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

BY A PROTESTANT THEOLOGIAN.

.

CXLVII. As I have said, in almost or quite every Protestant state, with the one exception of Scotland, the prince, or his equivalent in the republics, stepped into the place of the Church, and thenceforward, sometimes with brutal frankness, scmetimes with a certain observance of outward propriety, re-ligion became a simple matter of civil administration. The London Daily News says, with frank impudence: The Church of England "is simply a branch of the public service." The de-vice of the new system does not go quite so far, in phrase, as that of the French radicals. It goes quite as far in fact. They say: "Give to Casar the things that are Caesar's, and re-member that everything is Caesar's." frankness, scmetimes with a certain The Reformation, in a large part of its range, has established the motto: "Give to Caesar the things that are Caesar's, and to God such bits and ends as Caesar does not happen just now to be wanting. When he wants them, too, he is to have them."

No wonder, then, that we have little conception of the persecution of Catholics by Protestant governments. We may regard the past punishment of witches or highwaymen, or homicides, as cruel or not, but we do not think of them as religious persecutions. Nor are we so apt to think of the punishments of religious dissentients as having been persecutions when they were inflicted by the civil power, as when they were inflicted by the Church or in the name of the Church. Yet this is mostly a distinction without a differ-Let us examine the matter

ence. Let us examine the matter somewhat in detail. In early Protestant Germany there for religion, as there had been very few Protestants burnt for heresy. Yet the priesthood were plundered, and if they refused to conform to the new order, were banished, often under order, were banished, often under cruel outrages. The laity too, if obstin-Gustavus Vasa had very little occaate, were very commonly banished. Nuns were often treated with singular cruelty, sometimes of imprisonment, sometimes of gross insult and exile. Robbery and banishment, carried out against men and women on account of their religion and aggravated by rancorous contumely, are certainly just as much persecution when inflicted in the name of the state, or by a rude multi-tude, as when inflicted directly by the priesthood.

In Denmark there was not much opposition to the will of the King establishing the Reformation. To judge from Bishop Munter's extended history, the people seem not to have been very enthusiastic either for or against the new doctrine. The eight Bishops, however, who had themselves been by no means of a persecuting temper, all refused to accept the Raformation, and were all deprived of their revenues, imprisoned and after a while banished. This hard measure meted out to the Fathers of the Church was a sufficient warning to the inferior clergy, and they all, or almost all, willingly or unwillingly, conformed to the new order. At least, having read Munter some years ago, I can not remember that any consi ierable number refused.

The Norwegians, according to Boy-esen, and other Norwegian writers, were at least perfectly content with the old religion. Yet they were absolutely subject to Denmark, as complately so as Scotland would have been to England if Edward 1. could have carried out his plans. The Danish in Spain died out at an interval of king was by no means as brutal as the English Henry, but he was quite as peremptory. Norway became Luther-an because, in the face of her alien monarch, she dared not remain Catho-lic. If this wholesale imposition of a lic. If this wholesale imposition of a er. It may be doubted whether there new religion on an unwilling people is is more than one. not persecution, what is it ? Frederic I. was not tempted, like Philip II., to become a *cruel* persecutor. but he seems, like most of the Protestant princes, to have been a thoroughly resolute persecutor.

Three more were consecrated, supposed to be Lutherans, though rather doubtfully so. Over the episcopate, few in number, and so uncertainly placed, the young King easily prevailed. He did not much mind their opinions, and was did God.

not yet concerned to meddle with their ceremonies. The one point of doctrine To walk within and not to be held on which he was inexorable was, that they were too wealthy for their soul's by any affection without is the state of an interior man. health, and that he was appointed to look cut for their spiritual safety at the expense of his own. Accordingly he abolished the chapters and com-FIVE . MINUTES' SERMON. pelled the Bishops into an absolute Eighth Sunday After Pentecost, surrender of the episcopal estates, re turning to each a moderate stipend. This enormous haul of wealth raised "The same was accused unto him, that he had wasted his goods." the Crown nearly above control, and plunged Gustavus Vasa into that vice of rapacity, which is acknowledged to Brethren : Let me say a word to you

this morning about the vice of extra-vagance ; for the Gospel of this Sunday have been the bane of his great qualities. "Whom you have wronged you hate." Gustavus never could abide the Bishops. He lowered their powers, created upstart (and as it proved tranwarns us, by implication, of wasting our Master's-that is, Our Lord's - go and everything we have, we have from His bounty. This seems to be a wasteful age. Perhaps that is less a misfortune than sitory) superintendencies alongside of the ancient sees, tried to prevent the Bishops from being consecrated, and could hardly be restrained from abolishing the order altogeter. Even the fact that he had at last filled all the if the age were penurious and thieving. But stop a moment : wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful Sees with sound Lutherans did not apwithout being in some way ubjust to somebody or other. Either you cheat pease his implacable displasaure against the pestilent Prelates. They still retained at least the form of the your creditors, or wrong your children, or you give your neighbors a ancient hierarchy, and this of itself felse impression of your financial abilwas enough to exasperate him. I am afraid that some remorse mingled with his remembrances, but if so, it did not turn him from his fixed resolve to be Love of money is great folly, to be sure. But did you ever know a finer specimen of a fool than the girl who

Head of the Church, if not in name, like his brother of England, yet quite like his brother of England, yet quite earns a few dollars a week and hangs as completely in reality, so far, at least, as was compatible with the fact that both the parishes and dioceses of Sweden seem always to have had a Sweden seem always to have had a becoming attire-a pretty hat, a nice,

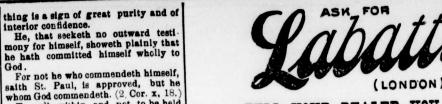
Gustavus Vasa had very little occa-sion for individual persecution, but had he met with as much resistance as or when sickness comes you must be

had he met with as much resistance as Philip II. found in the Netherlands, I taken care of like a pauper ? While on this head, I wish to say know no reason to suppose that his measures would not have been quite as trenchant. Elizabeth, says Mr. Lecky, had been to the full as relentless in Munster as Alva in Belgium, and be Say and married a working man, some-times brings to his housekeeping the lavish extravagance of the rich man's base from which she has come. But, house from which she has come. But, the Swede was of no softer make than on the other hand, we know what ex cellent, neat, thrifty and withal relig

the Welshwoman. In the following reigns the work of "reformation" went merrily on. The Arch bishop travelled about the kingdom, and wherever he found pecple staying away from Church, had them soundly whipped. However, the few beheaded were, I think. that were suspected Calvinists, not suspected Catholics. Papists, the Bishops Catholics. Papists, the Bishcps thought, were bad enough, but Cal vinists were past all enduring. The decisive reason why King Eric XIV.,

labor is notoriously unjust to itself. Come, my brethren, what gives capital its grip on the laboring class? Is it was dethroned and put to death was, that he was surmised to lean towards Calvinism. On the whole, the Reformation in Sweden, although carried through with considerable ease, was attended with a very comfortable measure of persecution against the Papists, enough to assure an Orangeman that the northern Goths are his true breth-ren in the faith. I think that Mr. Lansing would not disown them, for

Look at it again ; when wages are as late as 1845 a Swedish convert to low, does the saloon keeper complain of Catholicism was deprived of his citizen. "depression in business?" By no ship and of his patrimony, and ban-ished to Copenhagen, where he soon died in indigence. Persecution of means. The foolish workman levies just the same tax on his scanty as on died in indigence. Persecution of just the same tax on his scanty as on Church at which Catholics in Sweden and of Protestants his full earnings. He devotes to a tions are given.



THE CATHOLIC RECORD

EXTRAVAGANCE

of so squandering your money that

iovs wives these girls generally make. But what is any extravagance com-

pared to the beer drinker's, to that of

the man who loses his blue Monday's

wages, and many another day's wages,

by his Sunday spree ! Truly, there is

no leak in the poor man's pocket equal

to that which pours his money into the

grog seller's till. Capital may be, sometimes doubtless is, unjust ; but

not that the men must work or starve

-that when wages are high the saloon keeper gets what might be, saved ? Do you think you can fight

for your rights against capital unless you have money? And how do you

expect to have money unless by the discipline of economy, the restraint of

temperance, the boycotting of the bar-

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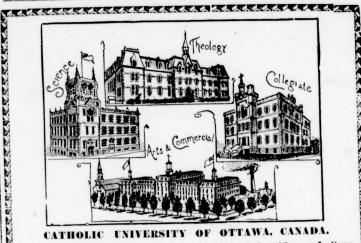
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higher degree." AROSE TO THE OCCASION. Right Rev. Bishop Donahue, of Wheeling, W. Va., at present on the continent. in a letter to bis diocessit to bis diocessit to the start of the s

JULY 20, 1901.

OUR BOYS AND GIR

A YOUTHFUL KING.

Prophetie Scene on the Plain Nazareth.

CONTINUED FROM LAST WEE

The children on the plate been playing a game of war, lar pastime among the Jewish that period, and which indica most sports of children do, the inational thought and desire. were chosen, and Hebrews were against Romans. The game ended with the defeat of the and the triumphant establish Jewish independence by chooking and crowning him with m

with roses, amid the plaudits victorious side. "Whom shall we crown shouted Micha, the son of Oziel ck contest was ended. the me

"A king ! a king !" shouted at once. "We want no king," said the eldest son of Geddiel Sodi, been chosen leader of the We want no king, Casar is ou

"Shame ! shame ! Subael "se rias, a tall boy in the little "Even in our games you obje being free. On ! that the gree erer would come in truth ! " prophecies, so my father says, this to be the time when the gr queror shall come to deliver Ist

the Roman voke. Abner agreed with his brot bael, and it would seem for game would have an unusual but Micha persisted.

"A king! a king !" he again. Just at that moment Jesus a

at the outer edge of the Micha caught sight of Him an

"See, here comes the Son and Joseph. He is cur king." The group of handsome youths turned to look at Jes approached. There was a c nity surrounding Him which the noblest among them for a Somewhat slowly he walked little gathering, and, looking

and James, He said. "I bid you welcome to Naza

James bowed low, as he wo done to some prince or the hi whom he he had seen in Je when his father had taken h paschal feast in the holy city. It was different with Jo

stood transfixed and motionl eyes were riveted on that se and it seemed as if he could n ficiently drink in the sight. came and went. He scarcely A new life seemed to course his veins. With unspeakal fable ardor he stepped forwa with an almost unconscious m laid his head lightly on the sh Jesus and said in a low tone, by the others: "Thou are in king, and oh ! I love Thee so was almost fainting under th excitement. His heart beat his temples throbbed, and t love of his soul seemed to towards this marvelous you he now saw for the first tin pure souls had met, and th fellowship of the pure had a serted itself, and so strongly influenced by it that he would ly have died for this newly fo His head rested but for a n

Jesus, but long enough for H "Thou shalt yet know Me b love Me more.' The boys of Nazareth customed to this strange

The present warm cordiality of the Norwegians, clergy and laity, towards the Catholic agents, is perhaps a reminiscence of the fact that the old religion was reft from them, rather than forsaken by them.

In Sweden, while yet Catholic, there seems to have been very little persecu-tion of the incipient Lutheranism. Indeed, to judge from Munter, Cornelius, Nolin, and other Scandinavian writers, the Catholic Bishops of the North seem to have been usually of a mild temper towards religious dissent. No doubt in Luther's time the Swedish hierarchy, with its very great wealth, shared in the general religious decline, and nodded to its fall. The terrible Stockholm "bloodbath," in which the Danish tyrant Christian II. struck down so many Swedish magnates, shook both nobility and Church to their foundations, and opened the way to a nearly absolute monarchy.

As we know, Swedish independence was recovered by the heroic young Gustavus Vasa. Sweden, still threatened by Christian's mighty brother in law, the Emperor Charles the Fifth, felt herselt safe only in following in everything the will of Gustavus. He early become a decided Lutheran, and the Swedes let him have his way in religion also, as he told them plainly that he would not reign over them un less they, too, would become Luther-ans. Tae Catholic Archbishop had fled, and the resolute though bigoted and ignorant Brask of Linkoping. Another Bishop had fallen into con self in small pira y and been beheaded. Two old humble soul. Bishops were too infirm to do much.

of the regal chrism in Sweden, which puny children. Brethren, of all the is only diluted from time to time, does not rest, as some Catholics whimsically imagine, on any misgivings of the wedes touching the ministrations of their Lutheran hierarchy. It goes back, I believe, to the first establishment of Christianity in Sweden, about e150, and is exactly parallel to the perpetual dilution of the regal chrism of St. Remigius, in France. It rests on the veneration of sacred antiquity.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST. The Joy of a Good Conscience.

And he that seeketh temporal glory, or doth not heartly despise it, showeth tues. We all know that a good home himself to have little love for that can be secured by habits of saving.

which is heavenly. That man hath great tranquility of heart who careth neither praise nor wait till next Sunday. dispraise.

