

Sacred Heart Review.
PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXXVII.

The massacre of Vassy, in March, 1562, gave the first impulse to that of St. Bartholomew's, in August, 1572. For the bloodshed of Vassy, according to Froude, the Huguenots were responsible, by their reckless contempt of Catholic feeling, and of courteous Catholic requests. Froude's narrative, if accepted, fully establishes this, and it is not contradicted either by Guizot or Ranke.

As we shall see, the murder of the Duke of Guise by the Protestants in 1563 was, definitely, the spark which, smouldering nine years, finally burst out into the great massacre.

The murder of Guise (which must be confounded with the assassination of his two sons by Henry III., in 1588) would not have issued in the St. Bartholomew, had not the Calvinists taken pains, as it were of set purpose, to make it believed that they were, as a body, accessories before the fact. Nor was this belief wholly amiss. According to Guizot, who assuredly takes no pleasure in blackening the character of his fellow Protestants, Politot, the murderer, had been accused to boast among his party, showing his right hand: "This is the hand that shall work deliverance for the right-ous cause." He was sent by Huguenots to Guise, that a fanatic of their party was seeking his life, but no one seems to have thought of confining Politot, and the warnings, if sent at all, were of no avail. The Calvinists continued to use Politot as a spy, and Colligni gave him the means which enabled him to work the murder. The Admiral solemnly declared that he knew nothing of the murderer's design, and as he was a man of truth and honor, I think we are bound to believe him. However, in his exaggerated fear of being thought a hypocrite, he used language that which none could be more fatally apt to bring about a terrible sequel. Said he, in a letter to the queen-mother: "Let not Your Majesty suppose that I lament the death of the Duke of Guise. I esteem it the greatest good fortune which could have befallen the kingdom, the Church of God, and especially me and my house." After such a declaration, proffered in the highest place that could be made, the Calvinists' kind men think but the murderer's accomplice, but his chief accomplice, and that of design, as it came out to knowledge, that he had indeed been his chief accomplice in fact?

Here the Calvinists as a body, abhorred and denounced the murder, perhaps the Guises might still have been brought to accept the Admiral's disclaimer of previous knowledge. Unhappily the Protestants did the exact opposite. They rendered solemn thanksgivings for the assassination of the formidable Duke. We hear much, and it is a direful scandal, of the rejoicings and processions at Rome, by occasion of St. Bartholomew's. Yet Guizot is at pains to point out that Catherine and the King had deceived the Pope and Cardinals. They assured them that a dreadful plot had been formed by the Huguenots, to cut off all the Catholic leaders, to exterminate the House of Valois, to seat the Huguenot Henry Bourbon on the throne, and in his name to give all the Catholics of the kingdom the choice between apostasy and the sword. As matters stood in France then, this was by no means a particularly improbable account. Indeed, the thought of murdering the King and the Calvinists were not very widely remote from those which they had. Therefore the distorted account spread by Charles IX. was not hard to believe. At first the massacre appeared, as the King gave out, only an anticipatory act of self defence. Yet, says Guizot, the Pope soon learned the truth and was overwhelmed with shame and grief. He was often found weeping alone over the horror. The mass that has done this, he exclaimed, has surely brought down on himself the vengeance of heaven, an avenging which, as we know, was fully accomplished in the horrors of Charles's death-bed.

Unhappily no such mitigation can be urged in favor of the Protestant rejoicings and thanksgivings in France over the death of the Duke of Guise. There was there no mistake or cloudiness over the matter. It was known for what it was, the treacherous murder, by an individual, of an individual general of an army engaged in open, ordered warfare, and therefore entitled to precisely the same exemptions from lurking murder which we should claim now for a South African general, English or Dutch. Any excuse of the Huguenot rejoicings over the death of Guise is equally an excuse of the rejoicings at Madrid over the murder of the Prince of Orange.

What view was taken of the murder of Guise by the theological leader of the French Calvinists, Theodore Beza, on the point of becoming, by the death of Calvin, the leader of universal Calvinism, the Calvinistic Pope, so to speak? Here are his own words in a letter written in May, 1563. The Duke had been raised up by another Ehad, who by the slaying of Guise has not only freed that city but all France. "What does he say, after full reflection, in a formal treatise, his Apologia? This: "If I—being, we must remember, no enlisted soldier—"In the glow of this righteous war had found means, either by craft or by violence, to rid him out of the way, I say that such a deed, wrought on a foe, would

have been legitimate, and I should have had no need to excuse myself."

Colligit glories in the deed, as a benefit brought about in God's providence. This higher authority, we see, justifies the deed itself, and extols the assassin. Indeed, he expresses a pious envy that he had not been able to anticipate him. Calvin did not, that I know, use any such language. Yet Beza's approbation of the murder in no way impeded his speedy succession to the seat of the great hierarch of Geneva. How ridiculous, then, to pretend that there was then any parting difference between Catholics and Calvinists as concerns the readiness for assassination and massacre! The Catholics murdered a great many more because there were a great many more of them. The Protestants of France, on the other hand, were far more deliberately cruel in the protracted tortures with which they slowly destroyed the three thousand of the Catholic clergy. Taking one death by slow torment as being, in the outrage done to humane instinct, equivalent to ten murders in hot blood, this makes the French Protestants the virtual murderers of 30,000 Catholics. Adding to this the 5,000 lay Catholics murdered by them, we have 35,000 murders of Catholics exactly the number, on Professor Fisher's estimate, of Protestants murdered by Catholics. And as the Protestants were only one third as numerous, this makes them to have outraged humanity, between 1555 and 1590, in a measure equivalent to the massacre of 105,000 men. In other words, they appear to have been nearly or quite three times as ghastly in their cruelties of the Catholics, including St. Bartholomew's, as any modern Protestant, however, esteems that it would be no greater strain on his feelings to torture a man slowly to death than to butcher him at once, and that therefore our doctrine of equivalents has no meaning for him, let him come forward and say so. We are talking only about human beings, not about monstrosities.

As we very well know, the French are intense in their feelings, almost above all other men, in their antipathy to those of another way of thinking. Paris, as the focus of this intensity, is inclined to terrible explosions of murder above all the rest of France. From 1571 back to 1572 and in the centuries behind that, it has been so. What, then, could the Parisians be expected to feel when they were told, apparently with truth, that the Calvinists had called in an army of Lutherans from Germany and had promised these the free plunder of Paris, with all the horrors implied in that? The purpose failed, but would the memory of it fall unheeded as they were by continual tales of burning monasteries, plundered churches and excommunicated murderers wrought on monks and priests? I shall hope to have done with this ghastly topic in another paper.

CHARLES C. STARBUCK,
12 Meacham street,
North Cambridge, Mass.

PROTESTANTS IN CATHOLIC CHURCHES.

We have been informed by a priest of wide experience that it is by no means unusual to find many Protestants at High Masses on Sundays in our city churches. It has been truly said that to get an intelligent American Protestant to enter a Catholic church at all is a step in the right direction.

His motive may be, as is generally the case, a desire for a place devoted to religion, not to speak of the natural respect for the opinions of his neighbors for the time being, will prepare him to receive a distinctly favorable impression from what he sees and hears. His eye may be pleased with the ceremonies and with the intense desire which he sees carried out around him to make the house of God beautiful and worthy of his sacred mission. His ear may be pleased by the reverent and expressive music which he listens to. He may be struck with the edifying manner in which men, women and children around him are behaving. All these are purely aesthetic sensations, and are quite consistent with a complete absence of faith or likelihood of their possessor ever attaining faith. But in very many cases they have their due effect in making an earnest inquirer say to himself, "surely there must be something good in all this."

Going a step further, our non-Catholic friend hears for the first time a sermon, or a few words of instruction in Catholic doctrine; there is nothing he finds, to his astonishment perhaps, to revolt him, on the contrary all is reasonable and appeals to his heart and mind at once. Happy for him if he obtains the grace to go yet further, and inquire not only into the truth of what he hears, but into the falsity of his early impressions. If, instead of suddenly thrusting himself back and stifling his conscience with the easy lie, "all this appearance of good only shows how much greater and more generous is the evil beneath," he will bring to the test all the malicious fables with which he has been filled from his boyhood, and applying to a Catholic priest will ask for a solution. It would take volumes upon volumes to describe even in the faintest degree the astounding ignorance in which Protestants from the highest to the lowest are sunk with respect to Catholics and Catholic doctrine. To break down the barrier between us and them, to get them to come closer to us and examine our ways and find out how we believe, not from hearsay, but from our own deeds and prayers—this, surely, is to do a tremendous service both to these poor souls and to the Church.

