

The Catholic Record.

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

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THE GENTLEMEN OF THE TORONTO MAIL AND EMPIRE.

The Mail and Empire of Toronto is, we are informed by its prospectus, "published by gentlemen for gentlemen." Judging from a recent utterance there must be many types of gentility. Chesterfield was a gentleman, though some of us may refuse the title to the father who advised his son to sail with the stream, to gamble in moderation. If it is the fashion, and to neglect not the little gallantries which bespeak the can of spirit and charm. Sir Philip Sydney summed up the matter in the phrase: "High thoughts sealed in a heart of courtesy," and exhibited one quality of a gentleman when he gave the wounded soldier the water which he himself longed for. Bayard was a gentleman when he refused to take an enemy at a disadvantage. So are the thousands who are men of truth, lords of their own actions and expressing that lordship in their behavior. Sensitiveness and sympathy, truth and honor, kindness of heart and consideration for others, are supposed to connote the gentleman. But we are at a loss to know which kind of gentleman are the gentlemen who guide the Mail and Empire. We are not disposed to deny them the title, for we have it on good authority that the "prince of darkness is a gentleman." That they are not overburdened with courtesy is all too apparent, but we must remember that they are not among those who bear without abuse.

"The grand old name of gentleman
Differed by every character
And soul'd with all ignoble use."

Again they are not shining illustrations of the definition which says that a gentleman should be gentle in everything—in carriage, temper, aims; quiet, temperate, not hasty in judgment.

We confess that their brand of gentility is elusive so far as we are concerned. Now we ask our readers to solve this problem. Find the type of gentleman represented by the Toronto Mail and Empire editor, who said in reference to the Home Rule meeting in that city: "I should no more think of attending a Home Rule meeting than I should think of going to a monkey show."

TOO MUCH PRACTICAL.

A correspondent insists upon having the schools placed on a "practical basis." Assuming that we understand him right we may state the school curriculum is planned to satisfy all tastes. No branch of learning is left out of it, oglems of all kinds sparkle on the programme of studies. Music and calisthenics receive due attention. The boys make wondrous things out of wood, and the girls things more wondrous out of paper. Educators deliver portentous addresses on the "child."

Practical? We are deluged with it. Your ones fortune-guiding stars which used to twinkle in a mysterious manner, and to make you wonder what they were—everybody knows what they are now—hydrogen gas. Are we not, in this age of "steam legs and steel hearts," taught by example at least, that we must get on in the world. Do not the children hear at the fire-side, through the press, that the one to be admired is the one who makes money. How it is acquired matters not if we keep on the right side of the penal code. But when it is ours—when we are seated on a money bag all our own, we take our place among the successful ones of the world, and we may talk on the necessity of scrimping and saving in order to have money. Practical! We are trying to turn the world into a workshop upon which falls no light from another sphere; without reverence, without dreams; we are flooding it with knowledge that bodes no good to the pure heart that penetrateth heaven and hell.

But there are homes that are not so engrossed in the things of this world as to neglect those of eternity. Whatever their business or pleasures, they forget not the world to come. Permeated by a true Christian spirit and filled with faith in God, nourished with the food of the sacraments, they are sowing in the children the seed that shall yield a rich harvest of happiness for both worlds. And in these homes, to quote Cardinal Manning, "every kind word and gentle tone and loving watchfulness in small things

by which the humblest life is turned into gold and transfigured in secret before God and the guardian angels, shall have a measure of bliss and glory which the world cannot conceive."

THE OLD STORY.

Writing on the Valparaiso earthquake in the Manchester Guardian, Mr. A. G. Wilkins says: "The Roman Catholic priests, as ever to the fore, did their best, headed by Father Rose Innes. I found them worn and hungry, tending to the sufferers in a sort of 'barraca' or open shed; but what could they do without splints, drugs, dressings, disinfectants or nurses?"

THE CLEAN HOME.

In the course of an article on Sunday Reading in the United States, the New York Evening Post says:

"Men who profess to have outgrown any education from sermons, devote Sunday to an orgy of sensational and vulgar articles."

