

# 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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### WHENCE THE NEWS COMES.

We have said before in these columns that the newspapers which misrepresent the circumstances leading to the crisis between the Church and State in France are but echoing the correspondents whose pens drip with calumny. Reports derogatory to the dignity of the Church; insinuations which are but exhalations and odor from rotten minds; anything so long as it is hostile to Rome is printed with the addendum of editorial comment. A decent regard for accuracy of statement and an inspection of the source from whence the news items come would relegate many of them to the domain of fairyland. But such is the gullibility due either to ignorance or malice of some editors. How any utterance of the foreign correspondent is swallowed!

For instance, we have the report of a meeting of prominent Catholics representing every class of society in France, assembled at the house of M. des Houx, to protest against the action of the Pope. Without noticing the editorial comment thereon, let us get to the facts. According to the Parisian papers, this distinguished assembly of so-called Catholics consisted of thirty-six persons, including three un-frocked priests and "an unknown" Protestant minister. One of the un-frocked, according to *La Patrie*, wore a threadbare coat with an air of being in eternal mourning for the someone that had been stripped from his back. M. des Houx, a few years ago, edited the *Moniteur de Rome*, without, however, winning distinction as a journalist. The inaccuracy of his leading articles greatly annoyed Leo XIII. and he was eventually obliged to withdraw from Rome in a very bad humor with the Pope and the Cardinals. At present he is a contributor to the *Matin*, which, being a semi-official paper, on dorses all the government says or does.

So M. de Houx, serving the powers which are inimical to Christianity, and surrounded by thirty-six persons, most of whom are embittered, disappointed, and in revolt, is the gentleman upon whom devolves the duty of guiding the Holy Father and the French Catholics. M. Yves Guyot is another correspondent. He is also an unsuccessful editor. He is not a Catholic and cannot be trusted to give an unbiased opinion on the orthodox French Church. And what is more to the point is that this scribe, who has been more or less in the public eye since the beginning of the present trouble, has displayed more than once his anti-Catholic animus.

M. Cornely, beloved of editors, who depends on New York papers for French news, is an ardent anti-Catholic. "I think," says Mr. Richard Davey, in a letter to the *Saturday Review*, of London, "that to palm off the gentlemen above mentioned on the British public as authoritative leaders of the French Catholics, is nothing short of absurd, misleading and malicious."

### THE FUNDAMENTAL REASON.

Mr. Arthur Prouss tells us in a recent number of his excellent paper, *The Catholic Fortnightly Review*, that as a matter of fact, book for book, Catholic books are not on the whole more expensive than others. Of course the fundamental reason why Catholic books are not more extensively bought and read in this country is indicated thus, in a recent letter to our friend, Charles J. O'Malley, of the *Syracuse Catholic Sun*, (xiv 49):

"At the root of the whole question is the failure of modern Catholics to realize and appreciate their faith. Saturated with worldliness, their spiritual sense relaxed and dulled by the enervating, poisonous atmosphere they breathe, they seem to forget that while faith comes by hearing, it is increased, enlightened, strengthened, by certain vitalizing practices, among which a proper kind of reading holds an important place."

A distinguished Bishop, referring to the silly and sentimental stories which our young people are now learning to devour, asks: "Can we not drive out this weakening and debasing trash by the Lives of the Saints?" Some of the time that is now given to novel-reading might be devoted to a reading that would, perhaps, prove to be just as attractive, and would be of infinitely greater utility.

### SINS OF THE TONGUE.

The tongue of a third person hath disgraced many. The whisperer hath troubled many that were at peace. The death of a wicked tongue is a mos-

evil death; and hell is preferable to it. The gossip is, too often, "gious." They have not that reverence for the priesthood which abides in the souls of good Catholics. The merest nothing is magnified into a story which they carry from house to house. They sunder friendships and sow dissensions; they defoul souls and despoil households with what St. John Chrysostom called "the fifth and odious of back-biting." With a "They say" they stab one in the back. With a "They say" they fashion the airiest rumor into an accusation. With a "They say" they trample on charity; "and have whetted their tongues like a sword." Their mouths abound with evil and frame deceits. As time goes on their commonplace minds become but a receptacle for rags and tatters of gossip fished out of scandal's cess pool or out of their own malicious hearts. And they do not seem to realize their plight. It is pitiful. And they pretend to be followers of the Blessed Redeemer Who makes it clear that the love of God does not exist without love of one another.