How many there are who early come to believe that all forms of religion are more or less of a sham, judging the Catholic Church by the test of some experience of their own among the sects. All we ask for is a trial; all that we object to is to be judged without a hearing. Nothing is more remarkable than the testimony given by notorious unbelievers to the reality of the Faith which they have found existing in the Catholic Church as compared with bodies outside it.—American Herald.

FIVE-MINUTE'S SERMON.

Pentecost.

PEACE WITH GOD. PEACE IN THE WORLD.

"Peace I leave with you, My peace I give unto you." (John 14:27)

To day, my dear Christians, we are celebrating the ever-memorable event when the Holy Ghost, amidst the sound of a mighty wind came upon His Holy Church. The Paraclete, the Divine Comforter descended upon the Church, the Dispenser of all graces, to bestow upon us that holy, consolatory peace which our Lord promised us in the Gospel, and which He left us with the blessing as a precious inheritance. That peace which the world knows not and which can only be found in union with God, and in the possession of a good conscience. This peace differs vastly from that which the children of the world seek. They are unacquainted with any peace but that of wealth, honor and pleasure. The glittering gold, silver and precious stones are their joys; whatever gratifies their desires, their appetites, and they have no conception of any other pleasure except that which satisfies their senses.

Let us rationally consider the peace and contentment of mind which the children of the world seek and except to find in their wealth and pleasure. The avaricious man seeks his peace in the acquisition of gold. It is true, gold can purchase many things which will add materially to the enjoyment of life. But tell me, O miser, why is your face so pallid, why are your eyes so sunken, why, with all your wealth, is your body so filthy and ragged, and why are you so much despised by every one? Is this the peace which mammon gives? If so, keep it for yourself, we do not envy you. And so, fornicator, what kind of peace does it purify bring you? Is it the satisfaction of the shameful vice in which you indulge? Your health is undermined, you are the scorn of the world, you endure the shame of the pale, do these things bring you peace of mind? And how are you affected by the words of the apostle St. Paul, "For know you this and understand that no fornicator or uncleanness person . . . hath inheritance in the kingdom of Christ and of God." (Eph. 5:5)

Are these words apt to bring peace to your mind? And you, O drunkard, wherein do you seek your peace? In pouring maddening liquor down your throat? But what does your health, your character and reputation, your family consider this? And what kind of peace does your conscience find in the words of St. Paul "No drunkards shall possess the kingdom of God." (1 Cor. 6:10)

Behold Absalom striving amidst a thousand pains and care to take possession of his father's throne! He forces himself forward until his hair becomes entangled in the branches of a tree, and hanging there, his ambitious heart is pierced with a lance. There we see the glutton spending his life in the enjoyment of the palate, and what is his end? He is buried in hell. See the Israelites before Me. Sinned, feasting and dancing, intoxicated with pleasure, around the golden calf. But how short-lived is their joy! The faithful Levites rush forward and three and twenty thousand are slain without mercy. Shall I continue, my dear Christians, repeating examples to show the peace man finds in the service and slavery of the devil? Shall I continue to show you the tears, the misery, the bitterness, the despair, the darkness, how your mind has been clouded by his deceits! Oh, that a ray of divine grace would illuminate your darkened intellect, and show where true peace is to be found. Not in the world and its miseries, not in sin and its deceptive pleasures, but in God alone, and in the possession of a good conscience.

"The eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." (1 Cor. 2:9)

This sublime saying refers principally to our glory in Heaven, but for this life also it contains a deep signification. If I am a child of God, I have heaven in my heart and enjoy, even in this valley of

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tears, a foretaste of the heavenly bliss in store for the good. I may be poor and deprived of everything which the world calls good fortune, still I shall be wealthier and more contented than a king on his throne, for if God is my possession, I have everything that can satisfy my heart and make me happy. If I am a child of God, and you deprive me of all my possessions, I may grieve my loss, but I shall rejoice that being less encumbered, I hasten on the path that leads to my eternal home, for "Blessed are the poor, for theirs is the kingdom of Heaven." The storms of this life may gather threateningly above my head, sickness and misfortune, trials and tribulations may destroy the foundations of hope, if I am a child of God I shall not despair, but with perfect confidence in God, raise my eyes to Heaven, knowing that there reigns my Father, who transforms all my afflictions to joy in the gospel of His love. I am told that death is a bitter word—but if I am a child of God, I shall not tremble, for death to a good Christian, means to exchange the cares and trials of the world for the eternal peace of Heaven.

