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**ISABELLE DE VERNEUIL;**  
OR,  
THE CONVENT OF ST. MARY'S.

BY MRS. CHARLES SNELL,

Author of "Helen and Florence, or a Month's Holiday at Rockcliff Castle."

CHAPTER IX.

M. and Madame de Verneuil arrived with their children from England on the first of May, and the next day, which chanced to be a holiday, Isabelle was summoned to the parlor to receive their long-looked-for visit.

We scarcely know how to depict the joy of those good and affectionate parents on again beholding their Isabelle. The remarkable change that had taken place in her gave them the greatest pleasure, and Madame de Verneuil, observing more particularly the alteration both in the person and manners of her step-daughter, silently rejoiced thereat, for she fully understood that it was partly her own work, while the tender love and devoted care of the nuns had done the rest. The two children were greatly admired and caressed by their elder sister, who at last ran away with them into the school-room to introduce them to her two friends, and we may imagine the loud exclamations of pleasure that heralded the entrance of the two infants, as well as the solicitations of each young girl to be allowed to hold, if only for a moment, the little Gertrude, then only two months old. But M. de Verneuil was awaiting Isabelle's return with some impatience, for business of importance demanded his earliest attendance elsewhere, and after having kissed his daughter, he departed, leaving his wife and children at the convent.

Isabelle and her step-mother then took the road to the school-room, where the latter was called upon to examine and admire the clothes prepared for Pelagio Legrand. She had brought a large box in her carriage, and it was now carried in and opened. It contained a beautiful, but simple, white muslin dress; a veil of the same material with wide hems; a white silk sash with long wide ends; boots of the same material; a very fine cambrie handkerchief with open work, the achievement of her step-mother; while a pair of the finest Lisle thread stockings, white kid gloves, and a wreath of white daisies completed this charming and elegant attire. Isabelle was greatly pleased with the simplicity of all these things, and the handsome prayer book, lined with rich watered silk and bound in ivory, with no other ornament but the divine symbol of our redemption, met with the approbation it deserved. Madame de Verneuil visited the orphan school before her departure, and placed in the Mother St. Euphrasie's hand a bank note for five hundred francs, to be devoted to the use of that part of the establishment.

"I owe you too much, dear Mother," said that amiable young woman, "not to give you my cordial assistance in your holy and pious work; and this slight tribute of my affection and gratitude will serve either to clothe some of your orphans or to provide fuel for warming these large rooms in the winter. When next an opportunity occurs of admitting additional pupils you may rely on my further help, both in money and clothes."

After having walked through the gardens, Madame de Verneuil returned to the classes to take leave of the nuns, many of whom had

known her from her earliest childhood and were very fond of her, and soon after left the convent.

"I wonder, dear Sister Josephine," said Isabelle, on returning to her companions, "whether, if ever I marry and come back to see you, you will kiss me with as much affection as you kissed mamma just now?"

"Your step-mother has gained the love and affection of us all by her amiable character and charitable disposition," replied the kind Sister. "Her conduct towards you, her husband's child, is worthy of all praise, and I only hope you will in course of time resemble her in all things."

Meanwhile the other pupils had been carefully watching the opening of Euphemie's box, which had arrived during Madame de Verneuil's visit, and the splendor of the articles therein contained caused the greatest astonishment to all. The richest and rarest lace trimmed the handsomely-worked muslin dress, as well as the veil and handkerchief, while a white satin petticoat, with boots of the same, quite dazzled the eyes and turned the brain of the vain and silly girl, who exclaimed:

"I told you all that mamma had promised that my dress should be the best and handsomest! And poor Isabelle de Verneuil, though she may be a baron's daughter, has not got the smallest bit of lace either on her dress, handkerchief, or veil! Only just look at mine!"

"Young ladies," said the Sister Agnes, the nun who was busily occupied in arranging the dresses, &c., of the young communicants in the linen room, "have the kindness to go down stairs. Mlle. Leriche's things do not concern you in the least, and you have no business here."

"It seems to me that this dress with its grand lace and this fine satin petticoat would be more suitable for a ball room than for a convent chapel," said the Sister Rosalie aside to the Sister Agnes. "I never saw such a dress here before."

"Nor did I; and I greatly prefer that of Isabelle de Verneuil," answered the Sister Agnes.

"Madame de Verneuil has shown much good sense as well as taste in her selection," said the Mother St. Euphrasie, who just then entered the room; "and I am very much obliged to her. Come, young ladies, go down stairs directly. M. Beauregard will be here in a quarter of an hour."

