The Catholic Record

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THE CATHOLIC FAMILY.

In the Catholic World for November the Right Rev. Abbot Gasquet portrays the family life in pre-Reformation

The parents of this period knew they were bound to form their childrens' characters by word and by example. Hence there was the constant recogni tion of God's sanctifying presence in the family, an over and beside this, there were those common religious practices of prayer and self restraint and mutual encouragement to virtue. That there is obviously something about the family life of that time which is lacking in this is beyond doubt. The children were admonished "to rise early and to thank God for the rest He has given you." After prayer came the morn ing Mass. "I do not think," says the writer, "that there can be much doubt that in all the pre-Reformation days Catholics were not satisfied that they had done their duty if they did not hear Mass daily if they were able to do so." The Venetian traveller, who, at the be ginning of the sixteenth century, wrote his impressions of England, was struck with the way the people attended the morning Mass. "They all attend Mass every day, "he writes, "and say many pater nosters in public." The women carry long rosaries in their hands, and any who can read take the office of Our Lady with them and with some companions recite it in church, verse by verse, after the manner of Churchmen. Parents who neglected to bring their children to the sacraments and to the Mass and other service on Sunday and feast days were punished by fasting on bread and water. In many families some good book was read at dinner and supper. Parents were warned to give good example to the children, "for the young cock croweth and he doth hear and learn of the old." Reasonable recreation was provided for. Children are warned never to be wanting in due conrteous behaviour to their parents. On his side, the parent is warned not to "spoil his son" by neglecting a

gentle whysking when it was deserved. "Of course," says the writer," there are many in our day who keep them selves in the presence of God, but whilst I believe that most will allow that this is the exception, in the ages of faith it was apparently the rule : and if we may judge from the books of instruction and other evidence, God was not far removed from the threshold of most Catholic families in pre-Refor mation days." We profess the selfsame truths, but we do not realize them so vividly as did our ancestors in the faith. Parents then made the one thing necessary the standard by which they measured their actions; we also believe in the one thing necessary, though our lives seem to give us the lie. Children of that time were to be safe guarded and trained in the school of Christ; children of this time are allowed a freedom which would evoke astonishment from writers of past ages. Then, Catholic homes were filled with the odor of Christ: now, in too many instances, the world with all it represents, has first

THE AMERICAN CHURCH.

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I may say in general that I came back to this Old County feeling that the future greatness of the Church in America is assured. It may sound perhaps rather absurd to speak of "future greatness," when it can already count when it can already coun its Bishops by the hundreds its priests millions; and whilst its almost antiess institutions and schools are multiplying daily all over the vast ne ecntinent. But it is patent to every one that in the vast new world of gigantic undertakings, breathing gigantic undertakings, breathing the air of freedom, with fair play and no favor creed, the Catholic Church is destined to grow to dimensions compared with which the present is but first manifestation of the undying and vigorous life within. Even now she is without much doubt the most potent religious influence on the continent of America, and in the battle she has fought in the cause of religious education and of liberty she has proclaimed to the non Catholic multidudes the paramount importance and sound reli glous and dogmatic teaching as the only basis of all true training morality.

Dom Gasquet, in Dublin Review.

Gentleness and meekness, says Suring were the graces our Lord most desired that we should copy in Himself; and certainly whether we look at the edifica-tion of others, or the sanctification of ourselves, or at the glory our lives may give to God, we shall perceive that nothing can rank in importance before gentleness of manner and sweetness of gentleness of manner demeanor when with others.

THE CATHOLIC REVIVAL IN

In the beginning of the nineteenth In the beginning of the nineteenth century, Catholicity as far as England was concerned, appeared to be reduced to insignificance and almost self effacement, writes M. Goyan in the current number of the Revue des Deux Mondes (Paris). About 1830, however, a breach was made in Anglicanism's stronghold, through which many of the most loyal and most famous adherents of the reformed Anglicanism's faith issued in a stalwart band, and crossed over to Rome. The most summary observation shows that the Cath olic Church in England during this last hundred years has won over to its fold many of the brightest intellects of their age and many of the most venerable. The great movement began, we with the secession lished Church of England. His reason for secession was founded not only on his convictions, but was also due to the fact that the English Church at that time was suffering rom one of its tensest phases of glacial indifference. Gladstone, himself 1874 as displaying such apathy that a Brahmin or a Buddhist would have been shocked at its symptoms and as being a most scandalous type of Christianity. But for men of the intellectual stamp of Newman, Keble and Pusey, religion ran a tearsome danger of perishing from sheer inanition. As Catholicity began to make headway among the clergymen and thinkers of the English Church, the State tried to oppose Catholicity by forming an alliance with the sister faiths which branched off from the reformed church; and it was the venomous hostility shown by larly emphasized by the non-conformist partner, in the alliance that Manning in despair began to consider the attitude of the Catholic faith and the reasonable calm it displayed in face of so great an aggressiveness. Day by day the duel became more acri monious, and religious policy began to attract other master minds, like the amous Jowett of Balliol and Doctor

The Tractarian movement took, in its "Protestant" aspect, the watch word that royal spiritual supremacy was a signal blessing of God," while Jowett held that religion was to be saved, not by the clergy, but by the politicians and statesmen. Pusey remained liberal and content, as the mainstay of the Broad Church—the "half-way house to

signal for six hundred individuals to eave the Anglican Church about the same period; and from 1873 and 1892 followed the long war against the so-called "Ritualists," in which govern-ment came to the aid of the official ment came to the aid of the official church, and exerted its energies in repressing the ultra-liberalism of the High Church, by enforcing all possible legal penalties. Since 1892 this systematic persecution has ceased. Anglicanism has flourished, and in its very efforescence, the Catho-lic Church has found many of her most faithful and devoted converts. To all fatthul and devoted converts. To all intents and purposes, the High Church is voluntarily assimilative, and it is hard sometimes even for devout Catholic bred visitors to the High Church edifices to tell at once in what the exact difference consists. So much is the imitation clear, that the Ritualists have more than once been accused of being Jesuits in disguise, and the High Church was humoristically described as the "preparatory school" of Catholicity at the time Mr. Lindsay, the chief of the English Church Union before Lord Halifax, was followed over to tome by seventy seven beneaced clergyπen of e English Church, most of them, at the present day, active Catholic mis

sionary priests.

At the thirteenth centenary of St. Augustin at Ramsgate, held some years ago, the late Cardinal Vaughan asserted that the conversions to Catholicity from Anglicanism during the last cen tury, were without parallel in the his-tory of Christianity. So much, indeed, has the repute of the established church bad odor, that Oxford and Cambridge both complain officially o "a dearth of candidates for Holy Orders" among their alumni. This, they agree in attributing to the Catho What a change then, from ment fame, then one of the most de voted of converts to the fai h), could say that "a Catholic meeting or con versing with a Protestant almost con veyed the idea of a savage talking with a civilized man, the civilized man being the Protestant." So changed, indeed that Manning was able in 1890 to say that all the political and social life was open to Catholics provided they entered into it with the proper spirit; while the number of Catholics had grown from 160,000 in 1800 to 2,000, 000 .- N. Y. Freeman's Journal.

Live in the Light of God's Love.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unnappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him, His presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will. unhappily you are overtaken by any

HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

THE REFORMATION IN SCOTLAND. In England, as we have seen, the Reformation began with the throne and was forced upon the people; in Scotland it began with a small but ac-tive portion of the people and was forced upon the government; once seated on the throne it worked downward on the entire nation. It re sembled a vast conflagration, which begins with a match applied at the bot tom of a pile of wood, shoots up ward and spreads over the surface, kindling first, all the dry portions it meets, and gradually consuming everything from

the top to the bottom.

The dry branches were the corrupt members of the Church; and they were many in that land, more than else where, especially among the clergy. For the freedom of ecclesiastical elecrights of the Sovereign Pontiffs over the appointment of Bishops ignored, and the kings had often thrust their favorites into vacant bishoprics and other important benefices. For in stance, King James V. had made his il legitimate sons abbots and priors of Holyrood House, Kelso, Melrose, Cod-ingham and St. Andrew's. Under such circumstances inferior benefices were often openly put up for sale, or be stowed on unworthy candidates, some times on illiterate minions of courtiers.

Among such clergymen and religious scandals were frequent, and all man ners of abuses were multiplied. The pers of the Church, so that supervision and interference of the Roman Pontiff were very difficult, and therefore rare and inefficient. Such demoralization of the clergy could not fail to re-act on the laity, extinguishing in their hearts all reverence and confidence. Certainly here were at the time still large num bers of holy priests and monks and nuns; multitudes among the laity remained pious, fervent and faithful Catholics; but the depraved members of society are apt to be the most noisy and most active, and are always the most unprincipled in their use of means.

Such is the ordinary source of relig ious corruption in history ; the secular power usurp the appointment of the Church dignitaries, the unworthy Bishops install unworthy men in lower benefices, scandals and abuses degrade lose confidence in their spiritual guides and reverence for religion itself. The disgust of the good Catholics in Scot-land, and the gibes and insults of the ili disposed attracted more attention year after year. It was the time when Luther had just succeeded in revolu tioniz ng religion in Germany, Calvin was triumphant in Geneva, Henry VIII. had made himself the head of the Church in England. The most restless malcontents in Scotland were look ing for a religious revolution in their own country as a cure of the existing evils. But many of them had a further design. They noticed that a further design. They noticed that in all regions where the Reformation gained ground, the lords were enriched by the appropriation of Church lands and the treasures of the altars and the and the treasures of the stears and the monasteries; only there was no svereign in Scotland willing to promote the confiscation. They plotted among themselves secretly and persoveringly and at last accomplished their wicked

Their first effort was to foster the popular discontent. Revilings and ridicale of the demoralized clergy went ar towards descrediting the loctrine. Poetry contributed its aid, and fostered heretical views there a it had done in Germany. Sir David Lindsay thrilled the heart of the nation by lines as vigorous as they were ele-gant. The same wordy warfare was there used to discredit the clergy and Church which was afterwards so successfully employed by Voltaire to destrey the nobles and Christianity in France, where he prepared the for the Reign of Terror.

The scul of the Reformation in Scotland, the counterpart of Luther Zwingli and Calvin on the continent was John Knox, the founder of the Presbyterians. He was born in 1505, ordained a priest in 1530; he was a man of learning and uncommon ability a powerful preacher, but exceedingly coarse in his language. From 1535 he was a Protestant at heart, though he wore the mask of orthodoxy till 1542. A few years later, in open violation o his solemn vow of celibacy, he married a Miss Bowes, at Berwick on the Scot

In 1544, Henry VIII. plotted with some Scottish traitors to get possession of Mary, the heir to the throne of Scotof Mary, the heir to the throne of Sou-land, who was then an infant only one year old. He was thwarted in his criminal design by a true Scottish patriot, Cardinal Beatoun. But he had his revenge in the murder of that noble spirators. Knox openly approved the crime, and defended it as a "godly deed," which was to promote the work of the Reformation. He joined the band of guilty wretches, furnished them with armed defenders, with whom he

was taken prisoner and carried to France by the allies of Mary. Thence after two years detention he passed into England, where he frater nized with Cranmer and his friends who were then engaged in drawing up the Book of Common Prayer. When Mary restored Catholicity there he fied to Geneva, to imbibe there, from Cal-vin's teachings, the predestinarianism vin's teachings, the predestinarianism and the fanaticism, which he was to infuse into his followers. In 1555, he entered Scotland secretly, and encouraged the lords, who, that same year is

entered into their first "Solemn League and Covenant," to bring about the establishment of the new gospel. Two years later they went further, and swore to uproot the "abominations and idolatry" of the ancient 'aith.

The queen dowager, who was govern ing the country during the minority of Mary, strove to conciliate the rebels. She offered them full liberty of worship in the practice of the reformed doc-trines; but they would not accept the offer ; they had covenated together for the total destruction of the Catholic religion. This is admitted by Knox himself; for in a letter, which he wrote in 1559, he said that his party obtained permission for eight days to practice religion liberty as they understood it, and he adds: "In the which (days), and he adds the abbey of Lindores, a place of black monks, distant from St. Andrew's twelve miles, we reformed; their altars, overthrew we, their idols, vestments of idolatry and Mass books we burned in their presence, and commanded them to cast away their monkish habits."

Knox and his brother preachers marched through the land, with the assistance of the covenanted rebels, establishing along their route the glorious Reformation, in the light of burn ing churches and monasteries, with their burning libraries and works of art. The preaching aroused the mob, and the mob did the work of destructhe Calvinistic creed, still contained, we believe, in the Presbyterian confes sion of faith, forcibly to remove all talse worship and all monuments of

The Protestant Hutchinson writes:
"The Reformation, in its violence, was a greater disgrace to religion than all the errors it was intended to subvert. Reformation has hitherto always appeared in the form of a zealot full of fanatic fury, with violence subduing, but through madness creating, almos overthrew errors in its pursuits. Re ligion has received a greater shock from the present struggle to suppress some formularies and save some scrup les than it ever did by the growth of

The dowager queen regent offered over again, the free exercise of their religion to the covenanted Protestant ords : but these would not accept the offer in good faith; they claimed be-sides the right to remove "false worship and the monuments of idolatry.' By this term they meant especially the Holy Sacrifice of the Mass, which is center of Catholic worship. Pro estants generally in our day have no conception of the bitter fanaticism with which the early Reformers in various lands persecuted their fellow-countrymen, who persevered in their ancestral

In Scotland particularly they carried

their ferocity to the most shocking ex-cesses. They did not even allow their young queen Mary when she came home from France, to have Mass said by her chaplains in her own palace. Miss Agnes Strickland, herself a Protestant writes in her valuable work, "Lives of the Queens of Scotland," as follows: "On that morning, being Sunday (the first day after her return), Mary ordered Mass to be said in the Chapel Royal, resolutely claiming for herself and the Catholic members of her house-hold the same liberty of conscience and freedom of worship, which she frankly guaranteed to her subjects in general, without reservation or exceptions. The hearts of the congregation (the Protestants), were wonderfully commoved when they learned that the queen, though she refrained from per cuting interference with their mod of worship, meant to go to Heaven her own way. Patrick, Lord Lindsay, braced on his armor, and rushing into the close at the head of a party of the Church militia, brandished his sword Church militia, brandished his sword, and shouted: "The idolater priest shall die the death." They attacked the queen's almoner, and would have slain him, if he had not fled for reiuge into the presence of his royal mis tress." On the following Sunday Knox preached on the evil of idolatry he expressed in his sermon such atical hatred of the ancient worship as to say: "One Mass was more fear ful unto him than if ten thousand armed enemies were landed in one part of the realm on purpose to suppress the whole religion." These very words the whole religion." These very words are attributed to him by his warm admirer and historian of his lite, the preacher McCrie. The acts of open violence by which the Retormation was spread from one city to another by the description of churches, the algothe desecration of churches, the plun dering and sacking of monasteries, etc., had began in 1559 In 1560 the rebels had formed a parliament without com mission from their sovereign, and they new religion on the rains of the old : and enacted punishments who still had recourse to it; they had for the priests, who should continue to offer it and the faithful, who at first offense, banishment for the second and death for third. The new con-fession of faith was modeled on that of Calvin. The dowager queen marched with an army against the rebels, had got the better of them to that their power was on the point of being crushed when it was saved and made triumphant by the open support of Queen Elizabeth, who had so far aided them in secret ways. The same Protestant historian of Knox, McCrie quoted above, and who substantially admits nearly everything we have narrated, says on this matter: "the disaster which caused the Protestant army to leave Edinburgh, turned out to the advantage of their cause. It obliged

of cautious policy, which they had hitherto pursued. On February 27, 1560, they concluded a formal treaty with the lords of the congregation; and in the beginning of April, the English army entered Scotland," etc. What secret putting had begue was What secret plotting had begun was consummated by open violence, as far as the establishment of the Reforma-

tiyn in Scotland was concerned. As to the subsequent life of the un fortunate but truly glorious Queen Mary, and her heroic death, we shrink from entering here upon the sickening story of the intrigues, slanders, treason, murder and forgeries by which all this was brought about. Of forgeries the Anglican parson Whitaker says and with his words we can appropri ately close the narrative of the Reformation in Scotland: "Forgery -- 1 blush for the honor of Protestantism, while I write-seems to have been peculiar to the reformed. I look in vain for one of these accursed outrages among the disciples of Popery."

THE NATION'S PERIL.

ARCHBISHOP IRELAND SPEAKS ON SOCIAL ISM AND KINDSED DOCTRINES. Much prominence has been given by the secular press to Archbishop Ire land's denunciation of Socialism in reat the banquet of the reunion of the Army of the Tennessee in Council Bluffs, Ia., recently. Socialism and the common ownership of public utilities were classed as twin menace that is characterized as startling to his

His Grace delivered a splendid eulogy on America and her free institution

on America and ner free institutions and continued thus:

AMERICA'S BLESSINGS.

"Her protuseness of favors begets perils for America unless her people be taught to use them well and wisely Through her recognition of manhood in every man the multitudes become rulers, and at times the multitudes bend too readily to momentary excitements, hence the extreme need of the proper formation of the popular mind so as to

"It has become almost a public axiom that the whole people will not be wrong the whole time, but a part of the people may be wrong the whole time, and the whole people may be wrong a part of the tine.

"That the whole people be wrong part of the time we must ever strive part of the time we must ever strive to prevent. Injury, irreparable in jury, may be done during a brief interval of social or political insanity, and a frequency of such conditions, however brief each one may be, too easily degenerate into abiding habits. "I extoll the material prosperity of America," he said, "but as one of its accidental consequences I must note the spirit of social restlessness which

the spirit of social restlessness which now agitates the country, and in the appeasement of which the staunchest forces of patriotism must be invoked steadily. It is said too much prosperity comes to some, too little to others. Hence, new methods are called for in the distribution of wealth and the enjoyment it procures.

"That all is perfect in present con-ditions, that there is no room for progress, that reasonable discussion as to what is and what ought to be is not allowable, we do not, we must not assert. But this much we must assert that nothing should be said or done subversive of public order, destructive of the spirit of the country and of its institutions; that in the discussions taking place and the acts tollowing them, the fundamental principles of right, reason and of the Constitution and laws of the republic be not forgotten or set aside, that nothing be authorized, or not permitted that fans passion and renders difficult the composure of mind needed in such

onssions.
The wild Anarchist, the would be assassin," the Archbishop continued fare the public enemies of society, whom to tolerate is to tolerate open sedition. An enemy, too, of public order is the workman who, relusing his own labor, deters by violence a brother vorkman offering his labor, as is even in a greater degree the strong and th powerful man who overrides the law of ne land in carrying out the schemes of

his ambition. "Private property, the right every man to own and dispose of the fruits of brain and of hand, must be re arded as sacred and inviolable. It is he cornerstone of the social structure Destroy it, weaken it, you arrest ambibestroy it. weaken it, you arrest amor-tion and effort; you give room to care-lessness of the morrow, to indolence and idleness; you establish barbarism. Barbarism is that state of society where men, having nothing which is the exclusive possession of any, prey upon the strength and the labor of others. Stability of possession and the stimulus to ambition and effort resulting from it are the vital requisites of progress and civilization.'

PRIVATE RIGHTS. "Nor is private ownership to be merely for the individual himself; it is also for those who are parts of himself, his children and the children of his children, or those others whom by his own free will he adopts, as it were, into his family, by making them heirs and beneficiaries of the rewards of his labor of mind or of limb.