The rest of the week we batten on the newspapers and the cheap magazines. Our fathers' rule was, good reading for the week and the best for Sunday; ours is, bad reading for the week and the worst for Sunday. There is no reason in the nature of things why we should demoralize ourselves with trashy books and periodicals from Monday to Saturday; but if we must indulge in such mental dissipation, we may at least on Sunday allot a little time to books that are worth while. We fear that too many of us batten on newspaper stuff that is useless, if not evil. We have, in fact, but little respect for our souls. We deluge them with dirty water that flows through the sewers of sin. We fill them with babblings of the men of the hour, and chit-chat of scandal, with the result that mentally and spiritually, we are out of elbow. In this matter of reading we are losing sight of Catholic strictness. We echo the cry, "It does no harm," and so let in upon us the printed word that tends to make us hard and cynical and selfish, and to soil us with images of things that are the pure of heart shudder. The adult who wallows on the mud of the gutter press is almost beyond redemption. But we ought to be able to do something for the children. Any sensible parent can safeguard them from the pitiable state of those who cannot listen without yawning to any noble utterance, who never read anything that is worth while; who are frivolous, unintelligent Catholics and strangers to the austerity which must find a place in our lives.

Parents can keep their homes clean. It is their duty to bar the door against anything that can excite worldly and bad thoughts. They can strive to keep the children innocent and help them to an understanding of the supernatural and its heroes. Certain it is, that homes wherein we find no Catholic emblems, and whose bookshelves are filled with all kinds of novels, are nurseries of ignorance and indifference and worldliness. And the worldly Catholic is a pest in the Lord's vineyard. As a rule he is disloyal to his spiritual leaders: a carrying critic, and one who grudges any effort in the support of the Church.

THE OLD FASHIONED MOTHERS AND THE NEW.

When Napoleon I. said, "that above everything else France needed mothers," he voiced the truth that the home is the supreme factor in the life of a people. Upon the Christiana home rests the good and stability of society. If we wish to have healthy blood coursing through the veins of the social fabric we must keep its source undefiled. The downfall of the home means the profanation of womanhood. Upon the home whose mothers avoid the cares of motherhood and aspire to positions which neither God nor nature intended them, falls the shadow of barbarism. We believe with the passing of the home, an event longed for by the voracious females, the woman competitor for prizes of this world would, in lieu of the reverence which is hers to-day, be met with selfishness and brute force.

This, however, is not the opinion of Mrs. Charlotte Perkins Gilman, who is a lady with notions. A Mrs. Harris, who takes issue with her on the question of the family in the columns of the Independent, suggests that Mrs. Gilman is a reptile, for the reason, we presume, that she is trying to wreck what should be an Eden on earth.

We admit that here and there in the United States the family life is disappearing. Many women live in hotels

when they are not talking in clubs or listening to some Eastern lecturer; others search the realms of vulgarity for a new sensation; and some are devastating the home by infanticide. And this because they know not the reason of their dignity.

Mrs. Gilman opines that a new era would begin, if, instead of the "domestic woman," we had twenty million mothers who would hand over their children to public asylums and go forth to mother the race. What mothering the race means—well, what does it mean?

Without commenting on the fact that the question of the rights, responsibilities and duties is settled for all time, let us see how this old-fashioned mother who lives hard by the United States is comporting herself.

Writing some time ago in the Boston Herald, Mr. F. R. Guernsey, who is not a Catholic, says: "Don't believe people who will tell you that the women of Mexico are slaves to their husbands. There are plenty of women here who dominate their husbands by sheer force of character. The hope of Mexico lies in her women; they are untainted by vice; their hearts are pure, and they reign as queens of home, and when circumstances force them into the new modern business life, they command respect and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that; but the women here make themselves felt in high politics, in large affairs. Every great living leader in Mexico was educated by a pious and devoted mother."

And Ruskin, in a tribute to the Immaculate Mother, the type of the pure maiden, of the faithful Spouse, of the loving Mother, says: "There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of a Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the poor Israelite maiden: 'He that is mighty hath magnified me, and Holy is His name.'"

The "domestic woman" that fostered and developed the manhood of a Lincoln and a Garfield is the best asset of the United States.

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J.

VII—HENRY VIII. SEVERES ENGLAND FROM THE CHURCH.

England had been an integral portion of the Catholic Church since A. D. 596, at which date St. Austin, with his forty monks arrived there on a mission from Pope Gregory the Great, and soon converted a large portion of the inhabitants. During the nine centuries that had since elapsed piety had flourished in the land to such an extent that the country was fondly called by its people "the Dowry of Mary"; whereby they wished to signify that they were more devoted than most other nations to the Blessed Virgin Mary, who is so near and dear to her Divine Son. All the cities and towns contained substantial churches, many of them costly and beautiful, and from all of them rose one concordant voice of worship; from every pulpit the same doctrine was taught; and few persons there were in whose minds and hearts religion did not hold an honored place.