He will be easily content and in peace, whose conscience is clean.

praised, nor anything worse if thou

canst thou be said to be greater than God seeth thee to be.

art within thyself, thou wilt not care

what men say of thee. Man beholdeth the face, but God

weigheth the intentions. To do always well and to hold one's \$1.

stewards of the Lord who will hear those words, "I accuse you of waste funess of my goods," the tippling working-man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return their senses they become fanatics in their hatred of the salcon.

Brethren, thrift is a natural virtue, common to Jew, Gentile, and Chris tian. But multitudes of men and women can practise the supernatural virtues of Faith, Hope and Love only on condition that they, or those upon whom they depend, have provided for

them a decent home. This is a con-dition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian vir

But, you may ask, what about the extravagance of the rich ? I answer:

The Asthmatic's Agony.

He will be easily content and in peace, whose conscience is clean. Thcu art more holy if thou are praised, nor anything worse if thou art disprateed. What thou art, that thcu art ; nor anst thou be said to be greater than God seeth thee to be. If thou considerest well what thou art within thyself, thou wilt not care what men say of thee. Man beholdeth the face, but God looketh upon the heart. Man considereth the actions, but God weigheth the intentions. To do slawars well and to hold one's

To do always well and to hold one's self in small account is a mark of a humble soul. To refuse comfort from any created GREATEST.

ar. It may be doubted whether there clothes, good enough for the saloon but and holy days they are seldom to be not for the Sunday Mass. Hence his seen at the principal Mass in the morn-Let me remark that the non-renewal ragged wife, and his yellow faced and ing or in the evening service when ence : sermons or instructions are given. People who thus habitually abcent hemselves must, we think, forget that it is a duty to hear the Word of God, in two respects : He was very commu and evidently do not realize the harm they are doing to their souls by neg-

lecting this important duty. Always bear in mind when listening to a sermon that the preacher is not preaching his own word, but the Word of God. Listen, then, attentively and respectfully, for it is God who is speaking to you through the preacher—"He that hear-eth you, heareth Me." (Luke x., 16) "Be careful never to show contempt

for the preacher, because perhaps he is not what the world calls an orator or because he speaks in a homely, simple manner. The sermon that pleases the ear is not always the one that touches the heart. The simplest sermon ever preached by the most in different preacher is capable of doing as much good as the greatest sermon of the most accomplished orator. Apply what is said to yourselves and do no

think that it is intended for others. If

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continent, in a letter to his diocesan organ, the Church Calendar, tells the following delightful bit of experi-

St1 51

"A ruddy Englishman approached me as I gazed into the translucent depths of Avon. He was exceptional

nicative and something of a wag with al. We fell into taik about the magni ficent Severn salmon, running some-times to forty and fifty pounds in weight. He suddenly inquired if there were any as large as that in the United States. For a moment I was taken aback, though bent on uphold ing the honor of the Stars and Stripes could only think of bass and catfish in Wheeling creek and shad in the Chespeake ; but in a moment of inspiration there came to my mind the huge tarpon of Florida waters, and I told him triumphantly that we had fish measuring six or seven feet and weighing over a hundred pounds. "Oh, you know," he laughed incredulously, lously, "they would never do in our rivers, there wouldn't be room enough,

don't you know, for them to turn round !

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Mary's over them, and, not being did the visitors. Micha was upon a fitting termination to th and once more demanded th be chosen. This time the bo ly referred the question to the from Bethsaida.

John was still under the fa of the searching eyes of h found Friend, and advance from the side of Jesus and p Him said vehemently:

"Crown Him ! crown Him worthy in every deed to be k Jews-aye, of the world !"

A faint color tinged the f beautiful youth, showing th this speech had given Him. cision met with general app immediately there was incremation in the little band brought clusters of roses fro trees that had been transpl the famous Valley of Shar gathered sprays of myrtle fingers began to make to crown. Others brought forw seat to be used as a throne king. With laughter and compelled Jesus to sit on while all in boyish mirth knee before Him. Then great ceremony which close ing's sport-the coronation.

was the custom in the 'mes for the mothers and tak 9 an interest in their gam, 's and pleasures. evenil'gs at Nazereth this done by the elder people co their hon. ses to the plateau present at the coronation a

ing the hon.'sge the your paid to their chosen king and this evening Joseph an invited the aged Zichary at invited the agen Z straty at to the plateau, and Geddi Miriam had also brought their guests, Zabdai and S At that moment of the

At that moment of the when the merry boys we heartly, "Hail, king to Long live our nation's bowing the knee in homes