"That in the holding of private

property there be inequality is a fact that is inevitable. Men are not and never will be equal in the power that

the English court to abandon the line be equal in the amount of property that they do or can possess. I preaching of utopias in remedy this inequality, the proposal of scher that ignore the nature of men and the vital conditions of human society, are an insult no less than an injury to the individual whom they fain would be-guile by their will-of-the-wisp glamor and deseption.

"A chief panacea put before us is common ownership, through city, state or nation, of the chief agencies of productivity and the transportation hither and thither of the results of this productivity. Let all be on their guard. Common ownership in one direction leads readily to common ownership in another-all the more so when the purpose really held in mind by the many is to grasp wealth without much personal effort, to make up for one's own deficiencies by the despoilment of others. And is there not serious danger therein of weakening individual ambi-tion which has been, in America partion bich has been, in America par-ticular y, the great stimulus to the wondrous material development with waich the country has been blest?

"True, we have large personal for-tunes and large corporate accumula-tions of wealth. But are these things evil in themselves? Are they not only necessary results of personal freedom and personal energy but, also, beneficent causes of universal prosperity, in which all, poor and rich, have part?

THE RESPONSIBILITIES OF WEALTH. "Large personal fortunes acquired legitimately are in themselves an honorable testimony to talent and to toil; and without large aggregations of capital, whether personal or corporate, great enterprises are not possible. And without great enterprises country show the marvelous growth which we deem an essential character-istic of American life, and will the masses of the people have the opportunities now so abundantly set before them to find employment and to develop their own fortunes, however relatively small those may be?

" That large accumulations of wealth be not permitted to ply their forces to violate the laws of justice, to oppress own being the liberty and the life, is an undeniable proposition on which no controversy is permissible. But to strive to shatter and ruin them is to aim at a national mediocrity through which America will at once descend in the scale of nations, and the masses of her people will be reduced to idleness and penury." and penury.

" In our material prosperity there is a danger from which we are not hold-ing sufficiently free. We worship material prosperity, material wealth, and in doing so we are losing the sense of the spiritual and moral. Religion does not retain among us the supremacy it once had. Here is a national evil which forbodes disaster. "Charitable and kind the rich must

be. They are the trustees rather than the owners of their wealth, in the use of which, when all the reasonable requirements of themselves and of their families are satisfied, their less fortunate brothers and common society to which they belong must be remembered. "Unreasonable querulousness among among the rich are equally to be repre-

The venerable prelate was heard with marked attention and his views were endorsed by almost the entire audience, civil, political and military.— Catholic Columbian.

MOUNT OF THE HOLY CROSS.

It has been persistently rumored for several years past, says the Chicago Record Herald, that the famous Mount of the Holy Cross in Colorado had been robbed of its distinction because of a rock slide which was supposed to have destroyed one of the arms of the cross, or rather filled up one of the transverse canyons which has served as a part of the holy symbol. It was the snow which winter and summer filled these canyons that formed the immense white cross on the side of the mountain. Naturally a great deal of regret was caused by the rumor of the destruction of the cross, which men has been regarded as one of the greatest natural wonders of America.

In order to find out whether story was true or not the Denver and ly sent photographers with eras into the wild regions of the mountain. After much hard traveling through an unbroken wilderness the men reached Notch Mountain, directly were led to believe that one of the arms of the cross had actually been destroyed. As they journeyed up-ward, however, a thin line of snow began to make its appearance at the place where it was needed to form the missing section. Finally they reached a point from which they could see that the cross remained as perfect and beau-tiful as ever.

A comparison of the new photographs with the first ones that were ever made of the Mount of the Holy Cross shows that the spots of snow and the masses f rock are exactly as they were thirtythree years ago.

True greatness refuses overmuch tribute to Cæsar and will not yield him the things that are God's. Wherefore, it must forever stand back in the race for worldly honors. - Caroline D. Swan.

The "ism" that has the most builds up property, in the sacrifice temples, the largest collections and of self and the economy that preserve and increase it, hence they will never ism.—Catholic Abstainer.