Monasteries dotted the land, more than twenty to a county, homes of prayer, of learning and of good works, portals streams of charity and consolation ever poured forth to all the needy and afflicted of the neighborhood, and England was happy, happy in the blessings of time and of eternity; it was "merry England" then, but it is so no more. The Kingdom was powerful and prosperous, having a full treasury, an industrious, intelligent and contented people, at the time when our story begins, namely in 1509, when Henry VIII., then a most promising youth of eighteen years, succeeded his father, Henry VII., whose many good qualities had been somewhat dimmed by his well-known avarice.

The new king soon became the idol of his people. High ran the universal joy; when but two months after his accession to the throne, he was solemnly united in the holy bonds of matrimony to the virtuous princess Catherine, a daughter of Ferdinand, King of Castile and Aragon.

With this affectionate wife he lived seventeen years, during which she bore him three sons and two daughters; but all these died in their infancy, except the princess Mary, who was afterwards Queen of England. In his public life he was generally reported to be a model ruler, a model man and a model Christian. He had entered the lists as a foremost champion of the Catholic faith, by publishing a book in defense of the Seven Sacraments against the attacks of Luther, and he had obtained from Pope Leo X., in reward of

his zeal, the title of "Defender of the Faith," which he was to wear till death, but which the kings of England have unjustly retained to the present day. But in his private life, Henry wanted one important virtue; he was all along very unfaithful to his saintless spouse. When he was thirty-five years of age, Queen Catherine being then forty-three, he allowed himself to become infatuated with a young lady of twenty-two, the coquettish Anne Boleyn, and he put no check on his criminal passion. Of course he could not marry her during the life-time of his lawful wife. It was secretly suggested to him by some flatterers that, with his powerful influence at Rome, he might perhaps obtain a separation from her, on the plea that she had formerly been married to his elder brother, Arthur. But the latter had died when a mere boy of fourteen, and the marriage had never been consummated. Besides, whatever impediment existed had been removed by a formal dispensation of the Church before Henry's marriage.

However, in 1527 the king undertook to plead that this dispensation was invalid, that, therefore, Queen Catherine was not his lawful wife, and that his delicate conscience did not solve the lands and titles that he had seized by his conduct during the epidemic called "the sweating sickness," which then visited England, and soon entered the royal palace. While he saw the danger of death before him, he became very pious, he confessed his sins every day, and received Holy Communion once a week; and during this season of piety he resumed his marital relations with the Queen until the plague was gone. Then he banished Catherine, recalled Anne Boleyn, and urged the suit for the divorce with renewed energy. But the Supreme Pontiff, Clement VII., thought at the time in extraordinary need of Henry's help against powerful enemies, remained firm during the five years of divorce suit, and finally refused any further litigation in the matter.

In that situation of affairs, an unprincipled courtier, Thomas Cromwell, advised him to throw off the yoke of Rome, and to declare himself the head of the Church within his own realm; he could then appoint his own ecclesiastical court to dissolve the marriage. Many princes in Germany had thus made themselves independent in spiritual things, and they had reaped a rich harvest in appropriating to themselves the lands and buildings of the churches and monasteries.

The King was delighted with this counsel; he at once made Cromwell a member of his privy council, and followed his advice in all its details. For three years she had secretly been living in adulterous union with Anne Boleyn, when, 1533, her condition of pregnancy made it imperative that some decisive step should be taken to prevent public disgrace. Therefore he married her privately on January 25; but it was given out that the ceremony had taken place on November 24, 1532, because the child was born on September 7, less than eight months after the real nuptials. This child of sin was Elizabeth, who in course of time did probably more harm to England than anyone else has ever done; for she was the principal cause of establishing Protestantism in that land.

To bring about the divorce from Catherine, Henry appointed Thomas Cranmer to the Archbishopric of Canterbury, and made him the judge of the case; though the Pope had explicitly reserved the decision to himself. The servile court at last pronounced the sentence of divorce. Cranmer was chosen for this disgraceful task; for he had himself after ordination secretly married a daughter of the Protestant leader, Osiander. Yet this is the infamous man who later on introduced the doctrine of the Reformers into England, and who composed the Book of Common Prayer.

On May 28, 1533 he solemnly declared that the King had been lawfully married to Anne Boleyn, and that he now confirmed the marriage by his pastoral and judicial authority, which he derived from the successors of the Apostles. And yet only four years later, May 28, 1537, this same man again openly and solemnly pronounced in the name of Christ and for the honor of God "that this same marriage was and always had been null and void. For Henry had become suspicious of his new wife, he had consigned her to the tower and condemned her to death for adultery, and she was beheaded on the day after her divorce.

