

THE COUNCIL OF TRENT

DR. KINSMAN ON LUTHER, CALVIN AND HENRY VIII.

"The Council of Trent can only be rightly estimated," says Dr. Kinsman, in his excellent little book on this subject, "by clear understanding of the nature of the crisis it was called to face."

During the three centuries preceding the great rebellion of Luther, the Church had been agitated by the need of reforms. Much was said, and, indeed, much was done looking toward necessary changes in the discipline of the Church.

"What was accomplished at the Council of Trent represented the culmination of the aspirations and efforts of centuries."

As to the misuse of the word "Reformation" as applied to the rebellion of the apostate monk, Dr. Kinsman remarks as follows:

"The name 'Reformation' commonly signifies everything in the religious changes of the sixteenth century except what had to do with Trent. The Tridentine alterations are considered to belong to the 'counter-reformation.' 'Reformation' is used to signify the triumph of Protestant purity over Catholic corruption. This must be regarded as a misuse of a good old name by all who believe in the continuity of the Catholic Church. What is called 'the Reformation' signifies not correction of the Church, but its disintegration, a revolt from authority which has often threatened to end in the ruin of religion. It stands for a tendency to pare away the outer protections of historic Christianity, which by three centuries' experience, has been shown to lead away from Christianity altogether."

All that needs to be added to this characterization of the misuse of the word 'Reformation,' is to compare it to the rebellion of the Angels. Of course Dr. Kinsman, like all our best theologians in this latter day, believes in and practices the ironic method in religious discussion, and would not use, therefore, such a comparison. But, I confess, to me such a comparison does not seem odious. It is only just. One could as easily consider the propriety of Milton's Satan addressing his fallen followers upon the glorious work of his reformation, as of Martin Luther, the apostate monk, speaking to the apostate nun whom he seduced, upon the glorious work of his reformation.

But harsh language is not always justified. The modern Protestant is honest in his belief—where he has a belief. Unfortunately among Protestants today faith is fast disappearing. All that remains of the Protestantism inherited from their ancestors by the present generation is in many I fear, indeed, in most cases an unreasonable prejudice against the Catholic Church. In this prejudice Protestantism is united, and in this alone. The motto that the follower of Cromwell wrote upon the gate under the arch of Bandon bridge might well be engraved upon the brow of the average Protestant:

"Turks, Jews, Heathens, Atheists, All are welcome here but Papists."

But no Catholic of the present day, however irritated he may justly feel, would care to retaliate in the language of the gentleman who inscribed under those lines the distich:

"Whoever wrote this wrote it well, For the same is written on the gate of Hell."

The modern Catholic is more irenic; but alas his kiss of peace is usually both misunderstood and misrepresented.

But I am departing from the subject which I wished to touch upon, Dr. Kinsman's remarks on the Protestant Reformation.

"Catholicism," he says, "represents the ordered progress of historic Christianity, the evolution of revealed truth and sacramental life; Eastern Orthodoxy represents this development arrested at the eighth century; Protestantism is a definite turning back, its varieties being merely different degrees of retrogression. It has always aimed at minimizing the supernatural; its 'progress,' therefore, is in the opposite direction from that of Catholicism. In spite of the sincerity and earnestness of most who have cherished it as Christianity in its pristine purity, it has always exhibited a tendency to reduce revelation to lowest terms, to revert from higher stages of development to lower; somewhat as certain people assume that man must renounce or ignore the crowning characteristics of human nature out of deference to ancestral monkeys and jelly-fishes from whom they believe themselves to be evolved!"

Again: "The sixteenth century saw reform in the Church, affected chiefly by the instrumentalities in evidence at the Council of Trent. It also saw much 'reformation' which represented revolt and cutting loose from the Church altogether. In dealing with the history of this period it is especially necessary to look behind names at things; and one of the terms needing closest scrutiny is 'reformation.' What was reformed, and how and why? Did change make things better or worse? Things moved certainly, but in what direction?"

Dr. Kinsman follows these questions by a brilliant description of the three lines of defection from the Church, the Saxon, the Swiss and the

English. Here is a part of his statement concerning Luther, the leader of the Saxon defection:

"Luther inaugurated a revolution which shattered the external fabric of Christianity and lost much of its inner spirit. Beginning with an attack on indulgences, he was led to defy the authority of the Church, represented in the Pope, who was ready to condemn him; and from the Church he appealed to the authority of Holy Scripture."

"Confronted with different interpretations of Scripture, he refused to defer to any but his own; and thus in self-defence was led to renounce his doctrine of private judgment. By defiance of authority he was led to extremes of self-assertion; and his influence has been shown more by the habit of individual choice of a creed without reference to authority than by perpetuation of his own opinion."

