

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN CCCCXLVIII.

(Sacred Heart Review)

We have been accustomed to think that the revenues of the old English chantries, for the saying of perpetual Masses for the souls of the Founders, went, as of course, to the resident priests. I notice, however, from Dom Gasquet's article in the Ave Maria, that of six chantries of the diocese of Winchester, connected with the one parish church of Alton, from two-thirds to three-fourths of the income was assigned to the poor, and from one third to one-fourth to the priest and his clerk.

We have seen that of the three great medieval contests led by the Papacy, one was for Italian independence, and was eminent alike for the rightfulness of its cause, and for the temperate mildness with which the victory was used; and that the second, the Albigensian Crusade, according to so pronounced a Protestant as Paul Sabatier, not only saved historical Christianity, but saved rational human society, from giving way to a sullen and destructive fanaticism.

The third, between the Papacy and the Hohenstaufen Emperors, ending in the destruction of the magnificent Swabian dynasty, is something upon which it is much more difficult to form a definite judgment. Our feelings shrink from the implacable severity with which the aged Gregory IX. carried on his controversy with Frederick the Second, first excommunicating him for delaying the fulfillment of his crusading vow, and then excommunicating him for fulfilling it, and seemingly waiting on every opportunity for renewing the ban.\*

However, no one can ascribe the unrelentingness of Gregory to any vulgar, personal ambition. He was conscious that the very existence of the Papacy, and with it the coherence of Catholic Europe, was profoundly endangered by the ascendancy of an Imperial line which could bring down the German forces from the North, and by hereditary right, the near and dangerous strength of Sicily and Naples from the South, thus holding Rome as in a vise. He was the more alarmed as recognizing that the splendor of Frederick's talents and administration, and the ostensible strenuousness of his hatred of heresy, covered the aims of a despot and a semi-pagan.

The epithets which Gregory and his successors apply to the Hohenstaufen are not such as our modern manners commend, but they are not wholly without warrant, and the Middle Ages were a time of great unreservedness of speech, even as represented in their milder men. The entanglement of interests which now makes a strong policy in any direction so difficult did not exist then. Opposing forces stood out plain in their opposition, and dashed relentlessly against one another.

Under Innocent IV., a Pope in no way to be compared to Gregory IX. in loftiness of character and aim, the great controversy declined upon a distinctly lower level, and as it remained equally implacable, made it harder for thinking men to take sides. St. Lewis, devoted as he was to the Church, had always refused to condemn Frederick, and sympathized with one of the French abbots, who said: "I am required to excommunicate the Emperor and his adherents with bell, book and candle. Now, I do not know the merits of the controversy; therefore I excommunicate him who is the most in fault."

There is hardly anything more pathetically tragic in history than the innocent Conradin, the noble boy of sixteen, last heir of the great Swabian line, kneeling before the block to which the grim French tyrant called in by the Popes had condemned him for coming to reclaim his ancestral kingdoms. Even the fierce Sicilian Vespers do not overcome our satisfaction that at least the fair Island soon rent herself away from the Angevin intruders.

Yet the controversy did not thereby change its essential character, and Conradin's early death, at once lamentable and fortunate, saved him from growing up into the part, and not impossibly

\*The German Alzog praises the piety, learning and eloquence of Gregory IX. The Rev. Mr. Starbuck hardly intends to make seriously the statement that Gregory excommunicated Frederick for delaying the fulfillment of a vow and that he excommunicated him again for fulfilling it. Mr. Starbuck, influenced perhaps by that slight strain of Celtic blood in his veins, is fond of a little humor, and thus, too, he repeats the impossible yarn of that French Abbot who launches an excommunication against "the one who is most at fault." It should be said also that the Pope tried to save the life of "the innocent Conradin, the noble boy of sixteen." Ed.]

into the character of his grandfather Frederick.

Wetzer and Welte, at once strongly Catholic and strongly German seem to feel over the controversy very much as St. Lewis and his Abbot felt. They lament that it ever originated, and view it as having been direfully disastrous to both the great institutes which had come into collision. Yet Archbishop Trench, not merely an Anglican, but distinctly and specifically a Protestant, is far from regarding it as a vulgar and easily avoidable conflict of selfish interests. He sees and shows that there were here two great principles at strife, each sacred within its range, principles which then had not found out a way of reconciliation, and have not found it yet, and he does not ascribe the higher rank to the principle represented by the Hohenstaufen.\*

We may sum up the matter as it is viewed by the two Protestants, quite independently of each other, Milman and Muller. They agree in thinking that the Hohenstaufen animosity against the Papacy, culminating in Frederick the Second, offended universal faith and feeling so deeply that it almost of necessity resulted in the ruin of the family. Milman indeed signifies that the general sense was not far astray in suspecting Frederick of a purpose of breaking up Catholic Christianity altogether. Then if the Popes were set for the defence of the Catholic Church, their opposition to the Hohenstaufen was inevitable, and whatever exhibitions of human faultiness came out in the conflict, the result could hardly have been otherwise than it was. As Dr. Muller remarks, the Empire overstrained its ability and its hold upon the homage of mankind in entering in that age upon such a struggle with the Papacy. Even in the time of my parents a mightier Empire entered into a struggle with Rome and it was not the Papacy that collapsed.