### A REMINDER.

In an article which appeared some months ago in the *Record* we spoke of Lord Acton's antipathy to the Pope. We had facts to justify the statement, but we were taken to task and assured that we were uncharitable and misigned a great Catholic.

Not wishing to lose any time over the matter we said no more, but we did not modify our views of Lord Acton's loyalty to the Pope and saw no reason why he should be acclaimed as a "great Catholic."

Now Father Thurston, S. J., avers in a letter to the *Tablet*, that Lord Acton had repeatedly expressed the bitterest animosity, not only to this or that Pope, but to the Papacy as such. On this point Lord Acton had not, at one period of his life, that perfection of intellect "which has almost supernatural charity, from its freedom from littleness and prejudice."

This, however, the world beheld in the life of the man who wrote these words—the truly great Catholic—Cardinal Newman.

### TO BE INITIATED.

The editor of *The Lamp*, an "Anglo-Roman" monthly devoted to church unity," regrets that leading Anglican papers of England and America have, in dealing with the French crisis, failed miserably to rise above the sectarian and essentially Protestant spirit. But he goes on to say that, in spite of the editors, we must do justice to that ever increasing body of true-hearted Catholics in the Anglican fold who have discarded every shred of anti-papery bigotry and truly love the Holy Roman Church, because she is the mother of the *Ecclesia Anglicana* and the See of the blessed Apostle Peter.

We may look askance at the attempt to appropriate to the use of a fraction of the Church of England the glorious title of Catholic.

We content ourselves with hoping that the editor may be aided by the Holy Spirit to make these words of the Venerable Bede his own: "Whosoever shall separate himself in any way whatsoever from the unity of Peter's faith and from his conversion, can neither obtain pardon of his sins nor admission into heaven." And St. Anselm, Archbishop of Canterbury says: "It is certain that he who does not obey the ordinances of the Roman Pontiff. . . is disobedient to the Apostle Peter. . . nor is he of the flock given him by God."

### NOT THE ONLY VIRTUE.

We admit that Catholics who are addicted to the excessive use of liquor are a disgrace to us. The individual, however, who sneers at the miserable toper whom he sees on the streets may himself be a "tank" in the privacy of his club. And in our time we have happened upon men, who, while strictly temperate, deemed seduction a thing of no moment. Business reasons made them avoid the wine cup, but did not deter from treading the primrose path that begins in the lustful heart, winds its way through the "red light" district and ends this side of hell. Wise after their fashion, they conserve the outward semblance of respectability. But, however they toil to keep their sooty side concealed, they are known after a time as hypocrites, full of dead men's bones and of all filthiness. He who tries to keep all the commandments does not sneer at a wayward brother; but he looks carefully to his footing lest he stumble, and echoes St. Philip

Neri's words: "Lord beware of me to-day, lest I should betray Thee and do Thee all the mischief in the world."

### HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the *Ten's Voice* by Rev. Charles Coppens, S. J.

VIII.—ENGLAND DRIVEN INTO PROTESTANTISM.

Most Anglicans take it for granted that their ancestors deliberately left the Catholic Church on account of its corruptions. They are much mistaken. In England, as in most other lands, the people were driven into the Reformation by fines, imprisonment, terrorism, the rack, the scaffold and foreign soldiers; all this process was promoted by slanders, misunderstandings and all manners of deplorable deceptions. Look at the facts of history.

When Henry VIII. died in 1547, the faith of the English people was still the Catholic Church on account of its corruptions. They are much mistaken. In England, as in most other lands, the people were driven into the Reformation by fines, imprisonment, terrorism, the rack, the scaffold and foreign soldiers; all this process was promoted by slanders, misunderstandings and all manners of deplorable deceptions. Look at the facts of history.

When open opposition was suppressed, and the citizens were cowed by terror, the king drew up a brief summary of religious faith in his articles, the *Bloody Six*, as even *Fronda* calls them, because those who denied any of them were punished with death.

Under Henry's articles, the Catholics who refused to take the oath of Henry's supremacy in spiritual matters were hanged and quartered. There was no free choice in those days in any country that is now Protestant.