Only five months after this, on Oct. 12, his third wife, Jane Seymour, brought forth his son, who became later King Edward VI.; the mother died in childbirth. His fourth wife was Anne of Cleves; but he soon divorced her too; and he punished Cromwell with death for having promoted that marriage. He next espoused Catherine Howard; but her also he soon divorced, accusing her of adultery committed before her marriage, and he had her beheaded for constructive treason as her supposed sin was called. His sixth wife, Catherine Parr, barely escaped the like fate, for having presumed to differ from him on a religious question; but when the officers arrived to convey her to the tower, she had appeased his wrath by a most humble apology.

And yet this monstrous tyrant and scandalous adulterer is supposed by many simple folk to have seen the chosen instrument of Providence for separating the English Church from dependence on the one pastor of the one fold. When a Pope is bad, he is

an exception in his line; but, with "Reformers," badness is the rule; and Christ assures us that the tree is known by the fruit.

When Cromwell had advised separation from Rome, in 1532, Henry had immediately accomplished the design. For he had at once summoned a convocation of the clergy, and required of it a recognition of his supreme headship of the Church of England. The act was passed, with the clause added "as far as the law of Christ will allow." By this clause the terrified clergy tried to save their consciences; but it was ignored by a tyrant. At once he appointed the layman Cromwell to be spiritual vicar general of the realm; and thus he set him over all the Bishops. Their powers were suspended, and each of them had to sue for faculties from the king to enable him to govern his flock. Bishops and parliament trembled before the tyrant, and became mere tools of his will. At his bidding parliament passed the bills for divorcing and beheading the queens, for settling the succession to the throne as pleased him, for condemning anyone to death.

To resist his will was to court death, to court death required a hero, and few courtiers or politicians are heroes. The lord-chancellor, Blessed Thomas More, and Blessed Cardinal Fisher, Bishop of Rochester, boldly refused to take the oath of Henry's spiritual supremacy. They were cast into the Tower and beheaded for the faith. So were many religious and secular, men and women. The religious houses were confiscated, first the smaller ones; these were charged with relaxation, but the larger ones were declared to be above reproach. Yet soon after the larger ones also were suppressed, and their lands and treasures usurped to enrich the King and his flatterers; while the poor people who used to be supported by their charity were left to starve of want, and later on were branded with a red hot iron for begging their bread, or given over as slaves to whoever condescended them of vagrancy. It is hard to trace the finger of God in Henry's work, but it is easy to see in it the influence of the devil, the world and the flesh.

THE RAPID RISE OF SECRET SOCIETIES.

Secret societies are growing faster in this country than any other kind of organization. A few figures on this topic may be a revelation to us. Anyhow, it is an interesting study.

It has now come to pass that every fifth man with whom one shakes hands is a member of a secret organization, counting out his possible college fraternity. This growth has been largely since the last ten years. The gross figures of all the secret organizations to day are not far from 10,000,000, as against 4,126,375 in 1894.

This fact has a tremendous significance when it is viewed in the light of the advance of the Church in this country. In former times the attitude of the Church was one of antagonism to all secret societies, but since the large development of secret societies among Catholics, churchmen have receded in practice from the strong stand that was taken twenty five years ago and the sentiment of opposition is reserved for some few, and these few are societies that have been condemned for half a century. This present generation of Catholics have inherited these condemnations. Whether at the assembling of another Plenary Council there may be a change in the attitude of the Church in regard to some of these societies that are now under the ban it is hard to say. Anyhow, the fact now faces us that the manhood of this country is gathering into organizations that supply for them to some extent the offices of religion. Men do not naturally thirst for religion, but secret societies are one of the ways that that thirst is satisfied. When a man has his lodge he rarely cares for Sunday church gatherings. Not only does the secret society habit offer a negative opposition to religion by supplanting it in the human heart, but in many instances the principles that are professed in the lodges are diametrically opposed to the policies of the Church on such vital subjects as religious education and the relation of the Church to the State. Here is another fact, and that is the greater tenacity than the churches do. Another fact of interest is three societies that the Church has put the ban on—the Free Masons, the Odd Fellows, and Knights of Pythias—are the three largest societies, numbering in the aggregate 2,750,000 or one-fourth of all the total membership of the secret societies world. Moreover, these are growing more rapidly than the others. Masonry has been the target for more attacks than any of the others; still its growth has been impressive. This growth, too, has been in the face of the admonition to all members of Masonic orders that they shall not invite any man to become a Mason.