The "Republican" correspondent, in talking about "the endless wars fostered or incited" by the Papacy, has, we may perhaps assume, chiefly in view the wars and plots in each nation and between the nations, induced by the Reformation.

In reference to this it is not amiss to consider what Hallam has to say. He is a Protestant, and as far from Catholic opinions and feelings as a Christian could well be.

His astonishing impartiality, on which Lord Macaulay remarks, explains why he begins with a statement which completely reverses our traditional Protestant preconceptions of the Reformation. He says that what more and more alienates sympathy in studying the history of the Reformation is its intense intolerance.

The Catholic Church, he reminds us, had been in uninterrupted possession from the beginning. Whatever variations from apostolic doctrine or practice might be charged upon her, she had always maintained the purpose and the consciousness of unbroken continuity, inward and outward, with the original Church. Her great thinkers and saints, an Anselm, a Bernard, a Francis, a Thomas, a Bonaventura, a Catherine, a Brigitta, were conscious of no necessity of mental readjustment to find themselves in unity with a Gregory, a Leo, an Augustine, a Jerome, an Irenaeus, or a Justin. Moreover, Catholicism had imbued every particle of European life. From the individual through the family, the guild, the commune, the principality, the kingdom, the Empire, European meant Christian, and Christian meant Catholic. The local exceptions only accentuated the universal fact.

Then, as Hallam suggests, if ever a corporate unity had a natural right of self-maintenance, the federal commonwealth of Catholic Christendom had. Few will deny the right of the Roman Empire to defend itself, and, as the "Nation" says, from a purely exterior point of view, the Roman Church was even a finer creation than the Roman Empire.

It can not be made a reproach to the Catholic Church that her members defended her existence by the methods of the time. With a few exceptions, Catholics and Protestants agreed that heretics might rightly be put to death, and a heterodox kingdom rightly be crushed.

What was involved in this, on both sides, we will next consider.

CHARLES C. STARBUCK, Andover, Mass.

\*I am not certain that Trench is as undecided as to Innocent IV. as he is concerning the earlier contests with the Empire.

Grocer—Be that an auto out in front o' that store thar, Eazy? Boy—I dunno, sir. I god such a cold I cad smell nothink.—Puck.

DO THE FREEMASONS RUN FRANCE?

The part played by the French Freemasons in the unsavory system of espionage maintained by the Combes administration on army officers suspected of being practical Catholics or of being kindly-disposed toward their inherited faith was a most contemptible piece of work, and one deserving of severe strictures. Yet the Grand Orient, as the Freemason organization is known in France, is so intensely anti-Catholic that, though condemned on all sides for playing the role of informer, it assumes a haughty attitude and publicly declares its spying to be "one of the most loyal and most legitimate and most republican achievements it has to its credit." A circular sent by its supreme council recently to all the French lodges contained the following significant passage: "We desire in the name of the whole Masonic body to declare boldly that, in furnishing to the Minister of War detailed information regarding the faithful servants of the Republic, and regarding those who by their incessantly hostile attitude have occasioned the most natural anxiety, the Grand Orient of France claims not only to have exercised a legitimate right, but to have accomplished the most important of duties. The Republic is our common property. We have purchased it dearly; and the Masons, above all others, may claim the honor of having made it a triumph. Without Freemasonry the Republic would have disappeared long ago, free thought would have been definitely stifled by the triumphant congregations, and Pius X. would reign as master over an enslaved France."

This attitude on the part of the Freemasons, of owning and managing the French Republic, may seem simply at first sight a little bit of French exaggeration, but those who have kept a close eye on the development of anti-clericalism of late years can not but feel that the Freemason's claim is not an extravagant one.

And, a propos of the Freemason spying system, it is not Catholic army officers only who have suffered by it. We see it stated for instance, that among the officers of rank who were reported by the Freemasons was General Count d'Amboix de Larbont, who commanded a division at Saint Etienne. The Count, who happens to be a Protestant, was reported to be favorable to the Combes Government. The Count is nothing of the sort. When he saw himself informed upon, he wrote to the paper, declaring that, if he was a Protestant, he respected the religious convictions of others; and, furthermore, that he had never said anything likely to lead people to suppose that he was friendly towards the Combes Ministry. For this noble, straightforward language General Comte d'Amboix de Larbont, a splendid officer, has been deprived of his command by M. Berteaux, the Stock Exchange Magnate, who succeeded General Andre as War Minister in the Combes Cabinet, and is holding the same post under M. