

## THE SCOTTISH REFORMATION.

When commenting on the misleading answer given in The North American to an enquirer concerning the inception of the "Reformation" into Scotland, we stated that it was, as asserted by the writer, a bloodless revolution, but we had neither space nor leisure just then to hunt up the historical evidence bearing on the assassination of Cardinal Beaton and the numerous scenes that followed over the greater part of the kingdom, under the leadership of the Knox party. We had in The Catholic Record some very timely comments on the subject, taken from the works of the late Dr. York Powell, Regius Professor of Modern History at Oxford, who thus summed up his judgment on the same matter:

"The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

The Record draws attention to the fact that as late as 1890 the historian Buckle, after making a tour of Scotland, wrote:

"Knowing that these words will be widely read and circulated in Scotland, and aware as I naturally am to bring on myself the hostility of a nation for whose many sterling and valuable qualities I entertain sincere respect, I do, nevertheless, affirm that in no civilized country is there a more little understood, and that in none is the spirit of bigotry and persecution so extensively diffused."

The Saturday Review has painted the horrors of the "Reformation" in colors that make the flesh creep. In reviewing Dr. Hewison's work on "The Covenanters" a couple of months ago, it remarked of the Church as established by Knox and his followers:

"Nor \* \* \* could the Kirk in any sense claim to be a civilizing agency. The records of its disciplinary sessions show that after fifty years of 'gospel teaching' the moral standard of the community was, speaking from the standpoint of the age, deplorable. The education of the people was worse than it had been in pre-Reformation days, for Knox's schemes for parish schools was a fond dream, and no practical steps for the establishment of a system of popular education were taken until the latter part of the nineteenth century. And when we recall the terrible atrocities which the Covenanting troops were committed by their ministers to commit after Philiphaugh and the loathsome witchburnings encouraged by the same doctrine, it is difficult to escape from the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity. At least to contemplate its works is to understand how statesmen may well have judged that the only chance of the country lay in the restoration of the old Catholicism."

It would be well, apparently, that a school of history for newspaper editors be established in every big city that has a curious population hungering for the truths of the great religious struggles of the past.

## RIDICULOUS PIETY.

"Ridiculous" is the term applied by Mgr. Felix M. Boff, vicar general and administrator of the diocese of Cleveland, to the "Live Like Jesus for Two Weeks" movement.

This movement originated in Cleveland and more than twelve thousand young people, members of the societies of various Protestant denominations, are endeavoring to live for two weeks as they conceive Jesus Christ would have lived to meet the daily problems of 1909.

"Ridiculous," repeated the veteran priest, with emotion. "I will not call it anything worse, but it is all wrong. These men and women are either Christians and are attempting to live as they are commanded by the Scriptures to live and will get their heavenly reward accordingly, or they are not following divine commands and will get their punishment."

"It's one thing or the other; there's no middle ground. Living two weeks as Jesus would live, or the announcement that they will try to do it is of no avail. As I said before, it's simply ridiculous. All these things are the direct result of conditions that have been coming about during the past quarter century. The people of Cleveland are not what they were twenty-five years ago. I have been a priest here fifty years. I have had the opportunity to observe."

"Rules of living have become too lax. There is a wonderful tendency to doubt the efficacy of Jesus Christ, and to follow in this path of unbelief. Take away that rock upon which the Christian faith is built and you have nothing remaining. I will go still further and say that if we eliminate the divinity of Christ, we are all fools."

"Greeting that divinity, we must follow His commands. Not one day, or two weeks, nor for any other period of time, but throughout our lives. We need too much to-day about the ease of Christian life. Certain ministers preach it from their pulpits. They want to please the people. The easy religion with two weeks of uprightness is no religion at all. Christianity bids us to take up our cross and follow in the footsteps of the Master, which was not an easy path."

"I have never tried to make the Christian life easy for myself or for others. I have preached the gospel of

Christ and never cared what people thought. Now I am about through with this world, and there is a satisfaction in knowing that I have not given myself up to skepticism and doubts which would class me with the heathen who have never the word."

"That's where the people of Cleveland stand who are chasing the hallucinations of Modernism. They have reached a stage where they are to be classed with the heathen, and are no better."

## FRENCH CATHOLICS UNITING.

There is hope for Catholic France. The children of the Church are becoming active. Above all they are beginning to work in unity. Hitherto they have been divided into factions, Bonapartists, Republicans and Royalists standing apart in every moment of crisis. Now, this seems on the point of being changed. We find the following in a French Catholic exchange:

Count Xavier Cathelineau has issued an appeal for the formation of a Catholic confederation of the groups and societies including the League of Patriots, L'Action Libre Populaire, the Bonapartists, the Royalists, L'Action Francaise, the Young Catholics and the Anti-Masonic League.

The Catholics of America are glad of this overseas evidence of spiritual activity. It is wonderful how the Catholic Federation idea is spreading. Years ago three young men—one a German, one born in Ireland, and the third, the humble editor of The New World, an American, dreamed of the American Catholic federation, wrote its constitution and got three young Bishops interested in it. Then it began to grow. Worthy movements always grow when strong shepherds, chosen of God, are back of them directing their activities.

That was some years ago; yes—yet see how far the idea of federating the Catholic societies of each land has traveled since. It is at work in England and in India; in Chile and in Australia. Now they are taking it up in France. It is well. May the French Catholics learn to work in harmony for only by so doing can they accomplish result. If the Catholics of the world do not stand for their just rights they will lose them.—New World.

## AN "APPEAL" LIE.

FATHER KRESS EXPOSES FALSENESS OF A SOCIALIST CHARGE.

In St. Bridget's Church at Cleveland, Rev. W. S. Kress of the Ohio-apostolate said that the Church in this country has no hankering after large endowments. "During the last campaign," he said, "the socialist weekly, Appeal to Reason, made a series of attacks on the Catholic Church. One statement placed the property of the Church in this country at \$5,000,000,000, and our well-known opposition to socialism was accounted for by our desire to save this enormous wealth from confiscation. The Appeal seemed to take for granted that our fear of confiscation was not unreasonable."

Of a piece with this absurdity is the Appeal's statement to the effect that all the church property is held by the Pope and his cardinals and that their contributions are forwarded week by week. The Pope and his cardinals, as a matter of fact, do not hold title to one dollar's worth of our property. It will surprise most people to learn that the average Catholics in the United States are not the Pope and the central government of the Church is less than 2 cents a year.

I have taken pains to arrive at a tolerably accurate estimate of the wealth of the Church in this country. The diocese of Cleveland, comprising thirty-three counties of Northern Ohio, has property to the value of \$17,625,000, with an estimated debt of \$2,432,000—leaving a net value of \$14,993,000. Using this as a basis for computation we get in between \$600,000,000 and \$650,000,000 as the wealth of the Catholic Church in the entire country.

"This sum falls short of the Appeal's estimate of \$5,000,000,000. Much more than our present wealth is needed fully to meet the requirements of religion."

"The Church does not desire surplus wealth. Rich foundations in this past have as often been a curse as a blessing. Wherever the Church became immensely wealthy unworthy men were drawn into the ministry, attracted by the glitter of gold more than by zeal for souls. The bishops were very often, as well as the rich abbots, became the coveted prizes of avaricious nobles. Too often the people were neglected."

"While in France, Archbishop Ireland was asked what his diocese of St. Paul was doing in the way of endowment foundations to secure its future. 'Foundations?' was his reply, 'nothing of that sort for me. We betide the Church that is rich. Each generation shall labor to be sufficient for itself.' So say we all."

## NEWS FROM SCOTLAND.

After the so-called Reformation, the observance of Christmas was driven out of Scotland by severe penal laws. Within recent years the recognition of the great festival has revived and is steadily growing. Less than twenty years ago services on Christmas day were confined almost entirely to Catholic and Anglican Churches. Now there is scarcely a Presbyterian congregation which does not have appropriate services at Christmas time. When Knox and his assistants drove Christmas out of Scotland, the observance of the New Year was set up in its place. The elimination of the spirit of true religion from this season gradually had its effect, until even at the present day, the advent of the New Year is the signal for scenes of rioting and revelry which are a dis-

grace to any nation calling itself Christian. Now the majority of the ministers are anxious to see Christmas restored to its proper place in the hearts of the Scottish people.

A notorious anti-Popery lecturer, Rev. Jacob Primmer, of Dunfermline, has met his match in the Catholic clergy of Edinburgh. Pastor Primmer, as he delights to call himself, has been unusually active of late, and his harangues, owing to their sensational character, still attract some attention from a certain, though rapidly diminishing class of Protestants. In an Edinburgh newspaper the following significant advertisement appears under that inserted by Pastor Primmer:

"The Primmer Public Calumnies.—The Edinburgh priests offer refutation of Mr. Primmer's charges against Catholicism, to all Protestants, desiring it and applying personally."