"After several years of controversy he broke completely from the Church, gained a following in Saxony, Hesse, and other German States, being finally recognized as ecclesiastical dictator by several German princes, in whose domains he introduced a system of his own in place of the existing Catholicism. . . . Very few still hold Luther's opinions; millions are still handicapped by inheritance of the Lutheran tendency."

This last sentence is one that it is particularly necessary for the Catholic to weigh with great care. If it was not for this unfortunate inheritance, for which the modern Protestant is no more to blame than for the inheritance of disease which descends to the fourth and the fifth generation by reason of the sins of the ancestor—if it was not for this, I say, there would be no such disgraceful publications as the various slander sheets, and such a wretch as Tom Watson of Georgia would have no more attraction among decent citizens than the mephitic Americans. And so all the Catholic can do when he hears of the insane vapourings of Watson and his followers, or reads the abusive falsehoods in the slander sheets, is to utter the prayer of the dying Saviour: "Father forgive them, for they know not what they do."

"Luther," says Dr. Kinsman, "was the personification of individual arrogance. He quarrelled with the Pope because he himself wished to be regarded as supreme in Germany. Against the infallibility of the successor of St. Peter, and for that matter, of Scripture, he set up his own. If other private judgments conflicted with his, he anathematized them. I am the man," he declared, "to whom God has revealed His word. Martin Luther is the first man in the Reformation; he therefore should command, you should obey; it is your lot. . . . I will defend my opinions against the world. What comes from my lips is not anger of mine, but God's. I have the Gospel, not from man, but from heaven, through Jesus Christ."

"Clement VII. and Paul III.," pursues Dr. Kinsman, "never talked like that! He rebelled against every authority which would have curbed his individual will, and in every particular outdid the authorities whom he defied."

I should like to quote the rest of Dr. Kinsman's sketch of the great leader of the Protestant revolt, but I lack space, as I want to give a brief account of the Swiss and English lines of defection. And here is a portion of the passage on Calvin:

"In Geneva Calvin devised a system of government intended as a model for the world. His rule was one of strict severity. . . . From the cradle to the grave, the Geneva citizen was pursued by an inquisitorial eye. Every detail of life was prescribed; and deviation from the rules was punished with severity. Amusements of all sorts were considered wicked, beauty in every form a snare of the devil. Churches were bare and ugly since severity was a mark of true religion. Calvin, claiming to rule in God's name, was intolerant of disobedience or dispute of his authority, and was ready to burn for heresy. The Popes and Inquisition were mild by comparison!"

But I must leave the rest of Dr. Kinsman's remarks concerning the Swiss line of defection to the reader who should not deny himself the privilege of reading this book. It is a good book to lend to a Protestant friend, who has usually been either untaught, or mistaught the facts concerning the revolts of Luther, Calvin, and Henry the uxorious tyrant whom his subjects acknowledged as the head of the Church of England. Here follows some of Dr. Kinsman's remark on English Protestantism:

"Distinct from Saxon Protestantism and Swiss reform was the separation of the Church of England from Catholic unity. King Henry VIII. of England, wishing to repudiate his wife that he might marry another, sought from Pope Clement VII. a declaration of the nullity of his marriage, which the Pope did not actually refuse, but delayed to grant. In his impatience, Henry took up a suggestion made by an ecclesiastical lawyer, Thomas Cranmer, that questions of marriage could be settled in the English courts without reference to Rome. Cranmer was made Archbishop of Canterbury, held a court which gave sentence as the king wished, and married Henry to the woman of his choice. The queen of England appealed to the Pope, who finally declared her marriage lawful, denouncing Henry's second marriage

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and the tribunal which had authorized it.

"The breach between the Pope and king was final. Thenceforth, Henry encouraged all opposition to the papacy, yet made few changes in the church except such as were involved in the brutal suppression of the English monasteries, whose property he appropriated."

This then, as every one cognizant of true history knows, is the double cause of the English reformation—the desire of an adulterous king for a divorce from his lawfully wedded wife, that he might be free to marry the object of his adulterous attention and the desire to gratify his cupidity by robbing the monks of the wealth which had been stored up in immense treasures of art and religion which for centuries had been the glory of England.

