

## Davitt a Militant Churchman.

It is gratifying to read the tribute of affection and honor recently paid to the memory of Michael Davitt by the Irish people of Haslingden (Lancashire, England), the town in which the distinguished Irish patriot spent the years of his early boyhood after the eviction of his parents from their home in Mayo in 1850. The story of the misfortune that happened him while working in a mill there, and of its sad result in the loss of his right arm, is well known. In Haslingden, Davitt's name is revered not only for his priceless services in the cause of Ireland but for the brave part taken by him in defending the Catholic Church of that town against threatened demolition by an Orange mob at the instigation of a then notorious anti-Catholic firebrand named Murphy. "When Davitt (as the report of the recent memorial tribute tells it) got knowledge that the mob intended to attack the Catholic Church, he at once called together a band of young men, whom he supplied with revolvers, and prepared for the defence. Himself and his companions met the rioters on their arrival at the church, and pointing their revolvers at them, drove them away. Shots were fired, but these were sent high into the air, to avoid bloodshed. The rioters scattered in all directions, and the church was left unhurt. The mob, however, decided to vent their spleen on a Catholic who lived in an adjoining town, but Davitt and his companions again met them and drove them off. It is Davitt's work in connection with these riots that makes his name a household word in Haslingden, and has stimulated the people there to make the sacrifice (for it is a sacrifice, all of them being of the working class), to suitably perpetuate his memory."

The memorial tribute is in the form of a mural tablet within the church in an adjoining town, but the money required for both being subscribed by the Irish residents of the town and district. On the evening preceding the unveiling of the tablet there was a public meeting at which an appropriate address was delivered by Mr. T. P. O'Connor, M. P., needless to say the right man in the right place on such an occasion. In eloquent words Mr. O'Connor reviewed the great career of the founder of the organization that gave the death blow to landlordism in Ireland. And touching on the personal qualities and character of the man who presented a picture that will be recognized by all who had the pleasure of Michael Davitt's close acquaintance, "I never knew a kinder man," said Mr. O'Connor, "I never knew a man who more felt for the weaknesses and frailties of human nature. I never knew a man who had a tenderer heart, especially for women and children. Those ten years of penal servitude only seemed to act to him as a stimulus in further work for the elevation of the human lot and the alleviation of human suffering."

Truly the record of Michael Davitt—his record personal as well as public and political—is a great and honorable inheritance for his nation and his race. —N. Y. Freeman's Journal.

## Protest Against Shameful Caricatures.

Last week the New World drew attention to the shameful and vulgar caricatures of the Irish race, which have been within the last few weeks displayed in certain shop windows, in the shape of abominable pictorial post cards representing in lurid colors the Irish character in the same offensive and indecent manner which was until recently in vogue in certain of our cheap city theatres. Now that the Ancient Order of Hibernians has taken drastic action against the vendors of those vile caricatures, it is to be hoped that its every individual member will consider himself personally interested in the fight, which, if well fought, will mean the ending, for good, of a gratuitous and intolerable insult to Irish sentiment. The County Board of the A.O.H., besides appealing to its members to boycott any store in which those cards are displayed for sale, has drawn up the following set of resolutions:

"Whereas, it was called to the attention of this corporation by members who received post cards through the mails and also by testimony of those who saw these cards displayed in different stores of Chicago that a post-card which shows a caricature of an Irishman wearing a green sash, upon which appear the

letters A. O. H., is on sale, and, "Whereas, the letters A. O. H. are the initial letters or abbreviations of the Ancient Order of Hibernians; and,

"Whereas, the manufacture, sale, distribution and display of the said post cards is a libel upon our order and tends to prevent eligible persons from joining; therefore be it

Resolved, that the directors of this order are directed and empowered to bring suits immediately against every person or firm manufacturing, selling, or displaying the said post cards.

"Resolved, that the directors are hereby authorized to draw on the treasurer fully for necessary funds to prosecute offenders."

