6

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BT & PROTESTANT THEOLOGIAN. CCCLXI.

We have seen, in examining the Re-publican correspondent's assertion that thousands of admirable men and women have been tortured and murdered at the instigation of Rome for refusing to accept the papal supremacy, that where the papal primacy alone has been re-jected, general Catholic doctrine being retained, together with multiplication jected, general Catholic doctrine being retained, together with undisputed orders and sacraments, as by the Eastern churches, Rome has never permitted capital inflictions. Protestantism has simply rejected the Pape as one particular of a universal revolt from the elder Church. Indeed, Luther was quite willing, as he said, to "kiss the Pope's foot," if only the Pope would scept his antinomian doctrine of Justi-Cation.

We have found that in Ireland intens Catholicity co-existed, with an invinci-ble unwillingness to persecute. We have found that in Scotland all

the religious executions on both sides did not amount to twenty. We have found that in the three

We have found that in the three Scandinavian kingdoms there appear to have been scarcely any religious exe-cutions on either side, the few actually occurring being of Calvinists beheaded by the Lutherans. The poisoning of the dethroned Eric XIV., by order of the King, the Archbishop, and the Council, rested mainly on the charge Council, rested mainly on the charge that he was trying to introduce Calvin-ism, though not on that alone. We have seen that in Germany, Aus-

tria and Switzerland, religious hostil-ity, on both sides, confined itself mainly to plunder, banishment, and suppression to plunder, banishment, and suppression of worship, soldom extending, as be tween the three prevailing religions, to the judicial infliction of death, while Catholics, Calvinists and Lutherans did catholics, calvinists and her over the

Catuolics, Calvinists and Lutherans did not quarrel with each other over the Stecution of Anabaptists. We have seen that in England the two hundred and fifty or three hundred Protestants burnt were essentially vic-tims of the Spanish hatred of heresy, the English and the Roman heresy, the English and the Romans having very little to do with the matter, expept as mere instruments of a virtually Spanish and imperious Queen.

We have seen that in the Low Coun tries the thousands of Protestants burned, drowned, beheaded, or buried alive, were so absolutely victims of panish anger that there is no occasion to bring in any other name than Madrid.

The two most illustrious victims. Egmont and Horn, were undisputed Catholics. They were beheaded not for heresy, but for love of freedom. The objection taken, I think in the Independent, to Motley's brilliant works, that they are too intensely par-tisan, seems not ill grounded. Motley is not like Froude, unserupulous, and grotesquely ignorant and careless. He is rather like Macauley, careful in re-search, but it should seem needing to be counter-checked by opposite authorbe counter-checked by opposite authorities. Most historians need this, but Motley and Macaulay perhaps more than most.

We have seen that in France the rereligious quarrels were essentially national, being equally intolerant on both sides, except that the Huguenots were more diabolically protracted in their butcheries, and, relatively to their essentially smaller number, seem to have massacred a larger number of Catholics, the fourteen thousand victims of St. Bartholo-mew's being taken into the account. seen that the Catholic per We have

secutors of the Huguenots were no great lovers of the Pope, and were sometimes on the verge of a virtual defection from

This leaves as yet unexamined only This leaves as yet unexamined only Italy, Hungary, and Poland. There peem to have been few execusions of Protestants in Hungary and Poland. What persecutions there were there, of any sort, being largely under Jesuit influence, may be semewhat more reason ably ascribed to Rome, at least indirectly, than in Europe general This leaves us only Italy. Here I make out that some five thousand Waldeness were massacred. The responsibility of this unquestionably rests ponsibility of this unquestionably rests on the Papacy, or rather on one parti-cular Pope, Pius IV., during whose reign I think that the whole of it becurred. I am not speaking of the Vaudois affairs in Milton's time, with which Rome was only negatively converned. The extreme reluctance of the Roman Inquisition to pass, and especially to execute, a sentence of death, is well known. Such stories as those of De Santis, about discoveries as those of De Santis, about discoveries in the Inquisi-tion building of hidden furnaces and pits, seem to be worth as much as such ites ! stories from former priests generally are, that is, nothing at all. Certainly such writers about the Inquisition as Dean Kitchin, and Dr. Robert J. Nevin of Rome, know nothing about them and yet they cordially detest the Sant' Uffizio, and are no great lovers of the It would need some more Papacy. credible witness than a priest turned preacher to counterbalance the silence of a gentleman so well placed for gain-ing information as Dr. Nevin. Such stories are too much like my good friend Professor John Moore's artless reproduction of the Polish impostor Leh owski's fiction of his blowing up of the Santa Casa of Madrid in 1808, which remained tranquil and undisturbed

THE CATHOLIC RECORD.

