

8 BY THE DISOBEDIENCE OF ONE MAN.

From The Lamp (Anglican). In the book against Luther which obtained for Henry VIII, the title of the "Defender of the Faith" occurs this remarkable sentence: "Wherefore, since Luther, hurried along by his hatred, casts himself into destruction, and refuses to be subject to the law of God, setting up his own instead, let us on the other hand, the followers of Christ, be on our guard lest, as the apostle says, by the disobedience of one man many be made sinners." (The Pope. By Mgr. Capel, 3rd. ed. p. 110.)

In the light of his subsequent action, how eulogistic in its destructive force this forecast of the future becomes! This book was published in 1521, and ten years later Henry out-Luthered Luther and launched upon a career of passionate self-will and violent rebellion against the authority of St. Peter's successor which ends in sweeping the whole English people out of Peter's ship into the sea of schism.

We question whether in the whole history of the Catholic Church since St. Paul in his epistle to the Romans penned the words quoted above, they have ever had a more striking illustration than in the person of Henry VIII, "by the disobedience of one man many were made sinners."

EXPLODED FALLACY. The account of the English Reformation so long current among Anglo-Saxons to the effect that the Church of England reformed herself and eagerly embraced the opportunity afforded her by Henry VIII to shake herself free from the tyranny of the Bishop of Rome and all his detestable enormities "has been shown by the more recent researches of our own Anglican historians to be a baseless fabrication, which the real facts of the case flatly contradict. Dr. James Gairdner's book "The English Church from the Accession of Henry VIII. to the Death of Mary," does not leave the time-worn tradition of the "Blessed English Reformation" a leg to stand on. A review of this book published in 1903 says:

"The historian has made it clear that the Reformation was not the work of the English nation as a nation. At the accession of Henry VIII. the position of the Church, under the jurisdiction of Rome, seemed as secure as it has ever been. It was not the nation that chose the Reformation, it was the court party that forced the Reformation on the nation. The Church of England was left under the absolute control of Henry. The nobles lost their independence, the common people were powerless without a head, and the Church within the kingdom was not only bound and shackled, but terrorized and unable to speak out. Englishmen were dragged out of their religion by the king, an adulterous murderer; and by the nobility gorged with Church plunder, and by foreign mercenaries." (p. 267.) This fact is proved by repeated surrections of the people throughout the length and breadth of the land, indignant uprisings of an oppressed nation, which Dr. Gairdner details with unsparring impartiality; in 1536 in Lincolnshire; in 1537 in Yorkshire; next in the whole north from Westmoreland to Lincolnshire; in 1548 in Cornwall; in 1549 in twenty-one counties together. Given a leader for the people the Reformation never would have happened. Papal supremacy the English nation as a nation, never sought to cast off. There were indeed grumbings—it is an Englishman's birthright to grumble—but "one thing is to be noted. What little was said was very far indeed from a repudiation of the actual jurisdiction of the Church and the existing headship of the Spiritual Head, wholly and solely because the Holy See would not violate the moral law and give him a dispensation 'for either bigamy or divorce.' The nobility, bribed by Church property, were interested to maintain the revolution. The House of Commons was packed and then brow-beat. If the people resisted, the king 'butchered' them. If they tried to give expression to their grievances, he gagged them. Whosoever refused to perjure his soul by swearing to the king's spiritual supremacy Henry brutally dispatched. — Lord Chancellor More, Cardinal Fisher, the Earl of Kildare and his five uncles, the Abbot of Jerusalem, Fountains, Glastonbury, Reading, Colchester, Sawley, Whalley and a host of other distinguished men, including Prior Houghton and his saintly Carthusians, "on whom the dreadful sentence was carried out with even more than usual brutality, for they were ripped up at each other's presence, their arms torn off and their hearts rubbed upon their mouths and then cast to the winds." By such methods did Bluff King Hal dethrone the Pope in the hearts of the English people!"

WHO INSPIRED HENRY? What can be more evident than that it was the devil, who employed Henry VIII, as his tool to ruin the Church of England and not God Who used such a vile "instrument to regenerate and up lift His Church?" By all means let us give the devil his due and we shall the sooner see in what direction lies the redemption for the Anglican Church and the remedy for those ills which nearly accomplished her annihilation and from which even now at her best she has only partially recovered, with a terrible danger of a relapse into a condition where her last state would be worse than the first. It is an insult to God to lay at the door of Divine Providence the action of Henry in forcing the English Church into schism with Rome and the rest of Catholic Christendom for the ignoble ends he had in view. The Holy Spirit does not guide men to behave as Henry did that good may come to the Church of Jesus Christ. And pray what good did accrue to the English Church through the agency of this usurper of the Supreme Headship, which aforesaid had been exercised by the Successor of St. Peter? Look at the dreadful facts and if there has been anything in the subsequent history of "the captive daughter of Zion" to rejoice and be glad about; it is on a par with the

bright ray of hope, which shone through the rifted darkness of Adam's expulsion from Eden, the precious prophecy, "The seed of the woman shall bruise the serpent's head." Over against the sentence "By the disobedience of one man many were made sinners" atoning Love has set the promise of redemption, "so by the obedience of one man many shall be made righteous."