This order did not require to be repeated. It checked the exclamations of surprise on the lips of the children, who went quietly down to their respective classes, where many of them passed the greater portion of their time in talking over Euphemie Leriche's superb dress. But it was not so in the room over which presided the Sister Josephine. The pupils of the first class had taken a long walk in the garden accompanied, according to custom, by two nuns, and on their return the three friends, with the Sisters Therese and Josephine, had settled themselves in the little work-room of which we have already spoken. Notwithstanding that it was a holiday, Isabelle, Ceile, and Eugenie took out their work, for they were greatly interested in a tale Sister Therese commenced the previous Thursday, which day was always a holiday in the convent. The weather had been very fine all the morning. The large windows of the work-room, which looked on the lawn, were wide open, for the heat was intense and unusual at that time of the year; but for the last half hour a sort of tumult had reigned in the air, the feathered songsters of the grove had flown rapidly towards the trees, whose thick foliage sheltered their mates and little ones, whilst the hoarse cry of the sea-bird reached every now and then the peaceful retreat of the nuns and their pupils. But now the sky, which all day had smiled treacherously overhead, was covered with low, dark clouds. Not a breath of wind disturbed the stillness of the atmosphere, and the very insects, with their ceaseless hum appeared conscious of an approaching change.

"We are going to have a storm," said Isabelle. "How dark, it is!"

At the same time, and as if to corroborate her words, a bright flash of lightning illuminated the work-room while tremendous peal of thunder re-echoed through the long passages of the convent. The nuns and their young companions crossed themselves with fervor.

TO BE CONTINUED.

A stout old lady got out of a crowded omnibus the other day, she exclaimed, "Well, that's a relief anyhow." To which the driver, eyeing her ample proportions, replied, "So the 'bosses' think, m'm."

A white boy met a colored lad the other day, and asked him what he had such a short nose for. "I expect so it won't poke itself into other people's business," was the reply.

A man shows himself greater by being capable of owning a fault, than by being incapable of committing it.

**REV. H. BRETTARGH'S GREAT LECTURE**

ON THE

**Spanish and English Inquisitions.**

On Sunday evening, May 3, 1874, the Rev. Father Brettargh, of Trenton, Ont., delivered the following lecture on the above subject, in St. Michael's Cathedral, Toronto. The rev. gentleman, on entering the pulpit, said:—

I come before you to-night at the invitation of his Grace the Archbishop. The subject on which I have to speak (as kindly laid down by his Grace) is, as you already know, "The English and Spanish Inquisitions." In treating this subject, I shall have to lead you through scenes harrowing to the humane heart, and disgraceful to human nature. I shall have to lay before you deeds done in the sacred name of religion—deeds which have left so foul a blot behind them that they have disfigured the fair fame, not only of the several actors thereof, but of the very nations and religions to which those actors belong. I shall have to unfold to you institutions which have rendered Christianity a scoff and a bye word with Jew and Infidel.

And yet, alas! disgraceful as these institutions are, they have always existed. From the time of the Pagan Emperors and the Roman Colosseum soaking with Christian blood, to the last Edict of Prince Von Bismarck—away there in Germany consigning Catholic Bishops to prison for conscience sake—these unholy Inquisitions have always existed. Power is of its own nature intolerant; hence at no period of the Christian era (whether in the history of Protestant or Catholic nations) can we find one moment of perfect religious repose—at no single moment can we discover perfect religious freedom.

But it is to the periods of the English and Spanish Inquisitions that we have to turn our attention to-night. Against the English Inquisition the Protestant Historian, Hume, has long ago delivered this memorable verdict:—"Thus the whole tyranny of the Inquisition, though without its order, was introduced into the Kingdom." And here at the very threshold of our inquiry, let me remind you that this "whole tyranny of the Inquisition, though without its order," was introduced into England not under any of those Catholic kings, who ruled England previous to the great Apostasy—not under the baleful influences of that Popery which has had so many sins laid to its charge—but under a Tudor Monarch, and whilst what are called "the glorious principles of the Reformation" held undisputed sway over the land.

And do not for one moment suppose, that I wish to defend that crying injustice—that horrid exorcism of a Christian Church—the Spanish Inquisition. I suppose there is not one single Catholic here who does not blush as deeply for the odium and disgrace which the horrors of the Inquisition have entailed upon his Church, as Protestants have reason to do for the iniquities of the English Inquisition and the horrid intolerances of the early reformers. If the Spanish Inquisition was bad, the English Inquisition was worse; if the Catholic Inquisition was abominable, the Protestant Inquisition was more abominable still. The "whole tyranny of the Inquisition," without its order, existed even under the very Apostles of the Reformation. John Calvin, the Reformer (of faith and morals!) wrote a whole treatise in defence of religious persecution; and so energetically did he reduce his principles to practice, that Castello and Servetus did not survive the application. In a letter to Somerset in 1548 Calvin thus expresses his veneration for the sword as an Evangelist and Bible Expounder:—

"You have two kinds of ministers—the one are a fanatical people, who, under color of the Gospel, would set all to confusion—the other are stubborn people in the superstition of the Antichrist of Rome. Both these do deserve to be well punished by the sword."

The Protestant Archbishop of Dublin in Queen Elizabeth's time seems to have shared Calvin's deep reverence for physical force and torture as expounders of truth. Dr. Hurley, Catholic Archbishop of Cashel, immediately on landing in Ireland after his consecration at Rome, fell into the hands of this amiable Prelate—thanks to the spies that beset the country, and who reaped a rich harvest of rewards for the bounding down of Popish priests.

Dr. Hurley's sole crime, remember, was that of being a Papist. Had he been an Englishman, he could have been convicted of high treason for "having been ordained Priest beyond the seas." (A strange kind of high treason, in truth!) But this iniquitous law (they had no such law under the Spanish Inquisition) was not in force in Ireland, and in consequence the Protestant Archbishop of Dublin and Sir Henry Wallops found themselves sore pressed and at their wit's ends to convict him. Writing to chief Secretary Walsingham—(Elizabeth's Premier) these two worthies thus lament

the slackness of the English Inquisition in Ireland as compared with the English Inquisition in England:—

"And yet, having had conference with some of the best lawyers in the land, we find that they make a scruple to arraign him here—for that his treasons were committed in foreign parts; the statute in that behalf being not here as it is in England. And therefore we think it not amiss (if it be allowed of there) to have him executed by martial law."

This is a curious document; unfolding as it does the secret working of the English Inquisition. Dr. Hurley had committed no crime, for he had broken no law; but crime or no crime, he must be convicted, and therefore they call in martial law (which means no law) for the occasion.

Meanwhile these English Inquisitors, not to lose time pending the permission to try him by Martial Law, piled the good Catholic Archbishop (who was guilty of no crime, remember) with the torture. Ladies and gentlemen, I am afraid to mention the mode of torture used by these English Inquisitors. It is so unchristian, it is so diabolical, there is about it such a breadth of brutality, that I fear to shock you by the bare narration of it. It was that of the *tin-boots*. Do not think, ladies and gentlemen, you who have worn tight boots, that it was a matter of compression. Under this unique mode of torture (you never heard of the Spanish Inquisition doing this) the victim's feet were toasted in hot boots full of oil. The learned Jesuit who held a discussion with Usher some time after, thus describes the proceedings, and Usher, remember, never gainsaid it:

"The executioners placed the Archbishop's feet and calves in tin boots filled with oil.—They then fastened his feet in wooden shackles or stocks, and placed fire under them. The boiling oil so penetrated the feet and legs, that morsels of the skin and even flesh fell off and left the bones bare."

The Protestant Archbishop who inflicted the punishment describes the process somewhat more curtly, but equally graphically, as "toasting his feet against the fire in hot boots."

How unchristianly the Protestant Archbishop and English Inquisitor writes of this boiling, may be seen from his letter to the Privy Council in London. This letter is at present to be found in the Public Record office, London. It is dated March 7th, 1584—is signed by the Archbishop, and in his own handwriting. Here is an extract:—

"So as not finding that easy manner of examination to do any good, we made commission to Mr. Waterhouse and Secretary Footon to put him to the torture, such as your honor advised us—which was, as your honor knows, to toast his feet against the fire with hot boots."

Soon after this punishment Dr. Hurley was tried by Court Martial—was condemned to death—was taken out into the fields one fine morning (for the glory of God and comfort of the Queen as the Archbishop expresses it) and was hanged (lumberman-wise) with a withe! With all due deference to the Spanish Inquisition, I doubt if it can produce proceedings equal to this. Well might Hume say that all the tyranny of the Inquisition, though without the order, was introduced into the land.

That the early Reformers (and looking at Bismarck's Germany, the modern reformers too) were as energetic in suppressing religious opposition, as the Spanish Inquisition has ever been, is very evident. Both Lutherans and Calvinists had their Inquisition (though without its order) against each other and against the Anabaptists.

SYNOD OF HAMBURG.

