

THE CATHOLIC RECORD.

The Little Grave in Ireland.

BY DION BOUTICAULT.

Mr. Dion Bouticault is known to the world for many ambitious works; but the least assuming of his productions have the most stamp on them, as many have seen in the exquisite earnestness of his little poem—

I'm very happy when I am, Far, far across the sea, I'm very happy far from home In North America.

THE INQUISITION—SOME FACTS OF INTEREST.

From the Messenger of the Sacred Heart. In the struggles which the Church had to sustain against the enemies of the faith in the sixteenth century, and later ones, her conduct has been assailed with extreme violence, and often through pure malignity, without the least regard for the truth.

Most of the accusations in this matter rest upon a confusion of the elements of the discussion; some abuses are condemned and conclusions deduced from them which do not touch the real question. In this matter, we must first of all distinguish between civil toleration, take into account the constitution of the society of the middle ages, so different from modern constitutions, and consider the intervention of the Church and the temporal power; then we shall experience no difficulty in justifying, not particular abuses (where there are no abuses), but the conduct adopted by the rules of the Catholic Church.

Toleration may be understood in different ways; first, in the sense of a purely civil and worldly toleration. Religious toleration, consists in approving all religions equally, and admitting all as indifferent forms of homage which the creature pays to the Creator. This is indifference in religious matters, and, implicitly, it is the negation of all religious truth.

From the fact that a man is born of parents living in error, or that a state is wholly, or partially, under the domination of error, nothing can be deduced against the indefeasible rights of truth. The Church having received, by the positive will of God, the deposit of religious truths, is obliged to reject and condemn all that deviates from it.

Civil toleration consists in permitting every man to practice his religion as he understands it. The purpose and intention of the acts of any religion whatever is a liberty on conscience with which no exterior authority can, or ought, to interfere.

coel against Catholicism with blind force, to render its exercise absolutely and naturally impossible, and to bury it in the mud. These are the expressions of Quintin in his preface to the impious and filthy works of Martin de Saine-Aldegate.

Every society must defend its constitutive principle. Now, by the admission of all, the society formed and civilized by the Catholic Church rested upon the principle of religious unity. Therefore every act contrary to this union was a crime of high treason against society, and the repression of heresy was, necessarily, an organic law of the State.

III.—The number of those who are styled "the victims of the Inquisition," has been grossly exaggerated by Lorente, from suppositions whose falsity is evident. In this number are to be included not only apostates, but also heretics, adulterers, those guilty of sacrilege, and criminals of all kinds, who were submitted to the tribunal of the Inquisition.

IV.—The judgment of the holy office was limited to the declaration of the guilt, or innocence, of the accused, and the punishment, afterwards decreed by another tribunal, were conformable to the criminal justice of all other tribunals. The prisons of the Inquisition were more healthy than others, and the autos da fe were often edifying spectacles of retraction and penitence.

V.—By this tribunal, Spain escaped the horrors of the religious wars which filled the rest of Europe with carnage, and it largely contributed elsewhere to save the Catholicism.

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Consil: "Protestantism and Catholicity compared, in their Effects on the Civilization of Europe." Histoire de France, par M. Guizot, tome 10, page 100.

These conscientious laborers establish the following facts: The Spanish Inquisition proceeded according to rules, which carefully protected the rights of the accused, rules drawn up in accordance with the demand of Isabella, by the celebrated Torquemada himself, the observations of which were carefully recommended. Can we say as much of the English Inquisition?

and the State. In this respect, Spain, retired delivered from the oppression of the enemies of the Christian name, and soon afterwards menaced by Protestantism, was obliged to use more vigilance.

What is there here to be compared with the horrors committed by Protestants in many other countries?

When the Church has never admitted the Mohammedan principle of imposing the Gospel by force. She has been content with protecting the rights which she had acquired either in the society formed by her, or over the individuals who made her a promise of fidelity.

It would be still more unjust to impute to her the acts of barbarism inspired by an inhuman political policy, such as the massacres of St. Bartholomew, Gregory XIII. believed, upon the report of the Court of France, that the king had escaped from a conspiracy, and he returned thanks to God for his safety; but neither he, nor the clergy, took any part in this proscription.

A SINGULAR INCIDENT. Toward the close of the "forties" of this very eventful century, a group of wealthy and cultivated families arranged matters so as to meet at New York, to spend the summer holidays. That portion of the sea-washed coast was then not frequented by the general public.