THE DAY OF REDEMPTION. In Henry and Elizabeth the child of his sin, the devil triumphed for the expulsion of the Ecclesia Anglicana from the Eden of Catholic Unity, but the day of the Lord's vengeance is nigh at hand, and the seed of the woman nursed in the bosom of the unhappy Church that Henry made to sin, will yet bruise the serpent's head, and the cry of the Catholic remnant in our State-ridden and Protestantized Church has already come up into the ears of the Lord God of Sabaoth: "Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies towards us?" Are they restrained? Doubtless Thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer. Thy name is from everlasting. O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servant's sake the tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barrest rule over them they were not called by Thy name." (Isaiah, lxii 15-19.)

AN ANGLICAN CATHOLIC PARAPHRASE. Could fitter words be chosen to voice the prayer of the Catholics in the Anglican Communion to-day, who travail in anguish of soul to undo the work of Henry, Edward and Elizabeth and to see our beloved Mother freed from her long captivity, purged of all Protestantism and heresies, and Bishops sitting once more as in ancient times not in 'Anglican insularity' at Lambeth but with their brethren of all nations in councils truly apostolic and ecumenical, presided over by the legates of the Holy See. We have indeed the witness within ourselves, the "sub-consciousness of the Anglican body," that we are Catholic, "though (the Father of the Faithful) be ignorant of us and Israel (the Catholic Church in communion with Rome) acknowledge us not." When we think of the long wandering of both the Anglican shepherds and their sheep in the far land of Erastianism and dissent from the Vicar of Christ, almost submerged in the long centuries in Episcopal Protestantism well may we ask with Isaiah, "Why hast thou made us to err from Thy ways and hardened our hearts from Thy fear?" And then longing for unity with our Catholic brethren throughout the world we pray:

"Return for Thy servants' sake the tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while, our adversaries have trodden down Thy sanctuary. We are Thine (the Catholic remnant). Thou never barrest rule over them. Henry and his progeny have been rebels against the authority of the Catholic Church since the days of Cranmer and Cromwell. Wolves in sheep's clothing they have ravaged Thy flock, bring us once again, O Thou Good Shepherd, under the rule of him to whom Thou hast committed Thy whole flock, saying: 'Feed My lambs; shepherd My Sheep.'"

What hope is there of the Catholic remnant gaining complete possession of the Anglican Sanctuary and driving out all heresy and heresy in high places say by "looking unto the Rock" whence we are hewn and to the hole of the pit whence we are digged." (Isaiah li, 1) in other words to the Church of Rome?

ICHAHAD. From that unhappy day when Henry listened to the counsels of Cromwell and broke with Rome date all the ills which have made the Church of England to be like the "man who went down from Jerusalem to Jericho and fell among thieves, who stripped and wounded him and left him half dead." While Rome on the one side and Constantinople on the other, passed us by as outcasts from the family of Catholic Churches, who among us can be so blind and short-sighted as not to see that since by the disobedience and rebellion of one man all this has come upon us; the remedy is to become as one man in obedience to the authority which Henry repudiated, that the glory which departed in the sixteenth century may return to the English Church in the twenty fifth and be labored no longer be written across the page of her history. If we will but repent and return to our ancient allegiance to the Holy See God's love for us is so great that He will not withhold from us anything that is for our highest good, and redeemed Anglicanism will glisten as a fair jewel upon the brow of the Catholic Church.

But someone will say that the tide has changed in favor of the Anglican Church more than seventy years ago and that she is gaining in importance and dignity among the Churches of Christendom every day.

Yes, it is true a tide did set in about the year 1833, which floated the Church of England off the rocks that threatened her destruction, but in what direction has that tide borne the Church of England in spite of the resistance of the majority of the crew? Beyond all question in a Romeward direction. The Benedictine scholar, Dom John Chapman, in his reply to Bishop Gore's "Roman Catholic Claims," makes an observation which hardly admits of dispute: "The Church of England as a whole (apart from the Broad party,) is moving steadily and corporately Romewards." In the summer of 1904 at the annual meeting of the English Church Union its venerable president, Viscount Halifax, spoke as one inspired of God, and the closing words of his address ought to command the enthusiastic assent not only of the English Church Union, but of the Catholic portion of the entire Anglican body.