After Henry's death, his son, Edward VI., a boy of nine years, succeeded him, with the Duke of Somerset as temporal and Cranmer as spiritual ruler during the minority. The latter had been till then a Protestant in secret; he now threw off the mask and imposed the Reformed doctrine on the realm. At his dictation one law after another was enacted by parliament to change the religion of the people. The celibacy of the clergy was abolished. The Mass was at first retained "until a better order of service could be devised;" but Communion under both kinds was enjoined. The election of bishops was withdrawn from the deans and chapters and vested wholly in the crown. The Book of Common Prayer was completed and adopted by parliament in 1549, as having been "dictated by the aid of the Holy Ghost." All beneficed clergymen had to subscribe to this decree and use the new service instead of Holy Mass. The Six Articles of Henry were suppressed and forty-two others substituted for them.

In all this change of religion the people had no choice, nor the clergy either. Bishop Gardiner objected vigorously, saying he would obey God rather than man; he was sent to the Tower. The people rose in rebellion throughout the kingdom, but they were crushed with the aid of foreign troops. The Protestant historian Hallam writes: "The common people looked to their own teachers as guides in faith, and the main body of the clergy were certainly very reluctant to tear themselves, at the pleasure of a dis-appointed monarch, from the bosom of Catholic unity;" and again: "This is a somewhat humiliating admission, that the Protestant faith was imposed upon our ancestors by a foreign army."

Edward died young, July 6, 1553. But his death was first kept secret till another Protestant could have been installed in his stead. Happily Mary, the legitimate heir, was notified by the Earl of Arundel. She at once unfurled her banner and the country rallied to her support. She who was dubbed by her enemies "Bloody Mary" spared Cranmer and other leaders of the plot for nearly two years before she consented to sign their death warrant; many she pardoned entirely. It was only after Wyatt's rebellion that she adopted really severe measures against the restless rebels who plotted for the restoration of Protestantism. In this she followed the bad example of her enemies, of whom Hallam writes: "Persecution is the deadly sin of the Reformed churches, that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." Nearly the whole of English

literature for three hundred years was a conspiracy to hide this truth.

Of course, Mary restored the Catholic religion, which was still that of eleven twelfths of her subjects. She reinstated the Catholic Bishops who had remained faithful; the married Bishops and clergy retired or were removed. Cranmer had purposely so changed the forms of ordination for priests and consecration for Bishops as to make those sacred orders invalid. Of the men thus ordained some were ordained anew in the proper manner, others retired among the laity, where they belonged.

The greatest difficulty in the way of reunion with Rome was the large number of influential men who had fastened on the Church property. Bishop Gardiner, Mary's lord chancellor, obtained from the supreme Pontiff leave for them to retain the spoils; it was like throwing the cargo overboard to save the ship. Cardinal Pole, of the royal blood of England, was sent to his native country from Rome as legate of the Pope; everything was done that conscience allowed to restore peace to all the entire nation and solemnly absolved in parliament of all censures incurred under Henry's and Edward's reign. Unfortunately for all concerned Mary died in 1558, and was succeeded by Elizabeth. She had become a Catholic and had sworn to the sincerity of her conversion; but finding that the Pope would not acknowledge her legitimacy, she determined to follow her father's example and make herself the head of Church and State. She took up the Reformed doctrines as a matter of state policy, and by forty-four years of persecution she forced Protestantism on English people.

She chose William Cecil as the principal instrument of her tyranny. The plan he devised was this: to forbid all Catholic sermons, to terrorize the clergy, to make them odious to the laity, to remove obnoxious magistrates, to restore the Edwardian liturgy, and to do all this cautiously under various false pretenses. He packed a new parliament, lords and commons, at the opening of which the queen assumed the imperious tone of her father, stating she would do what she thought best, but would prefer to have their assent rather than to act without it.

Next she forced the parliament to abolish the Catholic religion. The convocation of the clergy and the faculties of the two great universities entered a vigorous protest against this apostasy. Thereupon the two most influential bishops were sent to the Tower. The rest, though terrorized did not yield, but their protest was simply ignored. All the acts of Henry and Edward abolished under Mary were reenacted. The new worship was enforced under penalty of fines, confiscations and imprisonment.

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### RECENT CONVERTS.

Among converts recently received into the Church we may mention Miss Thorold, eldest daughter of the late Bishop Thorold, of the Anglican Church. She was received by Father Maturin in London.

Mile Marguerite Cassini is another convert. She is a relative of Count Cassini, former Ambassador of Russia to the United States. She was received into the Church at the chapel of the Convent of the Sisters of Mercy at Paris. She was formerly attached to the Greek Church.

Just before Supreme Court Justice Martin J. Keogh, and his wife, of New Rochelle, N. Y., departed for Europe, Mrs. Keogh became a member of the Catholic Church. The baptism was in St. Francis Xavier's, Manhattan, by the Rev. Dr. James Campbell, of the Jesuits, former president of Fordham College. Mrs. Keogh before her marriage was Miss Katherine Emmet, daughter of Richard Skosken Emmet, the New York lawyer. The Emmet family, with a few exceptions, from Robert Emmet down, have been Protestants. At the time of her marriage, ten years ago, Mrs. Keogh declined to become a Catholic, although she consented to be married by a priest. It is said that her change of faith is the result of an impartial study of the subject of religion since her marriage, and is entirely voluntary. All of her children were baptized in the Catholic Church in their infancy.

John Swinton Phillimore, formerly professor of Greek at the Glasgow University, was selected out of eight candidates for the Chair of Humanities at the same university. He is a recent convert.—*The Missionary*.

### THE SCENE OF THE DEATH OF DANIEL O'CONNELL.

By Vincent de Geronimo.

Finding myself in that great seaport and emporium of Italian commerce, Genoa, on the fifty eighth anniversary of the death of Ireland's great "liberator," I, of course, made an excursion to the house where he died, which may be identified by a handsome marble slab containing a Latin inscription, and a bust with the well known features. There is also a wreath in bronze, erected by his foreign admirers.

As I stood in the Piazza Banchi, leaning against the wall of the Bank of Italy, with the Bourse on my right and on my left the ancient Church of San Pietro a Banchi, its high flight of steps decorated on each side with the wares of a florist; pots of roses and azaleas in full bloom, giving rich color to the picturesque scene. Facing diagonally opposite to me, in the Via Ponte Reale, is what was formerly known as the "Feder Inn," with its handsomely carved marble niche containing a statue of the Blessed Virgin, at the angle of the building.

My imagination took a long flight over more than half a century, and whilst I still saw a crowd of busy merchants and brokers dressed, however, in the costume of an older generation; while I looked there was a noise of horses' hoofs, and the cracking of a whip. The busy, noisy throng of loiterers parted to make way for a dusty stage coach that approached the Feder Inn from the direction of the Via Carlo Alberto, the handsome street along the docks. The hotel attendants opened the door of the coach and a tall (though bent with years and infirmity) invalid is assisted to descend.

Well, as the name of Daniel O'Connell is known in Italy, as in all the civilized globe, I, if any, of the spectators are aware that 'tis he who has come, a worn out invalid, amongst them. However, pursuing further my investigations into the past I went to the Public Library and found in the *Gazzette di Genova* of May 8, 1847, which seems to have been published three weeks—the following notice: "The day before yesterday, arrived in this city from Marseille, the celebrated defender of Ireland, Daniel O'Connell, accompanied by his son and his chaplain."

The latter was doubtless the Rev. Dr. Miley, who was with him to the end. No mention here of his illness. There is a lapse of a week without further notice, a week of great suspense and anguish to his son and to the friends, among whom his devotedly watched by his bedside, for the long and tedious journey had completed what all the anxieties and discouragements and imprisonment had begun, and the brilliant brain whose wit was so universally admired, is attacked with congestion and the physicians declare that it is next to impossible to preserve his life.

One can well imagine the agony of fatigue which must have overwhelmed him, traveling across France by way of Lyons and Marseilles, through the Riviera and along the Mediterranean coast to the City of Palaces.

Nowadays we find it quite tiresome enough, while in good health, and having the advantage of a "train de luxe," the Riviera express, to whirl us along from Paris to Nice and Monte Carlo, and, having passed Mentone and crossed the Italian frontier, there is still quite a tedious five hours' journey by train from Vintimiglia to Genoa. What must then have been the torture of our great invalid traveling these immense distances in lumbering stage coaches over roads, too, which were certainly not equal to what they are in these days of steam rolling? No wonder that he was obliged to refuse to receive the deputation of Catholic admirers who desired to wait on him at Lyons. Only his earnest desire to visit Rome and obtain the blessing of the Holy Father on himself and on his country before he died, could have sustained him through this great journey.

