

THE CATHOLIC RECORD.

Sacred Heart Review THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXXVIII. Of course President White can not be rightly accused of a morbid hatred of the papacy and the Jesuits if he can make good his charges against them.

Dr. White insists that the Jesuits were the very heart of the witchcraft madness in Germany, which, in three centuries, carried off at least three hundred thousand victims, and some say several times that. Whole regions were laid waste by it.

Dr. White allows that the Jesuits layman and Tanner were strong against this madness, but charges that they were both rewarded for it by their Order with opprobrium and ignominy.

Dr. White allows that the Jesuits layman and Tanner were strong against this madness, but charges that they were both rewarded for it by their Order with opprobrium and ignominy.

Of course, this unseemly sentence is not Dr. White's. President White, moreover, advances a worse accusation than this, and will have it that a large proportion of the victims of these trials were done to death by the agency of the Jesuits, and this not because they were really believed to be sorcerers, but because they were suspected to be heretics.

This is an accusation easy to make, and almost impossible to disprove. To advance it is a very iniquitous act, unless the evidence is overwhelming.

I need not say that Professor Nippold did not. His virulence against the Catholic church, in every direction, and on every account, is absolutely appalling on every account, is absolutely appalling on every account.

A man like White ought certainly to be very much ashamed of finding himself an accomplice of a man like Nippold in propounding an accusation like this, which bears all the characters of the being the fantastic product of unscrupulous hate.

he could not overpass the barrier of his Lutheran hatred of the Papists. I may remark that the chief Catholic enemies of the Jesuits, Dollinger, Reusch, Friedrich, Huber, seem to think it not worth while to take any notice of this monstrous accusation.

We will next follow the eminent Ambassador to Italy. Here he brings up so many allegations, as of provable facts, that if he fails to make out his case, he delivers himself up helplessly into the hands of the Philistines.

We know of the wicked attempt made by some curialists on Paul Sarpi's life. Dr. White takes no notice of Paul the Fourth's severe denunciation of the deed, but he does highly commend the great Jesuit Cardinal Bellarmine's warning sent to Sarpi.

The Messenger wonderfully asks, Why Scottish conscientiousness? Why Scottish conscientiousness? Why Scottish nobility. He was christened Robert because his godfather, a cardinal, was Robert before him.

Was Scottish conscientiousness of that time distinguished by its preference of the interests of humanity to those of the hierarchy? We will consider this question next week.

I notice that in a late paper I have, by a strange inadvertence, repeatedly written "Friedland" for "Friedmann," although the volumes were at my elbow. The pleasant sound of "Friedland" must have misled my wits.

A NATIVITY PLAY IN IRELAND. Francis O'Byrne Hackett, in the Reader Magazine. Though out of Ireland Douglas Hyde is barely known, in Ireland he is a more significant national figure than any of his contemporaries.

Generation following generation, year after year, the country people in Ireland come, when the snow is on their green fields, to the little chapels where, often with pathetic simplicity, "the crib" is erected.

In Lady Gregory's "Poets and Dreamers" is given a translation from the Gaelic of Hyde's Drama of the Birth of Christ. It is so short that it is impossible to paraphrase it and yet retain the impression of its simplicity.

cradle. We give out peace; we give out good-will; we give out joy to the whole world! (They take their share of trumpets up again, and blow them long and very sweetly.)

FIVE-MINUTE SERMON. Third Sunday after Epiphany. LIVING UP TO OUR FAITH.

Jesus, hearing this, marvelled and said to them that followed Him: Amen I say to you I have not found so great faith in Israel. (Gospel of the Day)

The love and care of the heathen centurion for his servant should certainly not to shame many Christian masters and mistresses of today, who not only do not encourage their servants to approach our Lord at Holy Mass and in the sacraments, but even put obstacles in their way.

A few weeks ago we kept the Feast of the Epiphany, the manifestation, that is, of our Lord to the Gentiles, to those who had not till then formed part of the church of God.

So clearly did he recognize our Lord's divine power that he did not think it necessary for Him to come to his house. Jairus, the ruler of the synagogue, as you will remember, would not be satisfied unless our Lord came down to his house; the centurion, on the contrary, stopped our Lord while He was on the way, saying: "Lord, I am not worthy that Thou shouldst enter my roof; but only say the word and my servant will be healed."

Now, how does all this apply to us? What lesson can we learn from these events? The answer to this question is easy and obvious. We are by God's grace the members of the church of God, and as such, we are in possession of the means of grace—the sacraments, the word of God, the intercession of the saints, and of innumerable privileges and of spiritual treasure.

When things are at their worst, men and women show their real quality. If society is as bad and life as hopeless as some of the pessimists declare, then there rests on them the duty of heroism, of leading the forlorn hope, of keeping up the losing fight, loyal to great ideals when nothing is left save the self-respect that comes from loyalty.

In their endeavor to attain popularity men frequently tax their moral and religious principles to the point of total collapse. At this price it is too degrading for manly effort and too dangerous for peaceful enjoyment.—Church Progress.

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, ex-Premier of Ontario. Rev. John Peter, D. D., Vice-Chancellor. Rev. Father Tealy, President of St. Michael's College, Toronto. Right Rev. A. Swetnam, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

A NOTABLE CONVERSION IN THE PRESENT GENERATION.

THAT OF DR. KROGH-TONNING, THE MOST LEARNED THEOLOGIAN IN THE LUTHERAN BODY. From the London Monitor and New Era. One of the most notable conversions to the Catholic church in the present generation (though little has been heard of it in this country), and one destined to have a far-reaching influence on philosophical and theological thought in Northern Europe, has been that of Dr. K. Krogh-Tonning, the celebrated pastor, writer and pulpiter orator of Christiansia.

Writers in the religious press and the learned reviews of Northern Europe have endeavored to disguise the general dismay at the conversion of the Lutheran ranks by the most learned theologian of that church, by finding that in all his later dogmatic writings he has shown a marked tendency towards Catholicism, and that, in his final step he was only logically following out the principles which he had long before adopted as his own.

Dr. Krogh-Tonning was long ago marked out for advancement to a Bishopric in the Norwegian Lutheran church, and his loss to that body has been a very serious one. His theological works, published while he was a Protestant, are written in the German language, but he has brought out in Latin, since his conversion, a singularly beautiful treatise, as luminous as it is profound, on grace and free-will. The actual title of this work, which should be in the hands of every student of theology, is "De Gratia Christi et Libero Arbitrio," and it is published by Dybwad & Brugger, of Christiansia.

ANTE-NICENE FATHERS AND TAINTED MONEY.

While so much is being said and written about tainted money the following extract from the fourth book and second section of the Apostolic Constitutions, to which Mgr. Capel of California directs attention, is both instructive and interesting: "Now the Bishop ought to know whose oblations he ought to receive, and whose he ought not. For he is to avoid corrupt dealers and not receive their gifts. For a corrupt dealer shall not be justified from sin." (Apostolic Constitutions, 29) For of this it is said that Isaiah reproached Israel, and said, 'The corrupt dealers mingle wine with water' (Isaiah i, 22) He is also to avoid extortioners, and such as covet other men's goods, and adulterers; for the sacrifices of such as these are abominable with God.

Discouragement is a great hindrance. Be patient with self, acknowledge your own weakness, and confide in God. Do not give up because you fall even many times.

Instead of being proud, let us humble ourselves in the dust before our God and before His creatures, and beg His pardon for having used His gifts to offend Him.

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