

# THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCLXXXII.

Professor Goldwin Smith, having commended to me Friedland's "Anne Boleyn," in proof that the suspicious against Queen Catherine of Aragon are not as substantial as Father Zimmermann is inclined to think them, I procured the book, and must own that Friedland shows that the evidence against Cromwell, acting as the accomplice of Anne Boleyn, of having really murdered the Queen (whose previous health seems to have been perfectly good) is at least very much stronger than I had before supposed.

Catherine's life had long been irksome to Henry, but much more to the conceiving who had taken the wife's place, and who knew that almost all the English world, all the Catholic world, and all the Lutheran world, regarded her as wearing a crown which she had filched from the head of its lawful mistress to set on the head of a harlot.

Whether Henry, though he had been longing for the death of his wife, was accessory to this not improbable poisoning, is uncertain. Cromwell and Anne seem to have been inclined to carry out nefarious schemes first, and then to make the King happy by the innocent knowledge of the success. It goes to exculpate Henry, that he seems at once to have caught up the suspicion that Anne meant, after removing Catherine and Mary, to remove him and his natural son Henry Fitzroy, the open ing to herself the prospect for the infant Elizabeth, of eighteen or twenty years of absolute government over England. However, Anne's keen intelligence can hardly be credited with such sweeping schemes of royal murders and usurpations.

At all events Thomas Cromwell had nothing to do with them after the Queen's death, for he not only sheltered the young Mary against the plot of her evil-minded stepmother, but he perceived that Henry, while he had been weary of Catherine, had come to have a perfect loathing for Anne, Essex devised a tissue of wildly improbable accusations had hurried her off to the scaffold only four months after the death of her noble minded mistress.

It is hard to penetrate the mysteries of iniquity always seething in the corrupt court of this wicked man and wicked woman, but Mr. Friedland succeeds at least in showing that there was no scheme of murder or fraud or falsehood too bad to be thought improbable there.

Friedland remarks that Anne was the unflinching friend of Cranmer and the new opinions, not from any religious interest, but from her implacable hatred of the Pope and the Emperor for having so long impeded her promotion. She seems, indeed, to have been at most times hostile to reconciliation after a breach, although sometimes she could postpone hatred to interest.

The book explains "that has always been a mystery, namely Cranmer's extraordinary success in winning the consent of the astute Charles, and his astute minister Granvella, and of the keen-sighted Pope to his advancement to the Primacy. He had been known everywhere as the King's chief agent for the separation, and for the religious innovations, which, it is true, had not yet induced an open breach. Yet here the Emperor, Granvella, and Clement, actually facilitated his elevation. How could this be?

It seems to have been, as Friedland shows, owing to Cranmer's marvellous powers of deceiving. They appear to have been fully equal to those of Spenser's Duessa. Availing himself of the fact that more than one man who was utterly hostile to the King's policy had begged Henry into accepting him as a helper, in order, if possible, to spoil his plans, Cranmer persuaded the Emperor at first hand, and the Pope at second hand, that while, to turn the edge of Henry's designs, he had professed to be on his side, he was really for Queen Catherine and the Catholic Church! I suppose the excited personages whom he had thus taken in would have pleaded (I will not answer for the soundness of the excuse) that the new Archbishop's powers of beguilement were beyond all that even wise men could be prepared for.

I would commend Friedland's exceedingly non-Catholic description of the court of Henry the VIII. to the Republican correspondent. He dwells at great length on the court of Alexander VI., not as a time of degeneracy, but as every human society, even though divinely constituted, is of necessity liable from time to time, as made up of sinful men and women, but as a scandal which, in some inextinguishable way, is involved in the very essence of the Catholic Church. According to the tenor of his speech every wise man is bound to believe that even Pius X., being Pope, may at any time be expected to burst out into a Borgia. On the same principle, he ought to argue that after what we know of Henry VIII., "Supreme Head on earth of the Church of England," no prudent man should become an Episcopalian, lest at his confirmation the Bishop should run off with his pocketbook. Henry ran off with people's property at a great rate, therefore every Bishop whose succession, in a certain sense, may be traced back to him, may be expected to do the same. Probably, however, he would reply that logic, like a good almanac, is corrected to the latitude and longitude of Rome, and has no application to the meridian of Lambeth.