What has given rise to this sudden and remarkable expansion of the secret societies? Some will say that it is the general prosperity that permits a man to spend money in these channels, but undoubtedly the fundamental reason is the decadence of organized religion outside the Church. Protestantism no longer supplies for men the religious food their souls crave. If the Catholic Church had only been presented to the American people as a House of Hope, with an open door and the pathways thereof cleared of all obstacles, they would just as readily come to the Church.—The Missionary.

CLERICAL MARRIAGE IN THE CHURCH OF ENGLAND.

A warm controversy has been going on for some weeks in the Church Times (Anglican) on the subject of clerical marriage. It arose from a statement made in connection with the subject of clerical poverty, to the effect that the lady of the Church of England demanded a married priesthood. The truth of the statement was vigorously questioned. In a leader on the subject the Church Times quotes the following observation of the late Bishop Harold Browne:

"We may fairly conclude from the language of the Apostle, coupled with the words of our Lord, that the tone of popular opinion concerning marriage and celibacy is low and unscriptural. With us, marriage is ever esteemed the more honorable state; celibacy is looked on as at least inferior, if not contemptible. But the base things of the world, and things that are despised, hath God chosen. And a true tone of Christian sentiment would make us honor those who live apart from earthly joys that they may live more to God."

It concludes its article as follows:

"Clerical matrimony and courtship—but especially the latter—are a never ending theme for vulgar fun and farcical satire. The tea table flirtations of the interesting curate; the adventures of the widow and the honored archdeacon; even the bashful Bishop and the future Mrs. Frolic—these mirth provoking diversions of the comic paper, of the music hall, and sometimes even of the village entertainment, do more to lower the consecrated ministry in the eyes of the people than open scandals. We observed recently side by side on the same boarding two theatrical posters—one depicted a snowy haired abbe holding the crucifix before a fallen woman, the other an English clergyman of the 'Private Secretary,' plus Charles Keane type of ecclesiastical humor. The posters by seemed to think it was all right. We felt not a little sick."—London Catholic Weekly.

THE CHILDREN IN DANGER.

A SECULAR JOURNAL ON THE EVIL RESULTING FROM PENNY PEEP SHOWS.

If the rapid increase noticed this year in the number of penny arcades and nickel electric theatres meant only that speculators were reaping a rich harvest of small coins at little expense to themselves there would be no objection to it. The children who spend their money in that way might do better to save their pennies, but there would be no call for police interference if the children were not taught immorality as well as encouraged in thriftlessness.

Train robberies, the pursuit of escaping criminals, prize fights, lynchings, police raids, or apades in which a guilty wife or husband is surprised by a suspicious spouse, and as many other criminal or disreputable scenes as the imagination of the kinoscope artist can suggest are presented with lifelike distinctness for young children to gloat over. The pictures in the slot machines are often of a kind no father would wish his young son or daughter to look upon. When not actually indecent they are often suggestive of indecency. Some of the worst of these may be found in places where signs invite the presence of ladies and children. These places, which are open until a late hour, are meeting places for boys and girls, among whom are certain to be some too experienced in the wickedness of the world to be fit companions for the innocent. They invite each other to look at pictures of doubtful propriety, and take their first steps on the downward way. The glorification of crime in the moving pictures suggests to many a gain wealth or fame if he "has the nerve." The fact that the train robber, or the saw blow, or the counterfeit is caught at last makes no impression upon the youthful spectator. That is laid to bad luck or bad judgment, and the inept criminal is sure he would be more fortunate.

It is true that some of the plays presented at some of the stages of certain theatres, but they are more dangerous to the children because they are brought near to the children's schools and homes, and the price is so low that children who never have been to the theatre in their lives are habitual patrons of the penny or nickel shows. There is enough legal warrant for closing all exhibitions tending to encourage or glorify crime for the children.—Chicago Daily Tribune.

What is a Religious Vocation?

"To have a religious vocation means, to my thinking, that the Master has passed near to the favored one, and looked on her with love, that she has at least dimly seen Him and known Him, and yearned, for His sake, to rise higher than the mere Christian obligations, the white He has whispered, 'If thou wouldst be perfect, forsake all, and follow me.'"

"But that is just the story of Christ and the young man who went away sorrowful," said Cecilia, with the disappointment which some persons feel at a simple solution of a difficulty which they had looked for a long and patient unraveling of curiously twisted strands. "It is the story of every true vocation, nevertheless," rejoined Mrs. Morgan, "only in other divinely recorded cases, those who were called accepted the conditions."—Katherine E. Conway in the Pilot.