

# The Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO SATURDAY, DECEMBER 1, 1906

1467

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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 days.

The parents of this period knew they were bound to form their children's characters by word and by example. Hence there was the constant recognition of God's sanctifying presence in the family, an ever 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 morning 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 beginning 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 noster 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, versus by verse, after the manner of Churchmen. Parents who neglected to bring their children to the sacraments and to the Mass and other services 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 courteous 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-Reformation days." We profess the same 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 safeguarded 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 place.

### THE AMERICAN CHURCH.

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 its Bishops by the hundreds its priests by the thousands and its faithful people by millions; and whilst its almost countless institutions and schools are multiplying daily all over the vast continent. But it is patent to every one that in the vast new world of 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 the paramount importance and sound religious and dogmatic teaching as the only basis of all true training morality.—Dom Gasquet, in Dublin Review.

Gentleness and meekness, says Surin, were the graces our Lord most desired that we should copy in Himself; and certainly whether we look at the edification of others, or at 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 demeanor when with others.

### THE CATHOLIC REVIVAL IN ENGLAND.

In the beginning of the nineteenth century, Catholicism 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 faith issued in a stalwart band, and crossed over to Rome. The most summary observation shows that the Catholic 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 are assured with the secession of John Henry Newman from the established 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 from one of its tenet phases of glacial indifference. Gladstone, himself an enthusiastic churchman, spoke of it in 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 Catholicism 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 the combined forces, and more particularly 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 acrimonious, and religious policy began to attract other master minds, like the famous Jowett and Balliol and Doctor Stanley.

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 Rome."

The secession of Manning was the signal for six hundred individuals to leave the Anglican Church about the same period; and from 1873 and 1892 followed the long war against the so-called "Ritualists," in which government 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 efflorescence, the Catholic Church has found many of her most faithful and devoted converts. To all intents and purposes, the High Church is voluntarily assimilative, and it is hard sometimes even for devout Catholics to be so kind as to the High Church edifice to tell at once in what the exact difference consists. So much is the limitation 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 Rome by seventy-seven benedict clergymen of the English Church, most of them, at the present day, active Catholic missionaries.

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 century, were without parallel in the history of Christianity. So much, indeed, has the repute of the established church fallen into bad odor, that Oxford and Cambridge both complain officially of "a dearth of candidates for Holy Orders" among their alumni. This, they agree in attributing to the Catholic revival. What a change then, from the days when Ward (of Oxford) movement fame, then one of the most devoted of converts to the faith, could say that "a Catholic meeting or conversation with a Protestant almost conveyed 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 100,000 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 unhappily 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.

### HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

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

#### 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 active portion of the people and was forced upon the government; once seated on the throne it worked downward on the entire nation. It resembled a vast conflagration which began with a match applied at the bottom 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 elsewhere, especially among the clergy. For the freedom of ecclesiastical elections had been much violated, the rights of the Sovereign Pontiff over the appointment of Bishops ignored, and the kings had often thrust their favorites into vacant bishoprics and other important benefices. For instance, King James V. had made his illegitimate sons archbishops and priors of Holyrood House, Kelso, Melrose, Godington and St. Andrew's. Under such circumstances inferior benefices were often openly put up for sale, or bestowed on unworthy candidates, some times on illiterate minions of courtiers.

Among such clergymen and religious scandals were frequent, and all manner of abuses were multiplied. The laity among the most reprobate members 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 react on the laity, extinguishing in their hearts all reverence and confidence. Certainly there were at the time still large numbers of holy priests and monks and nuns; multitudes among the laity remained pious, fervent and faithful Catholics; and 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 religious 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 degenerate the clergy in the eyes of the laity, who lose confidence in their spiritual guides and reverence for religion itself. The disgust of the good Catholics in Scotland, and the gibes and insults of the ill disposed attracted more attention year after year. It was the time when Luther had just succeeded in revolutionizing 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 looking 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 in all regions where the Reformation gained ground, the lords were enriched by the appropriation of Church lands and the monasteries; only there was no sovereign in Scotland willing to promote the confiscation. They plotted among themselves secretly and perseveringly and at last accomplished their wicked purpose.

Their first effort was to foster the popular discontent. Revellings and ridicule of the sanctified clergy were the means of kindling the ancient doctrine. Poetry contributed its aid, and fostered heretical views there as it had done in Germany. Sir David Lindsay thrilled the heart of the nation by lines as vigorous as they were elegant. The same wordy warfare was there used to discredit the clergy and the Church which was afterwards so successfully employed by Villiers to the nobles and Calvinist traitors in France, where he prepared the way for the Reign of Terror.

The scut of the Reformation in Scotland, the counterpart of Luther, Zwingli and Calvin on the continent, was John Knox, the founder of the Presbyterianism. He was born in 1505, ordained a priest in 1530; he was a man of learning and uncommon energy, a powerful preacher, but extremely weak 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 of his solemn vow of celibacy, he married a Miss Bowes, at Berwick on the Scottish borders.

In 1541, Henry VIII. plotted with some Scottish traitors to get possession of Mary, the heir to the throne of Scotland, who was then an infant only one year old. He was thwarted in his criminal design by a true Scottish patriot, Cardinal Beaton. But he had his revenge in the murder of that noble prelate, perpetrated by the foiled conspirators. 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 arms, and defended them when they were taken prisoner and carried to France by the allies of Mary.

Thence after two years detention he passed into England, where he fraternized with Cranmer and his friends, who were then engaged in drawing up the Book of Common Prayer. When Mary restored Catholicity there he fled to Geneva, to imbibe there, from Calvin'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

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 faith.

The queen dowager, who was governing 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 doctrine; but they would not accept the offer; they had covenanted 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), the abbey of Lindores, a place of black moor, distant from St. Andrew's twelve miles, was reformed; their altars, overthrow 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 burning churches and monasteries, with their burning libraries and works of art. The preaching aroused the mob, and the mob did the work of destruction for it was a solemn injunction of the Calvinist creed, still contained, we believe, in the Presbyterian confession of faith, forcibly to remove all false worship and all monuments of idolatry.

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, almost as many mischiefs in its oversight as it overthrew errors in its pursuits. Religion has received a greater shock from the present struggle to suppress some formalities and save some scruples than it ever did by the growth of superstition."

The dowager queen regent offered, over again, the free exercise of their religion to the covenanted Protestant lords; but these would not accept the offer of good faith; they claimed besides 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 the center of Catholic worship. Protestants 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 faith.

In Scotland particularly they carried their ferocity to the most shocking excesses. 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 the 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 household 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 moved when they learned that the queen, though she refrained from persecuting interference with their mode of worship, meant to go to Heaven her own way. Patrick, Lord Lindsay, brazen on his armor, and rushing into the close at the head of a party of the Church militia, brandished his sword, and shouted: 'The idolater priest shall die the death.' They attacked the queen's altars, and would have slain him, if he had not fled for refuge into the presence of his royal mistress." On the following Sunday Knox preached on the evil of idolatry and he expressed in his sermon such fanatical hatred of the ancient worship as to say: "One Mass was more fearful unto him than if ten thousand armed enemies were landed in one part of the realm; and the more much we moved when they learned that the queen, though she refrained from persecuting interference with their mode of worship, meant to go to Heaven her own way. Patrick, Lord Lindsay, brazen on his armor, and rushing into the close at the head of a party of the Church militia, brandished his sword, and shouted: 'The idolater priest shall die the death.' 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