The Ancient Order of Hibernians is to be congratulated on the stand it has taken in the matter. Insult offered to Irish national sentiment, as well as insult offered to our Catholic faith, will cease when those responsible discover that there is sufficient unity and determination within our ranks to deal with them as they deserve. —Chicago New World.

## Luther and the Inquisition.

"You very cleverly evaded my question by presuming I meant the Spanish Inquisition. The Inquisition I referred to is when Martin Luther was summoned to Worms, April 2, 1521. When he reached the city, April 17, 1521, the Pope's emissaries sought his life by trying to induce the emperor to seize the heretic but as Charles had given Luther his promise of safety his life was thus spared. However, that of Huss was lost by burning at Constance. This is what I mean by the Inquisition."

I had no intention of evading your question, but how was I to guess that when you asked about the Inquisition you did not mean the Inquisition at all, but something entirely different? Luther was summoned to the diet of Worms by Emperor Charles V., against the protest of the papal legate, Alessandro. Luther's doctrines had already been condemned in a papal bull and Luther himself excommunicated. Alessandro maintained that it was unlawful for a secular priest to reopen the discussion of theological questions that had been settled by competent ecclesiastical authority. It must not be forgotten that Luther still claimed to be a Catholic and that he had sought to influence the emperor in his behalf. Against the protest of Alessandro, Luther appeared at the diet. Here he refused to retract his errors, in consequence of which he was placed by the imperial decree (May 8, 1521), under the ban of the empire, and his books ordered burned. It is true that Alessandro demanded, before the trial at Worms, that the excommunication be put into effect, that Luther's books be burned, and that Luther himself be imprisoned or sent to Rome. Sleidan's statement which the questioner seems to accept, that he demanded Luther's death, is false. In the Latin works of Luther, vol. v, m. 248, Alessandro's demand is given in his own words and in it he states expressly that it is not the intention of the Roman Pontiff to proceed against the person of Luther, in that he does not wish to "fatten (pinguifacere) his hands in his blood."

John Huss was not burned by the Church, nor by order of the Pope, but by the State. He was found guilty of heresy at the council of Constance, which was punishable with death, as it was considered treason against God and destructive of the unity of the empire. Huss had a safe conduct also from the German Emperor, as did Luther, but the safe conduct was not supposed to shield his bearer against the consequences of his trial.

In the original question I was asked whether the Pope would sanction the burning of heretics if he regained his temporal power. I would say in answer that he would no more be likely to do so than would the English government to hang and quarter Catholics for being Catholics, or the New England Protestants again to burn men and women as witches. The times have changed. The barbarities of a former age are not likely to recur; governments and people are becoming more averse to shedding human blood. It has been found, too, that the execution of a heretic does not end heresy, but rather fans it into a fiercer flame.

Question—On what matters of faith did Martin Luther differ with the Roman Catholic Church?

Answer—On many points. In the first bull of condemnation, issued by Pope Leo on June 15, 1520, forty-



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one propositions drawn from his writings were declared erroneous. His chief error, perhaps, was the principal that "God alone, independently of human exertion, is all in all in the affair of man's salvation." The Catholic principle is that besides faith, good works and a good life are required in co-operation with God's grace. Luther denied free will. He compared man, at one time, to a horse; if God rides him he must go to heaven; if Satan is in the saddle, he cannot be saved. Another fundamental error of Luther's was the rejection of Christ's Church as possessing any authority over man and the setting up of the Bible and private judgment as the sole rule of faith.

Question—Why did Luther leave the Church?

Answer—He was turned out because of his false teachings.

Question—Did Luther start the Reformation?

Answer—He started the so-called Reformation. The real Luther is unknown to the great bulk of Protestants. They have become acquainted with the Protestant side of the controversy; in justice to themselves they ought to read the Catholic side also. Then they will be in a position to measure accurately the worth and work of Luther. I would recommend the Kirchengeschichte of Hergenrother, Janssens' History of the German People, Doellinger's The Reformation or Denial of Luther and Lutherism.

Question—Was the Bartholomew massacre a type of Popish history?

Answer—Disturb any book or author that refers to the Catholic as the Popish Church. No intelligent man has more to do with that massacre than with the massacre of the Moros by Gen. Jake Smith at Samar. When the real character became known it was condemned by the Pope as foul murder.

Question—Can priests forgive sin?

Answer—For your answer read Christ's own words, as recorded in John, xxi, 23. The priests together with the apostles, are part of the ministry of Christ's Church; His words apply to them as well as to the apostles. —Catholic Universe.

## Thoughts from a Quiet Room.

The only time that a man feels ashamed of a kind action is when he is chasing another man's hat that is blowing along in the wind at thirty miles an hour with an interested crowd of observers on either side of the way offering him factitious advice.

"Father," said little Rollo, "what is a great man?"

"A great man," my son, is one who manages to gather about him a whole lot of assistants who will take the blame for his mistakes while he gets the credit for their good ideas."

Mrs. Gray—What book has been the most helpful to you?

Mrs. Wimple—Webster's Dictionary. "The baby sits on it at the table, and it saves the price of a high chair."

An absolutely new dog story has been found. Here it is (salt to taste.) A gentleman was out shooting the other day, when he had the misfortune to shoot the dog. For a moment he was too much overcome to see what damage he had done, and before he had recovered himself the animal, a black retriever, had come to him, bringing in its mouth its own tail, which had been shot clean off.

A stranger addressed the farmer's boy across the fence.

"Young man, your corn looks kind o' yellow."

"Yes; that's the kind we planted."

"Don't look as if you would get more than half a crop."

"We don't expect to. The landlord gets the other half."

Then, after a short time, the man said, "Boy, there isn't much difference between you and a fool."

"No," replied the boy, "only the fence."

Strength to turn their loss to gain!  
—Harriet Morlock Gleason.

Hadst thou felt desire for things good and noble, and had not thy tongue framed some evil speech, shame had not filled thine eyes, but thou hadst spoken honestly about it.

It is not possible to live to one's self in this world. Even the hermit has a sphere of influence, even the secluded miser casts a blight over a certain segment of the human circle. Such being the case, how much better and finer to shed sunshine as we go through a world that has rough places and steep climbs, and frequent marshes! How much better to radiate helpfulness than to scatter sourness—handing out oranges rather than lemons.—Leigh Mitchell Hodges.

The chief and most excellent rule for the right use of money is one which the heathen philosophers hinted at, but which the church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to possession of money, and another to have a right to use money as one wills.—Pope Leo XIII.

Let no man's soul despair!  
The same eternal powers, for good or ill,

The same unslumbering care  
Which lived of old are quick and potent still

And bend, obedient to the dauntless will  
Of souls that do and dare.

—Robert Burns Wilson.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend a day are desperate.—Emerson.

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## The Worldly Catholic.

The Catholic who is a critic of authority is a worldly Catholic. He may call himself what he pleases, but he has not the child-like simplicity and docility that characterize the man of lively faith. The true Catholic is in line with his superiors in all that concerns morality and religion. However the world may rage he trusts his watchmen on the towers and their words are at once his strength and guide. But the worldly Catholic listens to the voice of pride: he catches up the watchwords of men and out of his ignorance lectures authority. In the vain attempt to dress rebellion in the clothes of manliness he whittles down his religion, reads into his preconceived ideas for the non-Catholics. Herein he blunders. It was a poor compliment to the non-Catholic to imagine, for a moment, that his praise can be secured by a backboned character. They can respect a strong hater, but not the man who, neither a good Catholic nor a good Protestant, conceals his faith at the behest of the good of getting on. He despises him, and when he has served his purpose he flings him aside, and washes his hands. Submission to the divine authority of the Church is the touchstone of Catholicity. Without this submission, says a voice of the fourth century, St. Cyprian, it is all over with the divine power which governs the Church: it is all over with Christianity.—London Catholic Record.

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