

# Treasure Old & New

## The Everlasting Church

A Protestant tribute - "even the ranks of Tuscany could scarce forbear the cheer"

This excerpt is from a review essay by LORD MACAULAY on VON RANKE'S *History of the Popes* and its text is quoted from *The Fifth Reader*, 1938, of the Christian Brothers

**THERE IS NOT**, and there never was, on this earth, an institution so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of civilization. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. The line we trace back, in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin does this august dynasty extend.

The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending to the farthest ends of the world missionaries as zealous as those who landed in Kent with St Augustine, and still confronting hostile kings, with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn; countries which, a century hence, may not improbably contain a population as large as that which now inhabit Europe. The members of her communion are certainly not fewer than one hundred and fifty millions. [At present — in 1938 — they are now estimated at about three hundred and forty millions.] Nor do we see any signs which indicate that the term of her long dominion is approaching.

**SHE SAW THE COMMENCEMENT** of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St Paul's.

### FIRST NOTE

The last part of the text, from the second drop capital, is also in *Treasure Trove, Being Good Things Lost and Found*, collected by John O'London, 1925, who captions it *Lord Macaulay's New Zealand-er*, and as such it was quoted in *Catechetical News* n. 181, p. 10. John O'London himself comments:-

No passage in Lord Macaulay's writings is better known or more constantly associated with his name than the above — which occurs in his review-essay of Von Ranke's *History of the Popes*. Its diction and application are his own, but the picture of a traveller from a remote land visiting the ruins of London is found in Volnay's *Ruins of Empire* (1791) and elsewhere as early as 1745. When Macaulay was only nineteen, Shelley had written, in his dedication of *Peter Bell the Third*, of a coming time when "the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream."

John O'London adds that Macaulay is writing of the Roman Catholic Church.

### SECOND NOTE

Lord Thomas Babington Macaulay, 1800-1859, is rightly famed as a historian, is also well known as a poet. See *Horatius*, on *How Horatius Kept the Bridge*, in his *Lays of Ancient Rome* — "in the brave days of old," from which excerpts were quoted in *Catechetical News* n. 154. The quote above, "even the ranks of Tuscany could scarce forbear to cheer", is the Tuscan tribute to the triumph of Horatius over them.

It is 'a must' for any boy who proves troublesome over his poetry lessons. Simple words and rhymes, powerful rhythms, 'good clean violence' (all honourable defence against aggression) — he'll make himself learn it off by heart!

### THIRD NOTE

Lord Macaulay was also notable for the way he taught himself a new language: he would simply read the Bible in that language, and when he had finished, he knew it. (Wow!)

It is said that he was not sympathetic to Catholicism — please God he now rejoices in having changed his mind: as Msgr Ronald Knox said, "All the labels in Heaven are marked R.C."

## Why Father Tierney's Fiction Favours Frocks

Unless otherwise stated, quotes are from Fr Tierney's children's fiction and his *Catholic Family Catechism*.

Some girls of the Wild Bush Mountains Grammar School, in the long dresses of their uniform, beamed on Colleen and Kathleen in skirts as full and flowing as their own, and at young Tilly, with a pinafore over her frock... Later, the boys heard Dad telling Mum, "A dress makes a bloke look up to a woman."

*New Boys in the Bush* p. 125

Howbeit, in Fr Tierney's fiction, Colleen and Kathleen wear shorts for tennis, and their mother says they can wear jeans riding horses, but they choose culottes.

*New Boys in the Bush*, pp. 73,240; cf. *Bush Boys and Bush Rangers* p. 97,108.

1. Some women and girls consciously aim to **build esteem for femininity** by preferring a dress to trousers. They are counter-cultural Christians, affirming the complementarity of the two sexes against the currently politically-correct unisex. They also refuse to imitate such weaknesses of the male sex as crudities in speech.

2. Some mothers are more reserved than others in breast-feeding; some consider that the virtue of Christian modesty is not as well upheld in cultures where women are bare-topped.

