

fusing to accept the papal supremacy, that where the papal primacy alone has been rejected, 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 Pope 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 accept his antinomian doctrine of Justification."

We have found that in Ireland intense Catholicity coexisted with an invincible 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 Scandinavian kingdoms there appear to have been scarcely any religious executions on either side, the few actually occurring being of Calvinists beheaded by the Lutherans. The poisoning of the de-throned Eric XIV., by order of the king, the Archbishop, and the Council, rested mainly on the charge that he was trying to introduce Calvinism, though not on that alone.

We have seen that in Germany, Austria and Switzerland, religious hostility, on both sides, confined itself mainly to plunder, banishment, and suppression of worship, seldom extending, as between the three prevailing religions, to the judicial infliction of death, while Catholics, Calvinists and Lutherans did not quarrel with each other over the execution of Anabaptists.

We have seen that in England the 250 or 300 Protestants burnt were essentially victims of the Spanish hatred of heresy, the English and the Romans having very little to do with the matter, except as mere instruments of a virtually Spanish and imperious Queen.

We have seen that in the Low Countries the thousands of Protestants burned, drowned, beheaded, or buried alive, were so absolutely victims of Spanish 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 partisan, seems not ill-grounded. Motley is not like Froude, unscrupulous, and grotesquely ignorant and careless. He is rather like Macaulay, careful in research, but it should seem needing to be counter-checked by opposite authorities. Most historians need this but Motley and Macaulay perhaps more than most.

We have seen that in France the religious 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 smaller number, seem to have massacred a larger number of Catholics, the 14,000 victims of St. Bartholomew's being taken into account.

We have seen that the Catholic persecutors of the Huguenots were no great lovers of the Pope, and were sometimes on the verge of a virtual defection from him.

This leaves as yet unexamined only Italy, Hungary, and Poland. There seem to have been few executions of Protestants in Hungary and Poland. What persecutions there were there, of any sort, being largely under Jesuit influence, may be somewhat more reasonably ascribed to Rome, at least indirectly, than in Europe generally.

This leaves us only Italy. Here I make out that some 5,000 Waldenses were massacred. The responsibility of this unquestionably rests on the Papacy, or rather on one particular Pope, Pius IV., during whose reign I think that the whole of it occurred. I am not speaking of the Vaudois affairs in Milton's time, with which Rome was only negatively concerned.

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 in the Inquisition building of hidden furnaces and pits, seem to be worth as much as such 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 Papacy. It would need some more credible witness than a priest turned preacher to counter-balance the silence of a gentleman so well placed for gaining information

as Dr. Nevin. Such stories are too much like my good friend Professor John Moore's artless reproduction of the Polish impostor, Lehmanowski's fiction of his blowing up of the Santa Casa of Madrid in 1808, which remained tranquil and undisturbed.

"From turret to foundation stone" a good generation later and is probably standing to this day, although long since sent heavenward by the American Tract Society.

Speaking of this, let me say that, setting aside all malice, a judicious Protestant, or indeed a Catholic, might compile a delicious book of fairy stories out of things that have never happened in the Catholic Church, and never will happen.

We may then dismiss this declaration of the correspondent as far too vague and indiscriminating to be worth very much, although I would by no means say that it is worth nothing at all. The countersign of persecution in the Catholic Church is sometimes, no doubt, the name of Rome, but much more largely 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 Christian belief, he still lies under the spell of our old prepossession, that the Protestant victims of the sixteenth century were chiefly put to death by ungodly tyrants and hypocrites on account of their superior saintliness. We now know that this assumption is ludicrously untrue. Mr. Albert Shaw rightly reminds us that the Protestants of that time, speaking generally, were neither more devout nor more moral than the Catholics.

In Germany, as Luther is not weary of saying, his preaching ruined morality, benevolence, and devoutness, a ruin which was only partially repaired, after the Thirty Years' War, by the rise of Pietism.

In France the Huguenots, as a small minority, jealously watched by an unfriendly majority, unquestionably rose to a high level of general morality. We have Bourdaloue's cordial testimony to this effect. Yet those early followers of Coligni who attested their purity of doctrine by blowing up cathedrals, torturing Catholic priests to death, and outraging Catholic women, were much more like devils of hell than like saints of God. We might as well talk about the Mormon Danites as being saints, as no doubt this diabolical community esteems them.

In Scotland the lay leader of the Reformation was Mary Stuart's illegitimate 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 Froude, but then Henry the Eighth and Flogging Fitzgerald are saints of Froude, or at least beati.