Lecturing the other evening in the Philosophical Institution, Edinburgh Mr. Samuel Cowan referred to the present ruinous state of Holyrood Chapel, and several speakers expressed the hope that the Government would see their way to set aside a sum sufficient for the complete restoration of the historic building. Some months ago a sum was left for this purpose by the earl of Leven and Melville, but the will, as far as it related to this matter was set aside. The edifice, which adjoins Holyrood Palace was the one in which Mary Queen of Scots attended Mass, and in which her marriage to Lord Darnley took place.

Right Rev. Aeneas Chisholm, Bishop of Aberdeen, was received in audience by the Pope the other day. The Holy Father expressed gratification at the progress the Catholic Church was making in Scotland. He also conversed for some time with the Bishop on the appalling devastation caused by the recent earthquake in Sicily and Calabria.

## PRESIDENT-ELECT PRAISES CATHOLICS.

TALKS TO PROTESTANT MINISTERS OF THE GREAT GOOD DONE IN THE PHILIPPINE ISLANDS BY THE CATHOLIC CHURCH.

President-Elect Taft addressed the Protestant ministers of Augusta recently and expressed his views regarding the influence of the Church upon civilization and its usefulness in aiding governmental development. Mr. Taft began by thanking them for their good will and their prayers, adding:

"In carrying on the burden of a government, which, with its increasing usefulness, necessarily entails greater tasks; they who are charged with its execution need every assistance and sympathy."

Mr. Taft referred to the "moral awakening" during the past four years as an indication of the healthful state of our civilization. The people had demanded a moral reform, and in this, he said the "moral" must take an important part.

In his experiences in the North and South, and in the Philippines Mr. Taft said he had been able to study many different phases of civilization, especially in the matter of church influence.

"Leaving out the sectional distinctions," he continued, "the indispensable presence of church influence in the improvement in our civilization no one can be blind to who has shared in the slightest the responsibility for government and the responsibility for improvement in a people, as I have been. That

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was a responsibility in respect to a race that is now in a state of Christian tutelage and must be uplifted in my judgment by us and through our guidance, before we shall have discharged the obligation that Providence has thrust upon us. And in the study of the development it has made, it has been made known to me the enormous influence that the Church must exercise in order to make our progress there effective.

"The Catholic Church was there for years and preserved that state of Christian tutelage to which I have referred. Now the ban has been removed from other denominations, and they are all there on an equality in the spirit of Christian emulation, attempting to uplift those people, and we for the government by a system of secular education, are adding that uplifting; but without the moral influence of the churches there we could not accomplish anything. It is that sort of experience by which there is borne in upon us the importance of the maintenance of a church and its influence at all hazards."

"It is difficult sometimes to explain to one who has been used to the close union of Church and state, such as was preserved in Spain, such as is preserved in some other countries, the real attitude of the American government toward the Church. He assumes that if we separate the Church from the state it means that the state does not favor the Church."

"I had the honor to represent this country in a transaction of a business character with Leo XIII. at the Vatican and there I pointed out to him, with all the emphasis possible, that the separation of Church and state was in the interest of the Church, and that in America he could count on the sustaining of the rights of the Church and its encouragement by every legitimate means on the part of the people without its assuming any governmental function or having any governmental right, such as it has in other countries."

## The Priest in the Confessional.

As difficult and irksome as is the office of the priest in the hearing of confessions, as regards the labor and fatigue of the body, comforting and consoling, beyond all that is the happiness of his soul experiences. The confessor feels a supernatural strength of the body and a supernatural power of the mind in the duties of the confessional. How quickly pass the happy hours, and where is the good priest so eloquent or so truly wise as within his holy precincts? Again and again he recognizes a power of thought and word not his own when in the sacred tribunal and like the joy and consolation of the soul he recognizes God, so all the priest's experiences likewise tell that confession is something not of man but of God, of our Divine Lord who founded the Church and who with His own sacred person and power has so wonderfully enriched her.—Bishop Colton.

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## DIED.

PALMER.—At Tacoma, Wash. on Sunday, Jan. 20, 1909, after a brief illness, Mrs. Charles E. Palmer, formerly of Belleville, Ont. May her soul rest in peace.

RYAN.—At McLeod, Alta., on January 17, 1909, Mrs. Mary Ann Ryan, beloved wife of John Ryan, native of Omagh, County Tyrone, Ireland, aged seventy-seven years. May her soul rest in peace!

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