Oh happy, thrice happy to be a child of God and to possess a good conscience, to be able to call God our Father. Truly, his is the peace which our Lord promises us in the Gospel of St. Paul, transcends all understanding. Let us, above all things, preserve this precious gem, the peace of God, and should any of us be so unfortunate as to have lost it, let us hasten to regain it by a reconciliation with God, by a good confession. Let us fight the good fight, avoid all scandal and dangerous amusements and proximate occasions of sin. Let us, by fervent prayer, by meditation on death, by placing ourselves in the presence of God, by a tender devotion to the Blessed Virgin Mary, and especially by frequenting the sacraments, seek to gain that power and strength which enabled St. Paul to exclaim "I can do all things in Him who strengthens me." May the peace of God be our portion in this life and our eternal happiness in the next. Amen.

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Songs of Praise

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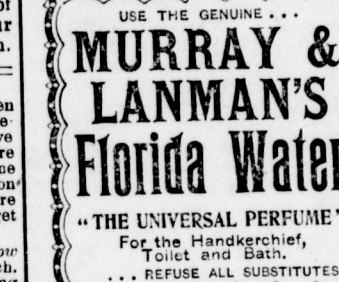
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OUR BOYS AND GIRLS.

Boys' Manners.

Most boys nowadays learn very early to lift their hats when passing a church, or when they meet a grown-up person whom they know. Once in a while, however, you come across a boy who falls in this little expression of courtesy when he meets his mother or father or sister. He says, "Oh, it's only my folks; they don't mind." And it makes you feel very bad, especially if you like the boy. You know that he's a kind of sham. His nice manners are just a veneer. He doesn't do kindly, agreeable things because he has a gentle heart, but because he expects to get some favor out of it. You feel almost sure he will let an old person stand in the street-car while he hangs on to his seat. You wouldn't be surprised if he snatched things out of his sisters' hands, and you know he never thinks of saying "thank you" to his mother until she wants to have a piece of manner must begin to please politeness at home. The boy or girl who is polite with his own family is sure to do the truly polite thing everywhere else. His manners will be good enough for the best society in the world, and he will never forget them. They're the kind worth working for.

How to Remove a Tight Ring

Most girls who have had baby rings have had trouble in removing them from their fingers. "There is really no necessity for all this ado about removing a tight ring," says a jeweler. "In that, as in every thing else, the secret lies in knowing how to do it. There is a needle flat in the eye, using the thumb, that is strong, but not too coarse. Then pass the head of the needle under the ring. It would be best to soap the needle before beginning. The needle having been passed through, pull the thread through a few inches toward the hand. Wrap the long end of the thread tightly and regularly around the finger toward the nail. Then take hold of the short end and unwind it. The thread thus pressing against the ring, will gradually remove it, however tight or swollen the finger."

The Cardinal and the Cake.

The attachment of master and servant sometimes deserves to be called one of the tenderest relationships of life. A little story told of Cardinal Fleury well illustrates this. He possessed a valet so faithful and attached, that to have been accorded many unusual privileges, which enabled him to make the Cardinal's life more pleasant and peaceful.

One day the master, now grown very old, addressed Barjac, the servant, in somewhat disconsolate way. "I am ninety," he said. "My usefulness is over, and it cannot be but short time before I am imbecile and helpless."

"Why, my dear master," replied Barjac, "you are not old! A little sociability will do you good. May I have the pleasure of arranging a quiet dinner for you and your friends on the approaching festival?"

"Arrange whatever you like," said the Cardinal.

"Invite whom you choose. Or don't bother me about it. At my age even the exertion of selecting a dozen friends to sit at my table would be much."

"As you please, your Eminence," said Barjac, a plan instantly formed in his wise head.

The festival came round, and the guests gathered. They were four in number. No one had sent a refusal. Toward the end of the dinner a large cake was brought in. It then the custom to divide that toothsome present, and so the host said: