

THE CATHOLIC RECORD

THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN.

CXXVII.

Dean Hodges describes Henry VIII., as what he was, an odious tyrant. He also rightly remarks that under Henry the Church of England did not become Protestant. Henry, for personal ends, cast off the supremacy of the Pope, but he remained implacably hostile to Luther and all his teaching. He was now and then forced into a momentary political alliance with the German Protestants, but there was no heartiness in it, and it came to nothing after his unlucky marriage with Anne of Cleves, against whom he conceived such a disgust.

It must be remembered that at this time, although the papal supremacy was commonly held to be of Divine right, it had not been defined. Mary Tudor herself, firmly Catholic as she was, made no scruple, during her father's and her brother's reign, to give up communication with Rome. Her temporary restoration of the Roman supremacy implied not so much a doctrinal as a practical conviction. She had become persuaded that all attempts to maintain Catholic doctrine and worship in England otherwise than through the immortal authority of the Holy See were chimerical. Therefore, cutting short all speculations about the precise foundation of the Papal power, she presented her kingdom to the Apostolic See as standing in schism, and desiring re-attachment to the centre of unity.

Whether this temporary reunion with Rome might not have become permanent, if Paul IV. and Pius V. had been less implacable in their policy towards Elizabeth, is a point about which there are various judgments. Urban VIII., in the next century, gave as his opinion that Paul and Pius might well have been more complying in secondary points. Especially was the new Queen exasperated by the questioning of her title to the throne, a purely political matter, which it pertained to her people to decide, and which the English Catholics, as a body, maintained no less strenuously than the Protestants, so that Pius V. was obliged, maintaining the excommunication, to withdraw the deposition. He reserved the right of re-publishing it, but it was never re-published. Sir Thomas More had said: In England he or she whom Parliament makes King or Queen, is King or Queen.

On the other hand, I understand that Professor Melville thinks that no amiability on the part of the Popes would have held Elizabeth back from following the general trend of the northern nations towards independence of Rome.

Henry's two main ecclesiastical agents, Cranmer and Thomas Cromwell (the granduncle, I may remark, of the future Protector), were secretly Protestants. However, if their master had re-enthroned Nebuchadnezzar's golden image, they would doubtless both have prostrated themselves before it. They both worshipped a very much more ghastly idol, namely, one of the bloodiest and wickedest men known to history.

No one disputes that Cranmer, besides being, as Macaulay says, "a lukewarm friend and a placable enemy," had a deep habitus of religion. As the Catholic Dictionary remarks, his translations and amplifications of the ancient collects breathe a spirit of noble devotion, expressed in the noblest English. He put his best self into the Prayerbook, which, as Dr. Hodges remarks, is neither Catholic or Protestant. He incorporated in it, I believe, some billingsgate petitions against the Pope, but since these were cut out I do not think there is a word left in it, from beginning to end, or in the ordinal, which recalls the Reformation, either in the way of eulogy or deprecation.

England was saved by the early death of Edward VI. from one great scandal. There is no doubt that the Protestants, tried by the standard of immortal teaching of the Christian Church, Eastern and Western, were heretics. They held themselves to have recovered the true sense of the New Testament: but it will hardly be now contended that they had retained the true sense of the Church of the second century, or later. Go back to St. Ignatius, who was martyred not later than A. D. 117 (even Harnack does not stand out for later than 138), and if we refuse to call him a Catholic, it is only because his doctrine is inchoate. It plainly tends toward Catholic teaching as more fully developed with time. To call him a Protestant would be ludicrously unhistorical, although people who can call Saverioia a Protestant would be capable of calling anybody one.

Now hereby had been for ages punished by fire. If this was given up at last, it was not because the Catholics had changed their mind about the Protestants, but because penal justice had softened, and because death by torture is now viewed as inadmissible, except by Americans. On the other hand, while Protestants called their opponents idolaters, which, as Doctor Arnold says, was a mere polemical affectation, there was an instinctive sense that it was ludicrous to call them heretics. I believe that the only atonement to entreat such a charge was Henry's brutal burning of Father Forest, at which Lattimer (flattened, after having complained that the poor man, predestined to this death of torture, had been too kindly treated in prison. Yet Dr. Lingard informs us that Cranmer, just before Edward's death, had a bill already drawn up for

sending all Catholics, as heretics, to the stake. Had the young king lived we need not doubt that he would have sent quite as many Catholics to the fire as Mary sent Protestants. Indeed, had Jane maintained herself, as she would probably have been quite as relentless as Edward. He, his two sisters, and his young cousin, seem all to have had the cold and hard Tudor heart, rendered in three of them not milder, but harder, by religious conviction. Otherwise, indeed, Mary would have stood best. Lingard has shown that towards simple rebels she was ten times as merciful as her sister, but Elizabeth cared so little for religion anyhow, that, in a reign nine times as long as Mary's, she only put about the same number to death for religious reasons. England was happy in being early delivered from Edward, Mary and Jane.

While Froude is doubtless right in saying that no woman ever lived less capable than Mary Tudor of doing anything which she apprehended as wrong, yet Dean Hodges seems to be right in judging that the intolerable injuries and insults suffered by her mother and herself at the hands of the rising religious party unconsciously but powerfully stimulated her religious zeal to personal revenge. Besides, she was really a Spaniard, not an Englishwoman. Even her Spanish husband intimated to her that she was too Spanish for her kingdom, but she would not listen to him. Intrinsically a much better, and even a much kinder, woman than her sister, she had the misfortune of being cruel against the temper of her people, while Elizabeth kept her greater cruelties within the channels of old familiar use. Dean Hodges rightly reprobates Calvin's passionate and malignant description of the elder sister.

The Dean says that eighteen Protestants were burned in Canterbury, Reginald Pole's own diocese. Thirteen of these were probably burnt before the Cardinal's institution, since Cranmer, as an Archbishop, could only be deprived by proceedings taken at Rome, which occasioned some delay. Besides the fact that Pole, the last prince of the blood, and last Roman Catholic, that has occupied this great primacy, had first to be ordained priest, and then Bishop. Lingard, whose research is thorough, says that during the episcopate of Pole only five persons were burned in his diocese, and these after he was laid on his deathbed. Indeed, The Dictionary of National Biography, deeming it unnecessary to speak of these, since their execution can not easily be supposed his responsibility, says expressly that his only act in connection with the executions was that he released three condemned persons who appealed to him. Charles Oman's malicious description of Canterbury as the chief scene of persecution, next after London, is so conceived as to imply that Reginald Pole was the chief persecutor after Edmund Bonner. His equally malicious reference to the Legate as the Queen's "chief adviser" in these matters, is refuted by the fact that Mary would not suffer her own idolized husband to restrain her from the burnings. She required no advice, and would accept no dissuases.

We are not to set the gentle and noble character of this saintly grandson of the murdered Clarence, and son of the high-minded Margaret Plantagenet, against facts, but Oman certainly will not outweigh Lingard and the "Dictionary." Froude naturally hates the Legate, because the beauty of Reginald's character exasperates us so much the more against his evil kinsman on the throne.

We will reserve till next week some remarks upon Archbishop Cranmer's character, history and death.

CHARLES C. STARBUCK, Andover, Mass.

MARCH, A MONTH OF FEASTS

This month, the first month of spring, is rich in feasts for the members of the League. The first is the first Friday, on which day all went to Holy Communion. Sunday the 17th is St. Patrick's day. Monday the 18th is that of St. Gabriel, the herald of the Incarnation, the angel or ministering spirit devoutly regarded as the messenger of the Redemption, the ambassador of God in every detail of that blessed mystery.

Tuesday, March 19th, is the feast of St. Joseph, the foster-father of Jesus. St. Joseph is the universal patron of the Church.

St. Teresa says she never asked a favor of St. Joseph that was not granted.

Thus we have three great feasts close together, and we ought to make a triduum of these days to obtain the graces of which we stand now in need.

On the 25th is the feast of the Annunciation of the Blessed Virgin Mary.

On Friday, the 29th, the feast of Seven Dolors of the Blessed Virgin Mary, and on the last day of the month is Passion Sunday.

If we make good use of this month which is thrice blessed, we will be rewarded by seeing many virtues spring up in our souls, putting forth green leaves and in due time bringing forth abundant fruit for eternity.

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FIVE-MINUTE SERMON.

Fourth Sunday of Lent.

MEANS TO PROCURE THE BREAD OF LIFE

"Whence shall we buy bread that these may eat?" (John 6, 5.)

There is scarcely any question recurring oftener and more painfully in life than: Where shall we buy bread that we and our family may eat? But be consoled, my dear Christians, Our Saviour is asked by his disciples the same question in the gospel of to-day. How has He answered it? By feeding five thousand men with five barley loaves and two fishes. This was, indeed a great miracle; an act which we are unable to perform; but nevertheless, the necessary bread will not be wanting to us, if we, with child like confidence in God imitate what our Divine Saviour did in performing this stupendous miracle.

Consider first the food which our Lord placed before the hungry people; it was no sumptuous banquet, only bread and a little fish. From this we may learn that we should not strive after luxurious feasts and superfluous things; not after riches and abundance, but in Christian contentment, be satisfied with that which is necessary for sustenance. Riches and abundance have brought many millions into hell, whereas those who were poor and who faithfully followed their Saviour on the way of the Cross have not been lost.

We read in the gospel that our Saviour before multiplying the bread, took it into His hands. In a similar manner, we also should take the bread into our hands, i. e., we should earn our bread by the honest and diligent labor of our hands. Man is created to labor, as the bird is created to fly and the fish to swim. St. Paul says: "That if any man will not work, neither let him eat." (I Tim. 3, 10) This saying of St. Paul is a proverb in nearly every language. Ah, how many tears, how many tears, how much hunger, misery and woe would be avoided if instead of giving way to laziness and idleness, man would, according to the designs of God, use his hands to labor. It is true, that in our days the grapes are hanging higher than they were formerly,—in other words, man has to cope with greater difficulties to obtain a livelihood for himself and his family,—but the industrious and persevering laborer can still reach them; he enjoys the esteem of his fellowmen, and will have bread in abundance.