FIVE MINUTES SERMON. Sixth Sunday After Pentecost.

IDLENESS. And they had nothing to eat (Gospel of the Sunday)

and emphatically the name of Spain. The correspondent's description of the Protestant martyrs as "thousands of admirable men and women" seems to show that in spite of this gentleman's

pretty evident detachment from Chris-tian belief, he still lies under the spell of our old prepossession, that the Pro

estant victims of the sixteenth century

testant victums of the sixteenth century were chiefly put to death by ungcally tyrants and hypocrites on account of their superior saintliness. We now know that this assumption is ludicrously untrue. Mr. Albert Shaw rightly re

inds us that the Protestants of that

time, speaking generally, were neither more devout or more moral than the

of Froude, but then Henry the VIII.

and Flogging Fitzgerald are saints of

We need no other witness than Froude

imself to show us how dismal was the

the moral and religious ruin induced in

England by Henry, Edward and Eliza

beth. Paritanism and Anglo Catholic

ism under the Stuarts, hostile as they were to each other, had no small meas

ure of moral and spiritual strength

Yet we must own that this was heavily

purchased by a long and dreary trac of moral and spiritual devastation. Th

land is of course, by us as Protestants,

man whether the many admirable men

and women who have been tortured and murdered, or imprisoned and banished, for refusing to give up Cath-

olic faith and the papal primacy, may not also be worthy of a measure of ad-

THE BUGABOO OF THE 'DARK

The Middle Ages are called by many

people the Dark Ages,—principally be-cause the minds of such people are very dark about these same ages. The

bright with the light of faith and of in-

AGES'

CHARLES C. STARBUCK.

miring mention.

tellect.

saying, " unfolded."

Now what are the facts? Such rec

ords when unearthed and published, only serve to show how mistaken and

Andover, Mass.

The

Froude, or at least beati.

Catholics.

The people who crowded about our Lord had nothing to eat, because out of love of the word of God they had for a time quit their work and their homes. This docility, this constancy argues well for their earnestness in the faifi-ment of all their other duties. They were out of food, not through laziness, but because of set purpose they pre-terred spiritual to temporal nourishment. Hence they merited this extra ordinary and unlooked for manifesta tion of our Lord's goodness and provi-

In Germany, as Luther is not weary of saying, his preaching rule is not weary ity, benevolence and devoutness — a ruln which was only partially repaired, after the Thirty Years' War, by the dence in supplying them with tood. We may confidently expect, my brethren, the assistance of God even in temporal want and necessity if our non-est endeavors tail. We are not to be rise of Pietism. In France the Haguenots, as a small over solicitous; we are not to desire nor strive alter an over abundance of such things. This promise, however, we have : that our Heavenly Fasher knoss In France the figurenots, as a small minority, jealously watched by an un-friendly majority, unquestionably rose to a high level of general morality. We have Bourdaloue's cordial testi-mony to this effect. Yet surely those early followers of Coligni who attested their preits of desting by blowing up have : that our Heavenly rainer knows our needs, and He will come to our aid. But we have a duty, an obligation to discharge, and that is to work, to earn our bread. Now, this is the point of my sermon : that there are are many their purity of doctrine by blowing up cathedrals, torturing Catholic priests to death, and outraging Catholic women, pape-the number seems to be increasing-who have nothing to eat, or were much more like devils of hell than like saints of God. We might as who say they have not, and it is their own fault. well talk about the Mormon Danites as being saints, as no doubt this diaboli-

They do not merit any special interbeing saints, as no doubt this diaboli-cal community esteems them. In Scotland the lay leader of the Reformation was Mary Stuart's illegiti-mate brother. Yet he concurred in a plan openly providing, not only for the murder of Rizzio, but also, as an effect hoped from it, for the death of his sister and her unborn child. Have we here a saint of God? I know we have a saint of Fronde, but them Henry the VIII. position of Heaven to save them from the consequences of their cwn laziness; they do not seem to deserve, they do not deserve, the assistance of the charitable, who are the stewards and the representatives of the Lord. Now, brethren, do not imagine that this is a harsh and an unchristian way of regard ing the necessities of the very poor do not suppose that I make no allow. ance for the sickness, the lack of work, he hard times, the calamities which from time to time afflict the deserving and the laborious. If you are in a pos ition to know, you cannot but be suaded that the tendency to ask help, the inclination to throw burdens on institutions public and private, the frequency, the boldness, the aureason of such demands is on the in crease ; the number of those who are unwilling to exert themselves, to undergo the routine, the strain of work, grows day by day. Yet the Apostic time of the religious struggle in Eaggrows day by day. The tild not work, neither let him eat." He bids every one labor taithfully in the calling wherein he has been placed. There is no such thing as true religion save in the such thing as true religion fall of our regarded as having the balance of en-lightenment on our side; but, a few elect souls set apart, I think it might be not unreasonably contended that the balance of sanctity was decided in with the Catholics. Moreover their tine of martyrdom lasted all through the taithful discharge, first of all of our natural duties, and in compliance with the first great law of labor. the seventeenth century, and of con-fessorship a good deal beyond the eighteenth. I would ask this gentle-

Now, I have frequently noticed one peculiarity about many of those who say they have nothing to eat, and that is, they cannot be said to have nothing to drink; and the presence of this kind of nonviburgent or the same of t of nourishment explains very often the lack of all other. No, my brethren, let us be industrious, saving, and sober, mindful that the law of God has im posed labor upon us ; let us try to help ourselves; then, if we fail, Heaven will surely help us, even in ways as truly miraculous rs our Saviour s to multitude in the desert.

THE WAYWARD HEART.

IT IS HEAVY AND SAD WITH ITS WEIGHT OF SIN.

By Rev. Patrick J. Murphy, C, S. P. Only God himself can realize the sadness of the consequences of sin. And more we read and study about the Dark Ages, the more we learn that they are not in in fact dark at all, but there are no consequences more terrible than the disappointment and discouragement that result from it. Men metimes do their level best to pre tend that they are happy in their sins. But all the world can see that there is

Protestants, who read nothing but the histories and romances intended for falsehood in the vain pretence. Sometimes indeed, sin becomes so much them, imagine that in the Dark Ages, so called, the Catholic Church, being habit that there is little attention paid to any separate offence. One may go on in such a state for months or 1 the asc endancy, forbade everythi g

wholesome life.

-our Divine Lord or Minot J. Savage.

Now, St. Paul assures us that the adulterer shall not enter into the King-dom of Heaven; the teachings of Savage,

therefore, must make for the filling of hell. The deduction is inevitable very

truly did Christ, when on earth fortell the rising of false teachers by whom many would be led astray. Savage is

pretends to be some sort of Christian

It were not hard to find better in the

darkest slums or in the various state

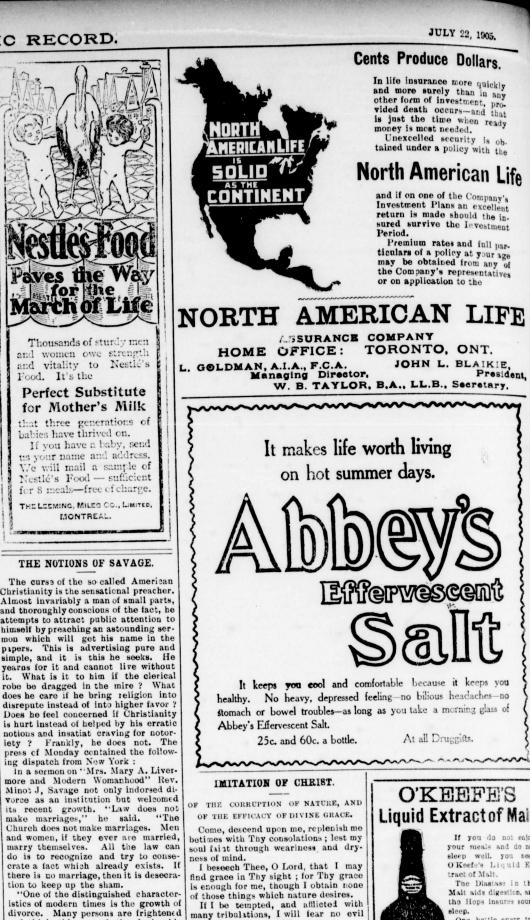
High Standing in Rowdyism.