We need no other witness than Froude himself to show us how dismal was the moral and religious ruin induced in England by Henry, Edward and Elizabeth. Puritanism and Anglo-Catholicism under the Stuarts, hostile as they were to each other, had no small measure of moral and spiritual strength. Yet we must own that this was heavily purchased by a long and dreary tract of moral and spiritual devastation. The time of the religious struggle in England is of course, by us as Protestants, regarded as having the balance of enlightenment on our side; but a few elect souls set apart, I think it might be not unreasonably contended that the balance of sanctity was decidedly with the Catholics. Moreover their time of martyrdom lasted all through the seventeenth century and of confessorship a good deal beyond she eighteenth. I would ask this gentleman whether the many admirable men and women who have been tortured and murdered, or imprisoned and banished, for refusing to give up Catholic faith and the papal primacy, may not also be worthy of a measure of admiring mention.

CHARLES C. STARBUCK.
Andover, Mass.

SEVENTY-FIFTH ANNIVERSARY OF BELGIAN INDEPENDENCE.

The following valuable communication reached us too late for our last issue; but, if the reader will kindly substitute the past tense for the future he will get a good idea of what really happened at Bruxelles on Thursday, the 20th inst.

Bruxelle, Man., July 11, 1905.
Editor Northwest Review.
Dear Editor—A Belgian committee

WESTERN CANADA'S GREAT INDUSTRIAL EXHIBITION

Winnipeg, July 20-28, 1905

\$50,000 IN PRIZES & ATTRACTIONS. Reduced fares on all Railways. Seven Days Racing

Prize Lists and Attractions Programmes mailed on application.

F. W. DREWRY, President

R. J. HUGHES, Sec.-Treas.



is organizing at Bruxelles, (Man.) a patriotic festival on the occasion of the celebration of the 75th anniversary of the national independence of Belgium.

Our very devoted consul of Belgium at Winnipeg, Mr. A. H. Dubuc, has kindly accepted to be the honorary president of said committee and he will assist at the celebration on the 20th of July inst.

The chairman of our committee, Rev. Father Heynen, the well beloved pastor of our parish will at 10 o'clock in the morning celebrate a high mass for the Catholic interests of Belgium which is on the eve of entering in 1906 upon a most important struggle against the coalition of the Masonic Lodges and the socialistic forces. It will be a decisive struggle for life and freedom.

After the high mass—during which the band of Bruxelles, director G. Hutlet, will play several pieces of religious music—Rev. Father Heynen will, with all the parishioners sing the Te Deum in order to thank the Lord for his blessings to Belgium from 1850 to 1905.

The national Belgian flag, the national French-Canadian flag and the Union Jack will be the colors of the day. A patriotic "conference or lecture" by the secretary to the committee on the Belgian union of 1850 will be given after a picnic dinner; there will be also an instrumental and vocal concert, followed by popular songs, plays and entertainment, and a picnic supper. The Belgian and French-Canadian people of Bruxelles will fraternally take part in these festivities organized by the band and by the committee.

L. HACAULT, Secretary.
P.S.—The committee of Bruxelles have proposed to the consul of Belgium at Winnipeg to give his highly esteemed help to the organization at Winnipeg or at St. Boniface of a similar religious and patriotic festival by the Belgian settlers and citizens of both cities at a convenient date. It is to be hoped that the Belgian consuls of Ottawa, Montreal, Quebec, etc. will also promote analogous Belgian festivals in their respective cities.

L. H.

Every Lady Should Know

That Ferrozone removes the causes that interfere with the proper discharge of all womanly functions; it corrects irregularities and is especially good for women who are nervous and subject to headache, lame back, bearing-down pains, dispendency and tiredness. Ferrozone is a blood builder and purifier and can't be excelled for the complexion. For your good looks and health use Ferrozone. Price 50c. per box at druggists.



THOUSANDS OF "PEASE" ECONOMY FURNACES

Are being, and have been installed in the finest homes and public buildings in Canada and United States during the past 25 years.

Comparison with other makes will convince you of its superior construction. A talk with a friend who has used one for a number of years will decide you in favor of Pease Economy Furnace.

SEND TO-DAY FOR DESCRIPTIVE BOOKLET

PEASE-WALDON CO., LTD. WINNIPEG MAN.

Full line of the Heaters will be shown at the Industrial Fair, Winnipeg.

J. THOMSON & CO.,
THE LEADING
UNDERTAKERS AND
EMBAI MERS.
OPEN DAY AND NIGHT.
501 MAIN STREET,
TELEPHONE 1. WINNIPEG.