I had meant to draw up a counter part to his vehement accusations of Catholicity, such as might proceed from a Catholic of temper like his own, applying it to the Protestant world. However, I reflect that the comparative brevity of Protestant history, and its inferior extent, make it difficult to present an effective parallel, not to say that I am not able, even dramatically, to affect such an animosity against any division of Christendom as he has unquestionably entertained against the Catholic Church, an animosity essentially

ally of unbelief, but qualified with a modicum of Protestantism, to make it go down the better with undiscouraged Christians of the Protestant persuasion. Not improbably, like Theodora in "Disraeli," "Lothair," he thinks that as long as people will be such fools as to be Christians, they should be encouraged to become Protestants, as being thereby more malleable to the intrigues of the Grand Orient, and of that still more deeply implacable league against religion the Mary Anne.

The best that I can do, therefore, is to examine the particulars of his heated charges against Rome, comparing them with various passages of Protestant history. This will involve a good deal of iteration, but the editors remind me that I ought now and then to make account of new readers. Besides, it requires a good many repetitions to hammer, even into Catholic heads, a full sense of the extreme exposure of the Reformers to most of the charges which we so delight in hurling against the Catholic Church of the sixteenth century.

I can not by any means exhaust the comparisons in this paper, but I will make a beginning.

This gentleman tells us that his "few persons at Rome" have not scrupled, from time to time, "to promote war." He might, to support this charge, refer us to various early Popes who encouraged the Romans to stand out successfully against barbarian and Italian invaders. Benedict VIII. was one of these and I remember right Leo II. (IX.), and others.

He might also cite Urban II., who set on foot that magnificent series of expeditions which, while failing of their immediate purpose, so essentially helped to preserve the independence of Europe against Moslem invasion.

He might mention Pius II., who would probably have left Constantinople out of the hands of the Turks if Europe and possibly had Venice alone obeyed his enthusiastic impulse.

He might cite Pius V., who at least brought about the destruction of the Turkish fleet, which was thought so glorious a thing when it was repeated, three centuries later, at Navarino.

He might exultingly instance Innocent III., whom Paul Sabatier, so little a Catholic that he is an admirer of Combes declares, by crushing the Albigensian heresy, to have saved European civilization from corrupting into a sullen lunacy. He will surely not omit Alexander III., for he unquestionably promoted war, a war of twenty three years. He encouraged the Italians, at the cost of all these years of strife, to maintain their national distinctiveness against all the power of the redoubtable Barbarossa, and carried them through to a triumphant success, and to such a marvelous Christian modesty in the use of their triumph as has not seldom, if ever, been seen again in the world.

Yet, although the Popes of the Middle Ages could, on occasion, encourage war—and I by no means say that all the wars which they encouraged were commendable—yet I notice that the attention of those two great Protestant scholars, Bishop Westcott and Bishop Studds, is chiefly drawn to the marvelous—to Westcott it appears hardly short of miraculous—justice and wisdom of the medieval Popes, every level of personal worth, in staying the Catholic nations from war, or in bringing them about to a reasonable peace.

We see then how strong a case our correspondent has.

CHARLES C. STARRUCK,  
Andover, Mass.

## FIVE-MINUTE SERVICE

Third Sunday of Advent

THE VOICE IN THE WILDERNESS.

Make straight the way of the Lord. (John 1. 23.)

This expression, dear brethren, is no new one in Holy Scripture, and it tells us no unaccommodated case. More than seven hundred years before Jesus Christ the great prophet Isaiah spoke about "the voice of one crying in the desert: Make straight in the wilderness the paths of our God." Again, three hundred years later, another prophet Malachias wrote: "Behold, I send an angel, and he shall prepare the way before my face." Again, about six months before Jesus Christ was born, an aged priest, Zacharias, took his own little child, who was only eight days old, in his arms, and in the beautiful hymn of the Benedictus says of him: "Then, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare His way."

You know, dear brethren, who this little child was, who was the burden of all this prophetic song. You know it was St. John the Baptist. And you know, too, the mighty work he had to do.

And now, in this morning's Gospel, it is St. John the Baptist himself speaking: "I am the voice of one crying in the wilderness. Make straight the way of the Lord."

Now, how is this "way of the Lord" to be "made straight" in the spiritual desert of our hearts? Well, the prophet Isaiah tells us that there are five things which we have to do in this matter: The first, every valley shall be exalted; the second "every mountain and hill made low"; the third, "the crooked becomes straight"; the fourth "the rough ways plain"; and the fifth, "the glory of the Lord revealed."

He begins, you see, by telling us that the valleys must be exalted. And don't you think that these "valleys" are a very good likeness of all the things which we have left undone in our lives? All these abysses of idleness, of neglect, of carelessness, of indifference, which lie in the wilderness of our sinful past, these have to be filled up. Christ our Lord cannot come to us so long as there are such great holes in the road. We must set to work and "exalt" them by throwing into our religious life all the pains and care and diligence and faithfulness we can.