Our Saviour gives us a third lesson in the performance of this miracle. Before multiplying the bread, He raised His eyes to Heaven and gave thanks; in all our works and labors, we should also raise our minds and hearts to God and ask the benediction of Heaven upon our labor, as we are taught by the ancient and beautiful proverb "Ora et labora" "pray and labor." "The hand at work, the heart with God." The success of our labor depends solely on the blessing of God. If, for instance, He does not grant us health, there is an end to our labor; if God does not send sunshine and rain in due season, all our labors are in vain; if God does not protect our house from sickness and misfortune, whatever we have accumulated by the sweat of our brow will be entirely lost.

You see, therefore, my dearly beloved Christians, that even in our advanced age everything depends upon the grace of God. After the lapse of three thousand years, the words of the royal prophet hold good "Except the Lord build the house, they labor in vain that build it." (Ps. cxvii) If you do not wish to work in vain, then labor with God by being in a state of sanctifying grace; labor for God by making a good intention, frequently raise your mind and heart to God especially when the work is difficult, or if you are in danger of being overcome by impatience, say often "All things for Thy greater honor and glory, O Lord, everything for love of Thee" and then you may feel certain that the God for whom you labor, will not only grant you all things necessary for this life, but will richly reward every drop of sweat in Heaven.

Lastly, our Lord broke the bread which He miraculously multiplied and had it distributed by His apostles among the hungry multitude. In a similar manner, you, my dear Christians, should break the bread which God has given to you and distribute it among the poor. It is the poor, says St. Chrysostom, who holds out his hand, but it is God to whom you give it. He will return it with a hundred fold interest in Heaven. Our Lord Himself promises you in the consoling words of the gospel: "Give and it shall be given to you; good measure and pressed down and shaken together and running over shall they give into your bosom: For with the same measure that you shall mete withal, it shall be measured to you again." (Luke 6, 38) Even in the Old Testament, God has said: "He that giveth to the poor, shall not want; he that despiseth his entreaty, shall suffer indignance." (Prov. 28, 27.) Let us therefore, heed the admonition of the pious Tobias: "Give alms out of thy substance and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee . . . according to thy ability be merciful; if thou have much, give abundantly; if thou have little take care even so to bestow willingly a little." (Tob. iv, 7-9.)

Now, my dear Christians, you know what Jesus wishes to inculcate by this day's gospel. You know what God demands to order to have bread in abundance. Be contented, labor dili-

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gently, ask the blessing of God on your labors, distribute part of your goods to the poor, and you will experience the truth uttered by the Holy Ghost in the book of Proverbs, "The blessing of the Lord maketh men rich." (Prov. 10, 22) Amen.

DOCTORS BAFFLED. A Case of Sciatica Which Refused to Yield to their Treatment THE PATIENT SPENT NEARLY THREE MONTHS IN A HOSPITAL WITHOUT GETTING RELIEF - DR WILLIAMS' PINK PILLS RESTORED HIM TO HEALTH AND STRENGTH.

For upwards of a quarter of a century, Mr Geo. McLean has been a resident of the town of Thorold. He is foreman in the lumber yards of McCleary & McLean, and is known not only to the citizens of the town, but by most of the inhabitants of the adjoining region as well. Many of Mr. McLean's friends know that he was afflicted with a severe type of sciatica, and know also that he has been released from the pangs of that excruciating trouble. Believing that his story would be of public interest, a reporter called upon him, and asked him to what agency he contributed his fortunate release from pain. Mr. McLean's unhesitating reply was: "Dr. Williams' Pink Pills, and I never hesitate to say so either." Mr. McLean continued: "I was afflicted with sciatica for a number of years. The most severe attack occurred several years ago, when I was confined to my bed for several months. I suffered horribly with the trouble, and the only relief I could get was from morphine, either in tablets or hypodermically injected. I could not put my left foot on the ground without undergoing intense agony. I was treated by physicians, and at the hospital in St. Catharines, to which institution I had to be taken on a stretcher. I was in the hospital nearly three months, but without being cured. Then I returned home very much discouraged. I next tried electricity, but it had no perceptible effect. I also tried a number of advertised medicines, but with no better results. Finally I was urged to try Dr. Williams' Pink Pills, and as I was willing to try anything that seemed to offer hope of a cure, I got several boxes. I had been using the pills nearly a month before I found much relief, but from that on my recovery was rapid, and in the course of a few months I was as well as ever I had been. I am now a strong, healthy man, and although I have since endured much exposure, I have had no return of the trouble, and feel that my cure is permanent. Dr. Williams' Pink Pills certainly proved a blessing in my case, and I shall praise them when opportunity offers."

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