On the 7th of August, 1536, a Lutheran Synod was convened at Hamburg. Thither came deputies in black cap and long robe from all the cities of Germany which had renounced the Ancient Faith. These cities professed to have left Rome on account of her intolerance. And yet they came—these reverend deputies—in hot haste and holy zeal to Hamburg to enact a greater intolerance still. The chief object of the Synod was to devise means of exterminating the Anabaptists! These men who claimed "private judgment" and "religious liberty" as against the church of Rome would not grant it to their Anabaptist fellows! In all that grave assembly—amidst the representatives of so many fair German cities, not one voice was raised for "religious freedom." Even Melancthon (the most learned and logically consistent of the reformers, and the only man of any brains amongst them) voted for putting to death every Anabaptist who should remain obstinate in his errors, or who should dare to return from the place of banishment to which the civil magistrate had transported him. There was a singular unanimity amongst the cities:—

1. Ulm demanded that heresy should be extinguished by fire and sword.

2. Augsburg excused itself for an apparent lenity by assuring the august meeting that "if it had not yet sent any Anabaptist to the gib-

bet, it had at least branded them on the cheek with hot iron."

3d. Tubinger asked mercy for the deluded laity, but called for condign punishment upon their parsons.

4th. The Chancellor—Ruben-like—was not for spilling blood he wished that the Anabaptists (parsons and people) should be imprisoned where by dint of hard labor, they might be converted. All were evidently grand inquisitors.

ENACTMENTS OF THE SYNOD.

The enactments of this reverend Synod were in unison with these sentiments: 1st, Whoever rejects Infant Baptism; 2d, Whoever usurps the Priesthood; 3rd, Whoever sins against Faith, shall be put to death! Such was Inquisitorial action as exercised by the reverend delegates of the principal protesting cities of Germany against the Anabaptists in the Synod of Hamburg in the year of grace 1536.

LUTHER'S INTOLERANCE.

Luther was as intolerant as he was coarse and his coarseness tinged his intolerance. In his letter to the Landgrave of Hesse, he openly defends persecution on Scriptural grounds! "Whoever denies the doctrine of our faith" (i.e., Luther's new faith—that faith which a lustful monk chose to give to the world under the pretext of reforming its morals) "must be punished severely. It is useless to lose time in disputes with such people; they are to be condemned as impious blasphemers. Drive such a one away as an Apostle of Hell; and if he does not go, deliver him up as a seditious man to the executioner."

This is energetic; but the early reformers were accustomed to be energetic; and that not only in their language but in their actions.—The Calvinists of Geneva threw the Anabaptists into the Rhine tied up in sack; and whilst doing so, facetiously remarked "that they were merely baptizing them by immersion."

NOT THE ACT OF THE CIVIL POWER.

Nor will it do to pretend that all this Inquisitorial intolerance was the act of the civil power alone. The contrary is the fact. The Diets were tolerant—the Reformers intolerant.

1st. The Diet of Nuremberg, in 1522, proclaimed a religious amnesty throughout Germany. But the heads of the reformed party met at Cadan the next year and refused to include in this peace the Sacramentarians and Anabaptists, whom they declared they would not tolerate, nor suffer to remain in the country.

2d. The Diet of Worms (in 1521) and the Diet of Spire (in 1529) both passed decrees granting religious toleration to all; and both were violently opposed by the reformed party. In fact, ladies and gentlemen, remember the term Protestant took its origin—not from any protest against the Papacy, but from the protest of the reformers against Toleration.

The Diet of Spire (in 1529) had conformed a decree of the Diet of Worms (in 1521), wherein it was ordained:

1st. That for the sake of peace, things should remain in statu quo until the meeting of a general council.

2d. That wherever the reformed religion had been accepted, it should remain so.

3d. That the celebration of the Mass should be every where free.

4th. That the Princes of the Empire should mutually observe peace, and should not molest each other on the score of religion.

Against these tolerant decrees the Reformers protested as "contrary to the truth of the gospel," and as their protest assumed the form of a public meeting they became known as the Protestants; hence the name Protestants.

OBJECTION.

"Oh! but this is European continental intolerance. In England we had nothing of this."

Alas! what ignorance! And yet you will meet it every day. Not one Englishman in ten has seen the rough side of English history. He has heard tell, no doubt, of the "Glorious Reformation;" but he has never heard of the atrocities which accompanied it. His historians tell him of "Bluff King Hal" and "the great and good Queen Bess;" but they have never told him that the one was a butcher, and the other a butcheress—they have heard "tell of the Spanish Inquisition often enough, but never of the English. Let us then make a short retrospect.

It is a painful subject, and one doubly painful to an Englishman who loves his country. To see that country which gave him birth—to see that country which he loves—to see that country which he would fain respect—made a bye-word and a laughing stock amongst the nations, by its worse than Spanish Inquisition, can but cut any true-born Englishman to the quick, and must make him almost ashamed to acknowledge the place of his birth. England the land of the free! God help that freedom, which made the foreign negro free, whilst it yet riveted the fetters on the feet of its 'Catho-