Then there are the "mountains and hills," which must be made low. For oftentimes, when the evil one sees that a man cannot be altogether discouraged from serving God, then he

turns round and persuades him that he is serving God very well indeed; that he may be proud to think how often he has resisted temptation, how often overcome difficulties, how often done great things for Christ's sake.

So arise the vast mountains of pride and self will and self conceit. But be sure our Lord will not climb over these to come to you. You must first get them out of the way. They must be made low, if you would enter into life; for it is written, "God resisteth the proud, but giveth grace to the humble."

Then the "crooked places"—I suppose you know what they are—all crooked ways of lying and deceit and untruthfulness. We call a truthful person straightforward, because he does not turn about to this side or to that in what he says, but goes straight to the truth. Well, whatever is not straightforward is crooked, and the crooked path is one which Christ will not walk in. So we must try every day to go on more and more straightforwardly with what God would have us do, according to the saying in the Proverbs, "Let thine eyes look straight on. . . . decline not to the right hand, nor to the left, and the Lord will bring forward thy ways in peace."

Once more: there are the "rough places." Rough tempers, rough words, and rough manners; such feelings as spite, and anger, and ill nature, and revenge; as cutting and cruel words, and quarrelling and fighting. Such rough places must be made very plain and smooth if the road is to be fitted for the feet of our meek and gentle Lord.

And, lastly: "The glory of the Lord shall be revealed." So shall it indeed be to those that are found worthy to enter into the kingdom of heaven. But what that glory is who shall tell? St. John could not. "Be loved," he says, "we are now the sons of God; and it hath not yet appeared what we shall be." St. Paul could not, for when he was caught up into heaven he tells us that he heard words "which it is not granted to man to utter," "Isaiah could not. "From the beginning of the world," he says, "they have not heard; the eyes hath not seen, the heart hath not conceived, things that have not been prepared for them that wait for Thee." All we know is, that this glory shall be very great. And if we serve God faithfully here we shall one day see it, and shall one day know. We shall awake after His likeness and He satisfied therewith.

## TALKS ON RELIGION.

THE VIRTUE OF HOPE.

The traveller never forgets his destination. No matter what may be the beauty and attractions that surround him, he is ever mindful that he is not at home. Mortals should remember that earth is not home: "We have not here a lasting city, but we seek one that is to come." (Heb. xiii, 14.) The good things of this earth, the beauty we admire, the wealth we possess, the praise and honor we receive from our fellow creatures, are after all but means to help us on our way to God.

To be good Christians we must be mindful of the purpose of our creation. No matter how much fame we may attain or how completely our ambitions may be realized, we must not forget "Time is on the wing," and reflect that when its flight is over, "What then?"

Hope is a virtue, a very desirable and a very ennobling virtue. It includes desire and confidence. We must, if we are true children of God, desire to attain heaven. This desire is embodied in the word of the Lord's Prayer: Thy kingdom come. How this petition will glow in the heart when we truly realize the words of St. Paul: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to know what things God hath prepared for those who love Him." (1 Cor. ii, 9.)

The power of our imagination is limited, else with the helps and the glimpses that the Holy Scriptures give us we might better picture for ourselves the eternal abode of the blessed. St. John describes the court of heaven in these words: "There was a throne set in heaven and upon the throne One sitting. And He that sat was to the sight like the jasper and the sardine stone; and there was a rainbow around the throne, in sight like an emerald. And round about the throne were four and twenty seats; and upon the seats four and twenty ancients sitting, clothed in white garments and on their heads were crowns of gold. And from the throne proceeded lightnings and voices and thunders; and there were seven lamps burning before the throne which are the seven spirits of God. And in the midst of the throne was a sea of glass like crystal; and in the midst of the throne were four living creatures full of eyes \* \* \* and they rested not day and night saying, 'Holy, holy, holy, Lord God Almighty Who was and Who is and Who is to come.'"

In another place St. John says of heaven: "And He showed me the holy city \* \* \* and the light thereof was like a precious stone and the building of the city was of jasper stone, but the city itself like to pure gold, like to clear glass and the foundations of the wall of the city were adorned with all manner of precious stones \* \* \* and the

street of the city was pure gold, as it were transparent glass."

The essential happiness of heaven is beyond all this. None can measure the peace and joy and contentment of the blessed in heaven. When we contemplate heaven we ought to be animated with the sentiments of the Jews in captivity when they cried out: "If I forget thee, O Jerusalem, let my right hand be forgotten."

A desire for heaven necessarily includes a desire for those things which are the means to attain heaven. If we care about heaven we must care very much for the graces and favors of God, and set great value upon prayer and the sacraments, helps essential for salvation. We should seek to gain all the grace we can "to make our calling and election sure." (2 St. Peter i, 10.)

Hope also includes confidence: a confident trust that we will obtain heaven by God's help. "He that hath begun a good work in you will perfect it unto the day of Christ Jesus." (Phil. i, 6.) Times of difficulty, of despondency and of trial will come as they do to every soul, but in spite of all temptations, our feelings must correspond to those that animated St. Paul when he said: "I can do all things in Him that strengthened me." (Phil. v, 13.)

Despondency is the baneful of the virtue of hope. While some feel it more than others, all are subject to despondency in some degree. Sometimes this state of mind is apt to lead people to recklessness and to the temptation of saying: "It is no use to try, I cannot persevere no matter what I do." Yet God never permits any one to be tempted above his strength. Though clouds overhang the sky, the sun will not always remain hidden. Confidence is the battle. Since many victories have been won by confidence in the business world, many can also be so won in the spiritual combat. Discouragement is the immediate forerunner of defeat. A small army full of bravery and confidence can defeat a much larger army that is discouraged and disheartened. "When God is with us who can be against us?" Our trials cannot possibly be as great as those which assailed the martyrs, and yet they were the victors in the fight.

Despair is the great sin against the virtue of hope.

Despair doubts the infinite mercy of God. It became destruction to Judas. Despair should have no existence in the soul of a Christian. Our salvation was purchased, "not with corruptible gold and silver, but with the precious blood of Christ." Our Lord never abandons those who have sincere recourse to Him, though their sins be as the sands of the sea shore.

The sin of presumption is at the other extreme. It springs, we may say, from an excess of hope. Yet this is not correct, as we can never hope too much if we hope in the right way. Presumption is built on a wrong or a bad foundation. If we rely upon our own merits, upon our own strength, upon our activity, our exertions and not in reality upon God and His grace, we will fall into presumption. "Unless the Lord build the house they labor in vain that build it." "Without Me," says Our Lord, "you can do nothing."

When persons expose themselves unnecessarily to sin they are guilty of presumption. "He that loveth the danger shall perish in it." (Eccl. iii, 27.) If we tempt God and "cast ourselves down" by repeating and multiplying sin, saying that God will easily forgive us, we presume too much upon His mercy and are guilty of the sin of presumption. Our Lord warns us saying: "Watch ye, there-

fore, because you know not at what hour Our Lord will come." (St. Matt. xxi, 42.)

Hope should guide and help us in our journey through time to eternity. We should "live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God Our Savior Jesus Christ." (Titus ii, 12.)

"Hope, like the gleaming taper's light, Adorns and cheers our way; And still as darker grows the night, Emits a brighter ray."

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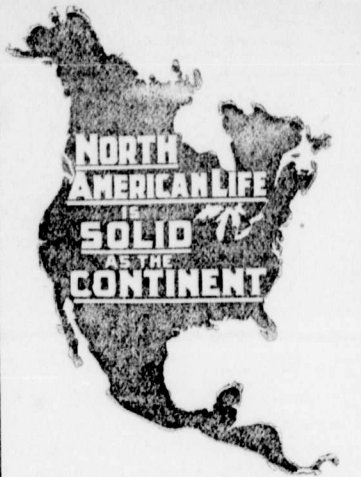
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It will make you pay times, because the never slipshod or slovenly dress.

It will act as a great cause there is no consciousness of being made undertakes.

It will have a broad upon your mind, increase faculty, so that you plan better, and reason.

It will make leisure,izing ability has time to go to amusement, his system is working.

It makes a splendid capital because it inc Everybody believes in make a programme and

It will make you man, because mental brain; increases nerv to make one melancholy—Success.

Peace of

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But he declined it, said: "At this age of mind more than tin rich. I do not for a few months in and perturbation.

jects besides acquir nothing must so no tion that I can not, thought things of life. bo caught in a frog a in a vise of stren worry."

Men can do god, still retain their pos can better their pos fortunes and fulfil sacrificing mental a But to take long with fortune, to be trigue, to seek succ and contentions, are which for most peop their fortieth year, peace of mind. A the prize at stake, the sacrifice.—Cath

Success With

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There are men i whose names have who would give eve for a clean recorde off all their unde methods from the s but there is no n name. It is above the price of rubies.

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