ceeded admirably. The Northwestern is conducted under Methodistauspices

prisons .- Chicago New World.

doing this sort of thing ?"

The act enames, forbade everything part of any separational, everything pure, everything may go on in such a state for months or years. upon the souls and minds and hearts of men. The monas teries and convents in those days they believed to have been simply denso iniquity and the aven sof a man's life, and he begins to forget that he was and he begins the forget that he was and he begins to forget that he was and he begins to forget that he was and he begins the begins the begins the begins the begins the begins the beg ever able to see. But little by little the light steals into his life again. It may be the dawn of grace upon the suppression by Henry VIII., of the monastic institutions throughout England -this crime of wholesale robbery spiced with murder which even Protestant writ Eastern horizon of hope. It may be the flash of Heaven's lightning over ers today refer to as 'The Great Pillage -is supposed by many well meaning but unenlightened Protestants to have been the dread ocean of despair. It may be a cloud far up in the zenith, from which there is still reflected a little of the result of the gross immorality which had prevailed for centuries in that brightness from another day now gone apparently forever. But little as it is, and quickly as it passes, it en-ables him to realize the danger of his those monasteries and convents. imagine that the pious Henry VIII. could not endure the appalling state of position. There is light enough for the moment to enable him to appreciate affairs any longer, and so was com pelled to supress the great abbeys and priories and nunneries, cast their in-mates out upon the world, and distribthe darkness that surrounds him There is a cry from out the darkness of the night. There is some poor soul ute their lands and goods to his favorthat has not yet become reconciled to the life without God, to the life that is The laxity prevailing in such houses nothing more than death. And into in the Middle Ages has been a favorite theme since Protestantism began. UL-scrupulous story mongers have inventhe darkness of that abyss that men have made by mortal sin, the eye of the Lord is ever turned. He is watchted the gross and sensual monk and made him a type which the world has not forgotten to this day; and many a non Catholic who would not dream of the Lord is ever turned. He is watch-ing for the flash that speaks of hopen it yet dead. How many times have men cried out that all is lost when God knows that all is not lost! How many suspecting looseness of morals in a monk a mere sinful human being is prepare or nun of our own time and clime is to speak the death sentence against a poor erring fellow-mortal, when God willing to assume that such conduct was the rule in the Dark Ages. 'If the inner records of such places could be known,''we can imagine such a one saying, "harrowing tales would be Himself is waiting hopefully for repen tance !



JULY 22, 1905.

CIATS WITH J

The world needs me victions on all the g human existence— tained by trained min

tailed by sciences—so that the in society may be 1 justice and intelligent ing may call it slavent principles, but obcompany fettered thus is to be fettered thus is to be fettered by principle is the slave of every bad, from within or -G. B. McClellan t hear University.

ham University.

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JOHN L. BLAIKIE, President,

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If I be tempted, and afflicted with many tribulations, I will fear no evil while Thy grace is with me. and think this one of the deplorable while Thy grace is with me. She is my strength: She giveth counsel and help. She is more mighty than all mine enemies, and wiser than all the wise. fruits of the wider freedom granted to women. I believe that on the whole most of the divorces of the present time are altogether to be welcomed. They are almost always in the interest She is the mistress of truth, the of oppressed women, giving them another opportunity for a free, sweet,

teacher of discipline, the light of the heart, the comforter of affliction, the banisher of sorrow, the expeller of fear the nurse of devotion, the producer of tears. What am I without her but a piece of