The next mention to be found in the *Genoa Gazette* is in the issue of May 15, the seventh day after his arrival, as Bishop Thorold, of the Anglican Church. She was received by Father Maturin in London.

to pray for the eternal repose of his soul. What passed after this is beyond the scope of this sketch, which is intended only to depict the events which happened here in Genoa, touched in with local coloring drawn from nature, and with the assistance of such local press notices of the period as I could find in the public library of Genoa.

### THE FABLE OF THE POPS JOAN.

As promised a couple of weeks ago we give Dr. Kenben Parsons' passionate and logical refutation of the story that a woman once occupied the chair of St. Peter. Dr. Parsons cites numerous authorities, Protestant and Catholic (names of books, volume and page), carefully so that persons wanting the fullest conviction may follow up the case in detail for themselves.

Blondel is one of the authors credited for the fable in the recent *Tribune* correspondence. Blondel was a Protestant who in the heyday of the Reformation wrote a work called, "Investigation of the question whether a woman sat on the Papal throne between the reigns of Leo IV and Benedict III." It was published in Amsterdam in 1649, and ought to have settled the controversy for his co-religionists, for he found no proof of the story and no mention of it by the contemporaries of the supposed Pops. But those who want to believe it can still do so just as persons may still hold that the sun moves. They have plenty of authority for both statements if they want to believe them and are not too particular about the authorities. There has been considerable straightening out of historical blunders of late years. The throwing open to everybody who wants to study them, of the Vatican archives by Leo XII a few years before his death will do much for historical accuracy in the future. Already "Bloody Mary" is vindicated by Protestant English historians; and "good Queen Bess," by the same writers, stripped of her halo. Let us hope the fable of Pops Joan will be thrown in the rubbish heap soon, never to be recalled. It does not hurt the Church nor the Papacy, but it is a vulgar bit of reading for romance.—*N. Y. Freeman's Journal*.

### A CHANGED PARISH.

WHAT THE INFLUENCE OF TWELVE FREQUENT COMMUNICANTS DID.

The Venerable Cure of Ars may be considered the model of all priests in his efforts to behalf of his devotion to the Blessed Eucharist, says Emmanuel. The present pastor of Ars relates the following instance of it: A lady of a neighboring parish went to confession to Father Vianney. He persuaded her, not without difficulty, to go to Holy Communion every fortnight; later on she consented to go every Sunday, and he finally prevailed upon her to go every Sunday, and he finally prevailed upon her to go several times a week.

One day she complained that she was the only one at the Holy Table in her parish. "That is easily mended," says the venerable man; "promise me to induce some of your friends to go with you." She went to work with a will, and at the end of some weeks she brought two lady friends to the Cure, who encouraged them, inflamed their zeal, and gave them six months to bring each two or three companions to come with them. "Impossible!" they asserted, but who can resist priestly zeal in God's cause? At the appointed time, twelve ladies went under Vianney's directions and soon went to Holy Communion every Sunday, and often more frequently. The parish was reformed and its pastor came to Ars to thank the servant of God.

### A Queer View.

The issue of the Canadian Baptist for Sept. 24th was chiefly devoted to the defense of the Grande Ligne Mission. The Rev. M. B. Parout writes in an altruistic strain. He and his brethren must keep up their work in the Province of Quebec, he says, because the contact with Protestantism makes Catholics better, even if they are not converted. "Roman Catholicism is generally at high water mark when in contact with aggressive Protestantism." Mr. Parout's argument proves too much; it proves that the Roman Emperor were justified in persecuting the early Church, for it is certain that persecution ever more than aggressive Protestantism brings out the best that is in Catholics.—*Casket*.

The death of the Rev. Martin Meagher, which occurred recently at Kene, Pa., brought to light an incident of his priestly labors, which showed that he was tried by the Christ test and not found wanting.

History records no more brilliant example of heroism and self-abnegation, says the *Standard and Times*, than that performed by Father Meagher during the small-pox epidemic at Houtzdale. The tortured victims, deserted by friends, were stricken on all sides. Father Meagher, with utter abandonment of self, faithfully adhered to the suffering populace, and regarded to the suffering and benighted, administered to the wants of the dying, and with his own hands tenderly bestowed the remains of the deserted dead to their final resting place. The annals of illustrious deeds cannot give to the world a more beautiful or sublime example of noble courage and fortitude.

God asks the sacrifice of every element in your affections, calculated to mar them, to make you less pure, less worthy, less beautiful in His sight, less noble.