

the name of rights which they now denied to others. If union with the visible church by participation in a material sacrament be necessary to eternal life, persecution may be held a duty, a kindness to perishing souls. But, if the kingdom of heaven be in every sense a kingdom of the spirit, if saving faith be possible out of one visible body and under a diversity of external forms, persecution becomes at once a crime and a folly. Therefore the intolerance of Protestants, if the forms it took were less cruel than those practised by the Roman Catholics, was also far less defensible; for it had seldom anything better to allege on its behalf than motives of political expediency, or the mere headstrong passion of a ruler or a faction to silence the expression of any opinions but their own." 25.

And Hallam, the historian, closes his elaborate investigations into the subject with these words, which many would do well to learn by heart :

"In men hardly escaped from a similar peril ; in men who had nothing
"to plead but the right of Private Judgment ; in men who had defied the
"prescriptive authority of past ages and of established power, the crime of
"persecution assumes a far deeper hue and is capable of far less extenuation
"than in a Roman inquisitor." 26.

Let me now sum up these few necessarily brief and incomplete observations. It has, I think, been made clear, from the testimony of leading historians, that these popular traditions, which embody the gravest charges against the Roman Church, have no foundation in fact.

This has been done without any unfair or disingenuous use of quotation. It will be observed that on every point the concurring testimony of at least two independent historians has been given, and while, had the occasion permitted, that number could have been indefinitely increased, and the quotations made more full, those that are given have been selected in the fairest possible manner, and in every case express the views of the writer upon the point at issue. They are, it is submitted, ample to prove the lack of historical basis for the charges urged every day against the Catholic Church.

And all this has been done independently of a single Catholic authority. Maitland and Blunt, Hume and Ranke,

25. Bryce, *Holy Roman Empire*, Ed. 1866, p. p. 365—6.

26. Hallam *Constitutional History*, Ed. 1827, Vol I, p. 104.