon in the world was known as Miss Fannie Rohrbach, and was a native of Berks county, Pennsylvania. She is the last of the band of Sisters who went from Georgetown to found the Frederick convent and the oldest member of the community. Her nearest living relative is a brother, residing in Pennsylvania, one of the last survivors of the Mexican War.

Immediately after the closing of the forty hours' devotion at St. Francis Church, Portland, Oregon, a few days ago, Professor Edward Smith of Columbia University was received into the Catholic Church by Rev. Francis Phelan, C. S. C. Mr. Smith made the profession of faith and received conditional baptism. Father Phelan was assisted by Fathers Waitt and Seroski. Professor Smith was formerly a Methodist minister in the East. He is a Greek and Hebrew scholar, and is at present professor of Greek and Latin at Columbia University.