Let me close these observations on Dr. Kinsman's splendid little book with one more quotation. Speaking of the next reign, he remarks:

"The boy-king, Edward VI. was controlled by men hostile to the Church. During the six years of his reign England was ruled by a privy council, headed first by the Duke of Somerset, Edward's uncle, and then by the Duke of Northumberland, both of them intent on plunder. What Henry had done to the monasteries, they wished to do to the Universities and all the churches. The Protestant outcry against 'idolatry' and 'superstition' in the Mass gave them the excuse they wished, the helplessness of the boy-king, the opportunity. They let loose a herd of imported agitators, who afforded pretext for their spoliation by violent denunciation of the Mass and the priesthood. Cranmer, habitually subservient to those in authority and disposed to favor the Continental views, composed a prayer-book and an ordinal, which, although preserving many features of the Latin formularies, translated into matchless English, accomplished the purpose of the Privy Council by abolishing the Mass and priesthood together."

And yet there are some honest souls who still believe in the continuity of the Catholic Church in England, and who, (how they do it who can tell) blind themselves to the acts of Henry, Cranmer, and the reprobate rulers of the boy Edward.

History, which for the past three hundred years and more, has been in the hands of Protestant historians, a conspiracy against truth, as a great Frenchman has well said, is beginning to find an honest voice, and it is a pleasure to greet this voice whenever it makes itself heard amid the insane babble of the time.—Catholic Transcript.

HOW TO KEEP WELL

You are well now, and you want to remain well. Remember, therefore: Most illness is the result of misuse of the human machine, due to ignorance of the ways of right living. Even seemingly slight errors in personal hygiene may produce weaknesses opening wide the gates to disease.

Commonest among such errors is overeating, particularly overeating of meats, bread, potatoes and sweets. This leads to a clogging of the digestive organs, which sooner or later go on strike.

Then, at best, the self-poisoned, self-weakened over-eater suffers from recurring dyspepsia. At worst, he perishes from disease of the kidneys or some other organic disorder.

Perhaps it is no exaggeration to say that nine people out of ten err in this respect.

Fresh fruits and vegetables have the special advantage of containing mineral salts and other food elements essential to nutrition. In addition they tend to prevent constipation, a potent ally of disease.

Exercise is another prime preventive of constipation, besides being a protector of health in other ways. The man or woman who neglects daily physical exercise is literally inviting an attack of illness.

So is the person who commits the hygienic error of trying to get along without an abundant supply of fresh air in the home and work place. Even in cold weather the indoor air must be fresh if health is to be maintained.

And to ward off illness an abundant amount of good water should be drunk daily, especially before breakfast.

There are innumerable people whose allowance of drinking water is less than three glasses per day. Their excuse for not drinking more is that they do not feel thirsty.

Yet water must be liberally provided for the body if illness is to be kept away. It is a true food, a regulating food, promoting metabolism, assisting elimination. At least six glasses daily should be the rule, except for invalids with severe heart, stomach or kidney trouble.

Common, too, is the error of under-sleeping. Exceptional persons can thrive on five or six hours' sleep nightly. Everybody else needs seven or eight. Many—the young and the ailing—should take nine or more.

Finally, if addicted to worry, make an honest effort to gain emotional control and to view life bravely. The calm, the serene, the emotionally controlled outlive the worriers and the generally excitable by many years.—H. Addington Bruce, in Philadelphia Evening Bulletin.

THE FOUNDATION OF HOLINESS

Self-denial chains up the wild dogs of the passions which obstruct the road to life eternal. Mortification does not destroy, it elevates human nature. In the process of breaking in a horse, the animal must feel the whip and the curb, must be mastered before it is of use to man. To deny a disease of the body is to save the body; to deny a disease of the soul is to save the soul.

Mortification wages relentless war against the loathsome spiritual leprosy of sin. It drives the soul to true sorrow for sin, it hardens the soul to resist temptation to sin. It teaches men to deny themselves of things unlawful. The boxer needs a hard course of physical training with much self-denial to prepare for the fight. Self-denial is equally essential to keep the soul in training for its constant fight against its ever-present enemy, the flesh. Mortification is a cure for bad habits, the planter of good habits. It is as distasteful, yet useful, as certain medicines.

Throughout life there is a fight for mastery between soul and body. Where all is well, the soul rides the body like an expert horseman who holds the horse well in and forces the animal to obey. No mortifica-

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When visiting the church you may say any *prayers* you choose to say: the litanies of the Blessed Virgin, of the Holy Name, of the Sacred Heart; a decade or more of the beads; a number of Our Fathers; etc. After saying some prayers, leave the church, stepping outside the building; then return to repeat the prayers and gain a second and third indulgence. As often as you repeat these visits, you gain a *plenty* of indulgence, for *yourself* or for the *suffering souls*.—St. Anthony Messenger.

Show yourself grateful. Gratitude attracts new favors, and this sweet exchange of the treasures of hearts softens them, opens them to grace, frees them from those little anti-pathies, base jealousies, petty rivalries, which are to the family what the thorns are to the rose. Prove yourself grateful. A grateful heart can never be a wicked heart.

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