3. Some are more careful not to show their cleavage and, indeed, conceal most of their bosoms. This helps men and adolescent boys in their struggle to keep the custody of their eyes against the lusts of the flesh.

4. Many are mindful of the differences in Satan's temptations for males and females, and his threefold weaponry: (a) the remaining effects of original sin after Baptism; (b) the particular snares he sets for each soul; and (c), his long term strategies for each generation.

5. There are two inter-related aspects of modesty:-

Modesty means not boasting or showing off, and also not showing off with one's body in a way that leads self or others towards impurity.

*Catholic Family Catechism Disciples' Edition* p. 110.

The tendency to turn women into men and girls into boys, in speech, dress, deeds and work **weakens the complementarity of the sexes** and the **capacity of women to ennoble men** — hence a weakening of marriage, family and civilization, cf. Genesis 1:27; 2:24; 5:2; 1 Peter 3:7.

"Make full allowance for the difference of sex and for the particular role which Providence has appointed to each sex in the family and in society," (Vatican II, GE §8). Make allowance for other **people's character weaknesses** regarding speech, viewing, amusements, reading, dress etc: Even in things where "All things are lawful for me," St Paul added, "but not all things edify," (1 Corinthians 10:23).

ibid. p. 111, in 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> bullet points.

6. Father Peter Murphy refers to *Love and Responsibility* by Cardinal Carol Wojtyla for this assertion:

Girls seem to need more training [than men] in the ways of modesty... Girls who are less sensual may not be aware of their lack of modesty and thus need to be instructed regarding an appropriate dress code.

*Pure Attraction, a guide to human sexuality*, p. 78; see also Colleen Hammond's *Dressing with Dignity*

## Pope Benedict XVI Speaks Out

All quotes are from *Lepanto*, November 2006 pp. 6-7, who in turn are quoting <zenit.org>.

### THEOLOGICAL PROSTITUTION

6<sup>th</sup> October, 2006: A theologian prostitutes himself when he subjects himself to the dictatorship of common opinions. To speak to meet with applause, to speak oriented to what men want to hear, to speak obeying the "dictatorship of common opinions", is considered a sort of **prostitution of the word** and of the soul. The theologian needs a form of "chastity" which implies "not to seek applause, but to seek obedience to the truth."

### FAMILIES: BE COUNTER-CULTURAL

8<sup>th</sup> October, 2006: Many Christian spouses, aware of the grace received, build a family open to life and capable of facing together the numerous and complicated challenges of our time. Families are needed that do not let themselves be drawn by modern cultural currents inspired by **hedonism and relativism**, and that are willing to realize their mission in the Church and in society with generous dedication. He quoted Pope John Paul II who described Christian spouses as **authentic missionaries of love and life**. The Holy Father appealed to those responsible for public life to support, for the good of all, the conjugal and family institution, fundamental for society. "What God has joined together, no human being must separate."

### LOSS OF SENSE OF SIN, SENSE OF GOD

9<sup>th</sup> October, 2006: **The loss of the sense of sin stems from the loss of the sense of God**. Where God is excluded from the public forum, the sense of offence against God — the true sense of sin — dissipates, just as **when the absolute value of moral norms is relativized the categories of good or evil vanish, along with individual responsibility**. Recovery of the sense of sin is a pastoral priority, as it also implies recovery of the sense of God. ...A newfound appreciation of this sacrament [Penance] will confirm that time spent in the confessional draws good from evil, restores life from death, and reveals anew the merciful face of the Father.

### FALSE ECUMENISM

11<sup>th</sup> October, 2006: The path of dialogue with other confessions must not make us forget our Catholic identity. The central concern of St Jude's epistle is to **put Christians on guard from all those who give as a pretext the grace of God to excuse their own licentiousness** and to lead astray other brothers with unacceptable teachings, introducing divisions within the Church, under the influence of their dreams. ....This path of dialogue, so necessary, must not make us forget the duty to rethink and to witness always with as much force the guidance of our Christian identity that cannot be given up.

### EDITORIAL NOTE

Learn the three great texts on St Peter and his successors: Matthew 16-18; Luke 22:31-32; and John 21:15-17.