The average family in Canada uses about 25 pounds of tea per year. If Red Rose Tea were used entirely, not more than 20 pounds would be required. You save real money when you use Red Rose Tea.

Red Rose Tea "is good tea"

T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG. TORONTO, 3 WELLINGTON ST. E.

"We are resolved that the work be done by God's mercy among us shall, God helping us, be carried to its predestined end, which whether in union with the State or not, shall be nothing less than the spread and maintenance of the Catholic faith and of Catholic practice in England, and the eventual reunion of all those who love our Lord in sincerity and truth in one visible fold under one Shepherd, when if the right of the Primate of Christendom be fully acknowledged on one side, the right of the Catholic Episcopate shall be no less fully recognized on the other."

Those of the Anglican Church who would earnestly contend for the "faith once for all delivered to the saints," cannot afford any longer to ignore the See of Peter. Those who fondly imagine that independent and apart from the Bishop of Rome they can purge the Anglican Church of Protestantism and make her the model Catholic Church of Christendom are simply hugging a delusion. If the Oxford movement does not end in bringing the Anglican Church into the same port where Newman found rest, peace, her end will be to be broken to pieces on the reefs of heresy. There are but two roads for Anglicans to travel—the Catholic road leads to Unity, the "Broad way" leads to destruction;—at the termination of one is Rome, at the termination of the other is Ruin.

AN EXTENSION OF THE ATONEMENT. That a party of corporate Reunionists should exist in the Anglican body is, we think, a part of the mystery of the Atonement, which God is ever re-creating. Just a few lines above we likened the Anglican Church to "the man who went down from Jerusalem to Jericho and fell among thieves." To carry the application of the parable a step further, it is our Lord Jesus Christ Who comes to our rescue in the character of a "Samaritan." Now the Samaritans in our Lord's day had their temple and altar on Mount Gerizim separate from and even in rivalry of the true temple and altar in Jerusalem. Christ in spirit and truth could, of course, never be a schismatic, yet when the whole human race was in schism, cut off from the Beatific Vision through sin, He incarnates Himself in the race. He calls Himself repeatedly the Son of Man and glorifies in the name. He identifies Himself with us. He even "became sin for us," that He might make an atonement for sin and thereby "reconcile both (Jew and Gentile) unto God in one body by the Cross, having slain the enmity thereby." (Eph. ii, 16.)

The development of the Catholic Church in the world is constantly spoken of as "the extension of the Incarnation" and this involves necessarily the mystical extension of the atonement. If in the first instance Christ could "become sin for us, Who knew no sin," that He might reconcile an alien race unto the Father in heaven, it is not only possible it is most reasonable to expect that He would bring into play the same principle of atoning love to reconcile an alien portion of the Catholic Church to the common Father of Christendom. If we can apply to Henry VIII, the saying of St. Paul in the fifth chapter of Romans, "By one man's disobedience many were made sinners," we naturally look to God to supply the antidote, and because His Son Jesus Christ, as we firmly believe, still resides sacramentally in the Anglican Body forth from the mystical dwelling of the Crucified One issues the saving principle, "so by the obedience of one shall many be made righteous."

THE KEY OF EXPLANATION. The due recognition of this principle is the key to the right understanding of the Oxford Movement from the beginning. In the Divine Councils its terminus ad quem has been all along, it would now appear, a return of the Ecclesia Anglicana to unity with the Holy See, and the party which now emphasizes that fact is the crowning development of the movement. It is as Anglo Catholics grasp this truth and in the spirit of obedience correspond to the Divine Will that we shall feel the shifting sand under our feet hardening into the solid rock and into our souls stealing the joy of those who are "follow-workers together with Him." "until we all come in the unity of the faith and of the knowledge of the Son of God and to a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth "be no more children tossed to and fro and carried about by every wind of doctrine." Nor will we have to wait for the day of actual reunion to experience the blessings of interior peace and love. For as Abraham received circumcision as a "seal of the righteousness of the faith which he had yet being uncircumcised" so shall it be with the children of obedience and peace in the Anglican Body, actual, visible communion with the Centre of Unity will come at last as the seal and consummation of the righteousness of that faith which we have yet being unnumbered among the sheep

of Peter's Fold. And because we have the faith of Peter and the spirit of Catholic Unity in our hearts in the deep intensity of our love and joy we can say, "Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone." (Eph. ii, 19-20.)

THE POPE REWARDS TOTAL ABSTAINERS.

Providence, Aug. 9.—The National Convention of the Catholic Total Abstinence Union of America began yesterday. The eight hundred delegates represent a membership of about one hundred thousand in the United States, and are headed by Bishop J. F. R. Canovin, of Pittsburg, as president. A letter received from the Vatican at Rome was read by the Bishop. The Pope expressed the hope that all members of the Catholic Church will become total abstainers, and as an encouragement granted several indulgences. The letter said in part: "We desire to encourage the efforts of the Union by a tender of spiritual gifts, and for this reason we confirm the privileges accorded the union by Leo XIII., of happy memory, and grant especially those which follow: "A plenary indulgence on the usual conditions to each member on the anniversary of his admission; furthermore, those who join the union in the principal feast day of the union, to all present and future members, provided they observe the due conditions. "An indulgence also of seven years and seven times forty days to present and future members on five days in the year, provided each one visits the parish church and prays for the intention of the Sovereign Pontiff. "We permit all those indulgences to be applied as suffrages to the souls in purgatory. It is our hope that by conferring such abundant favors not only Bishops, but also the rest of the faithful may resolve to bear witness to their regard for the union and become members of it."

PATRON OF MOTORISTS.

Rome, Aug. 9.—By the suggestion and sanction of Pope Pius X., St. Christopher has been created the patron saint of motorists. This came about when the Princess Bianca Colonna, granddaughter of Mrs. John W. Mackay, was presented to His Holiness at the Vatican. "I came from Milan in an automobile," the little princess said, and the Pope, with his never failing interest, had replied: "Then I must give you a picture of St. Christopher in order that you may have a safe return." The following day a soldier of the Papal Guard, in full dress uniform, appeared at the Colonna palace. He was given instant admission and requested the presence of the princess. When she came he handed her a beautiful little miniature of St. Christopher's famous painting of St. Christopher. The princess was delighted, and on her return to Milan took with her the miniature. All Rome soon heard the story. At first the significance of St. Christopher as the patron saint for motorists was not appreciated, but later it was remembered that he has long been the patron saint of travelers.

Is it Worth While.

Ordinary life gives so many instances of the harm that follows intoxicating drink that we should not be seeking for reasons to urge people to become interested in the cause when it is within the power of every one to know these reasons, and, further when they are forced upon them every day without an endeavor to see them. We observe the home broken up, children abandoned, faith deserted and often murder committed. Is it not worth while to try to stop these things?—Bulletin C.T. A. U. of A.

How few there are, in comparison to the many there should be, who pay any particular honor to the Good St. Ann. Yet God could have created a host of St. Pauls and St. Peters and St. Augustines and St. Thomases, but only one mother of the Blessed Virgin, the Immaculate Mother of His own Divine Son.

"The first thing a man should learn to do is to save his money."—Andrew Carnegie. \$1.00 opens an account We will help you to put this good advice into practice, if you open an account in our Savings Bank Department. Interest added 4 times a year. THE SOVEREIGN BANK OF CANADA London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

FOUNDED IN 1848. UNIVERSITY OF OTTAWA CANADA Conducted by the Oblate Fathers Degree-conferring powers from Church and State. Theological, Philosophical, Arts, Collegiate and Business Depts. Over fifty professors and instructors. Finest college buildings, and finest athletic grounds in Canada. Museum, Laboratories and modern equipments. Private Rooms. For Calendar and particulars, address Rev. Wm. J. Murphy, O. M. I., Rector. 1451-4

BOOKS. For sale at the Catholic Record Office, London, Ont., postpaid. ALL FOR JESUS: OR THE EASY WAY OF DIVINE LOVE. By Rev. Fred'k Wm. Faber, D. D. One volume, cloth \$1.25 CREATOR AND CREATURE: OR THE WONDERS OF DIVINE LOVE. By Rev. Fred'k Wm. Faber, D. D. One volume, cloth 25c FOOT OF THE CROSS: OR THE SORROWS OF MARY. By Rev. Fred'k Wm. Faber, D. D. One volume, cloth 25c FATHER LAYAL, OR THE JESUIT MISSIONARY. By Jas. McSherry. One volume, cloth 75c FATHER OSWALD—A Genuine Catholic Story. Written to refute many slanders against the church, contains and publishes. Cloth 75c GROWTH IN HOLINESS, OR THE PROGRESS OF THE SPIRITUAL LIFE. By Rev. Fred'k Wm. Faber, D. D. One volume, cloth 1.25 LION OF FLANDERS: OR THE BATTLE OF THE GOLDEN SPUR. By Herd'rick Conscience. Cloth 60c OLD HOUSE AT GLENARIN. By Anna Hanson Dorsey. An Irish story of the first class. Cloth 60c THE ORIENTAL PEARL: OR THE CATHOLIC EMERALD. By Anna Hanson Dorsey. Cloth 60c PALMS—A Story of the early days of Christianity. By Anna Hanson Dorsey. Cloth 60c TWO WAYS, TOM BOY. By Anna Hanson Dorsey. Two of her best stories. One volume, cloth 60c CANA: OR LITTLE CHAPTERS ON COURTSHIP, MARRIAGE, HOME. By Rev. Chas. Alfred Martin. Paper 10c Special prices for quantities of 100 or more.

TEACHERS WANTED. WANTED FEMALE TEACHER FOR JUNIOR ROOM of the Hastings Separate School. Applications with testimonials will be received till Aug. 24. State salary. Apply to John Coughlan, sec. treas., Hastings, Ont. 1451-2. WANTED FOR SEPARATE SCHOOL. Saul St. Marie, Ont. a qualified teacher for junior classes. Salary \$100 per year. Apply to J. J. Kehoe, Saul St. Marie, Ont. 1451-1. TEACHER WANTED FOR S. S. NO. 1. Huastinton. Duties to begin after summer holidays. Thomas Neville, Sec. Treas., Mississauga, P. O., Ontario. 1451-3. WANTED—A MALE TEACHER FOR continuation class, Ennisville, holding a professional first class certificate. Salary \$800. Duties to begin after summer holidays. Apply at once, stating age, experience and testimonials, to Rev. M. F. Fitzpatrick, P. P., Ennisville, Ont. 1451-2. TEACHER WANTED FOR SEPARATE SCHOOL, No. 9, Bamberg, County Waterford, duties to commence after vacation. Apply stating salary and qualifications to Wm. Arnold, Bamberg, P. O., Ont. 1451-1. CATHOLIC TEACHER WANTED FOR balance of the year. Duties to commence Aug. 29th; for S. S. No. 18, Tremblaya. State salary. John Williams, Treas., Lonsdale, Ont. 1451-2.

A QUALIFIED TEACHER IS WANTED for the Public bilingual school, No. 1, Neelon (near Sudbury). Salary \$200. State qualifications. Apply to Rev. P. E. Lefebvre, S. J., Sudbury, Ont. 1451-1. PRIEST'S HOUSEKEEPER. WANTED. PRIEST'S HOUSEKEEPER. Must be young and strong. Good wages. Address A. care CATHOLIC RECORD, London, Ont. 1451-1. Marston's Influenza Mixture. An infallible remedy for colds, coughs, catarrh, influenza, hoarseness, grippe, and all stomach disorders. Satisfaction guaranteed. Sample bottle, one dollar. HOPE & HOPKINS, Sole Agents, 177 Yonge St., TORONTO. C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month at 8 o'clock in their hall, in Allion Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyle, Secretary.

\$1.00 PURCHASES A \$200 PEN "VARSITY" Fountain Pen is constructed strictly on merit, and is equal to any \$2.00 pen on the market today. It is richly chased, writes fluently and is guaranteed not to leak. \$1.00 is a small sum to invest in a high-grade Fountain Pen which with ordinary care will last a lifetime. OUR GUARANTEE The Pen is Solid Gold, guaranteed finest grade 14k. Holder is made of the best quality rubber in four parts. SENT PREPAID upon receipt of \$1.00 to any address in Canada and the United States. If upon examination you are not entirely satisfied or you do not think the pen is worth \$2.00, return it to us and we will cheerfully refund the money. ORDER TO-DAY ADDRESS The Catholic Record, London, Canada Organizers Wanted FOR Catholic Order of Foresters Applications will be received by the undersigned up to Aug. 22nd, for position of Organizer for C. O. F. in Ontario. Duties to begin about Sept. 1st, 1906. Salary \$1000 a year and expenses. V. WEBB, B. G. CONNOLLY, M. B. Prov. Sec., Prov. Chief Ranger, P. O. Box 434, OTTAWA, RENFREW, ONT.

ARE THERE CHILDREN IN YOUR FAMILY? Are they reading THE SUNDAY COMPANION, a weekly illustrated periodical? Try it for one year. RATES: All subscriptions received before Sept. 1, 1906, 50c.; after that date 75c. THE HELPER—a monthly periodical for those interested in the Christian education of children. Terms \$1 per year, in advance. Send for sample copies. The Sunday Companion Publishing Co., 10 BARCLAY ST., NEW YORK CITY.