At 4 o'clock p. m., Mrs. T. seated herself before a full-length French mirror, and her waiting-maid dressed her mistress's hair in silence. Suddenly a voice broke forth in the room, exclaiming, "Madame, I die a Catholic! At the same instant Mrs. T. cried out, "My son is killed!" Felicie, look there, in the mirror! Don't see you G's corpse laid out in a casket?"

Why, his body lies there, placid as I lay, at my feet, clothed in his uniform; his red sash on his breast!

Overcome with painful misgivings, Mrs. T. dismissed all thoughts of finishing the evening's toilette, and desired her maid to go and request the ladies engaged in the task of amusing the young folks to be kind enough to come to her parlor.

fully half of the Catholic, as all the Protestant world, men of science have given in their testimony concerning the wound in the heart of St. Teresa in a manner to shame those Catholics who dread the charge of credulity more than that of irreverence. While they have smiled, on reading the life of St. Teresa, at the idea of an angel piercing her heart, the man of science finds in this heart, hundreds of years after her death, a wound which could have been given only in the manner described by the Saint, and which allowed her to live, against every law of nature.

ST. ANNE DE BEAUPRE. Boston Globe. QUEBEC, Aug. 12.—Standing upon Duferren terrace, the most magnificent promenade of its kind in the world, and casting the eye northward, to the left of the beautiful bay formed by the estuary of the St. Charles, the vision is arrested by the pale blue outline of the Laurentian mountains.

ST. ANNE'S MOUNTAIN. The confidence of the geologist in the pre-cambrian origin of these crystalline rocks, as ascertained with microscope and hammer by pronouncedly their azoic or auriferous or horonian formation, is not one-half stronger, dogmatic though he be, not one-whit as touching as the simple faith of thousands of Canadian and American pilgrims in the efficacy of intercession by "La Bonne St. Anne," at her shrine seen in the mirror, to cover the stain caused by the flow of blood when the arrow was withdrawn.

THE HEART OF ST. TERESA. Freeman's Journal. On the twenty-seventh day of August, in all Carmelite churches, and in all churches or chapels served by Carmelite Priests, the astounding mystery of the transpiercing of the heart of St. Teresa of Jesus, will be celebrated.

THE TRANSPIERCING OF THE HEART OF ST. TERESA—THE GLORY OF CARMEL. Those who were interested in the Third Centennial of St. Teresa, and those especially who had read the "populaire life" of St. Teresa as lately translated from French and published by the Carmelites of New Orleans, will thank us for reminding them of the Feast of the Transverberation of the heart of St. Teresa, which occurs on the 27th of August.

THE GOOD SAINT'S EFFICACY. or good will, and scarcely a day, certainly not a week, passes without reports of further manifestations of her power. The miracles are invariably wrought in the church, and generally during the veneration of the saint's relics, or while the subject of the cure is engaged in prayer or in receiving communion.

On Thursday last a thirteen-year old son of Mr. Elisha Vincent of this city, master printer and city councillor, made a pilgrimage to La Bonne St. Anne, for the purpose of being cured of lameness.

At ten years of age he was confined to his bed for six months, with an affection of the leg, which was accompanied with intense pain. On rising he was unable to move about without the aid of crutches, and continued lame until his recent visit to St. Anne's, when his lameness left him while partaking of the holy communion, and he arose and walked without the aid of his crutch.

ENGLAND AND ST. PETER. THE ANGLO-SAXONS IN ROME—THEIR DEVOTION TO THE HEAD OF THE APOSTLES—DISCOURSE BY BISHOP VAUGHAN. London Univers. Aug. 9th. The Right Rev. Dr. Vaughan, Bishop of Salford, on Sunday evening last preached to a crowded congregation in the Church of St. Teresa, Birkdale, near Southampton, which had been solemnly opened that morning.

THE SPECIMENS. On Thursday last a thirteen-year old son of Mr. Elisha Vincent of this city, master printer and city councillor, made a pilgrimage to La Bonne St. Anne, for the purpose of being cured of lameness.

The delegates to the convention of the Irish men to assemble in New York on August 31st, were a great number being representatives of the various branches of the Irish community established throughout the world. The hall was profusely decorated with the centre of the auditorium scores of green streamers extending to the walls.

At half-past two o'clock the delegates to the National League, under the leadership of Mr. Sullivan, were introduced to the hall. The delegates were met by the National League, who were met by the National League, who were met by the National League.

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