"There are cases where the divorce laws are abused but they are not nearly so many as frightened ministers in many dry wood, and an unprofitable stock fit only to be cast away ? Let Thy grace therefore, O Lord,

so many as trightened ministers in many of our churches seem to imagine. These cases are exploited in the papers until folk imagine society is ex-tremely corrupt." Our Lord distinctly termed divorce always go before me, and always follow me, and make me ever intent upon good works, through Jesus Christ Thy

"From turrent to foundation stone a good generation later and is probably

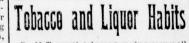
unworthy are those suspicions concern. standing to this day, although long since sent heavenward by the Ameri ing the monastic houses in the Middle Ages. At that period instead of being can Tract Seciety.

sunk in unChristian immorality, men and women were loving and serving Speaking of this, let me say that, setting aside all malice, a judicious Protestant, or indeed Catholic, might and women were loving and serving God in religious houses even as they are to day, humbly, simply purely and persoveringly. In these days, the vigil-ant eye of the Bishop kept watch over compile a delicious book of fairy stories out of things that have never happened the institutions in his diocese, seeing that no sin or scandal arose therein, in the Catholic Church, and never will. happen. We may then dismiss this declaration

even as Bishops to day watch over sim-ilar establishments here in our own land. Temptations there were, indiof the correspondent as far too vague and undiscriminating to be worth very much, although I would by no means vidual lapses there were, as there are bound to be, while human nature is as it is, and the devil is as he is; but the say that it is worth nothing at all. The countersign of persecution in the Cathplic Church is sometimes, no doubt, the general condition of affairs was much as name of Rome, but much more largely it is to-day .- Sacred Heart Review.

Cholera morbus, cramps and kindred com-pleints annually make their appearance at the same time as the hot weather, green fruit, debarred from eating these tempting things, but they need not abstain if they have Dr, J. D Kellegg's Dysentery Cordial and take a few drops in water. It cures the cramps and cholers in a remarkable manner and is sure to chole every disturbance of the bowels.

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and re-marriage plain adultery. Sav-age terms it "a free, sweet, wholesome life." One is forced to decide which Son. Amen. better knew what he was talking about

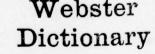
Passing the Church.

Do we Catholics firmly believe in the Real Presence of Our Lord in the Blessed Sacrament? No doubt we do, and we must, would we be the true followers of Christ! Yet do we not ofttimes act as if the Lord had no abode in the tabernacle? Oftimes we pass by In the cabernate? Others we pass by the church and never stop to enter just for one short moment to greet our Master, Who waits for us, Who calls to us, Who here rests day and night alone, and it would scom forgettor. Would

many would be led astray. Savage is peculiarly deathly. Moreover, at the present moment American statesmen, from President Roosevelt down, are deploring the in-crease of divorce as a destroyer of the and the nation. Savage asserts that its increase is something and it would seem forgotten. Would you pass by the home of some great benefactor without even as much as replying to his call should be invite you in? Then why not at least stop one moment to greet your greatest Benefactor, your Lord your God, your All, Who constantly invites you to come to Him?-St. Joseph's Messenger. to be welcomed. In saying this he as sumes to know better than the states men of America. Faugh! Out upon such folly. Not content with depriving tae Kingdom of God of souls, this man would also destroy his own country. And yet he stands up shamelessly and

ANXIOUS MOTHERS

The summer months are a bad time for little ones and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, Siys the Catholic Union and Times : Students of the Northwestern Uniand almost before the mother realizes that there is danger the little one may be beyond aid. In every home at this season there should be kept a box of Baby's Own Tablets, and at the first sympton of illness they should be given. of business the other evening, and succeeded admirably. The Northwestern They promptly cure cholera infantum, diarrhoea and stomach troubles, and are just the thing a mother needs at The fracas speaks volumes for the high standing of the young men-in rowdy-Why is it that one never hears of sm. Why is it that one never hears of this time to keep her children well. Mrs. Frank Moore, Brookfield, N. S., The second sector of the second sector of the second sector of the second sector of the second sector secto says: "I always keep Baby's Own Tablets on hand in case of emergency. I do not know any other medicine that can equal them in cases of stomach or bowel troubles. And this medicine is absolutely safe—it is sold under a guarantee to contain no opiate or harm guarance to contain no opiate or harm-ful drug. You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville,



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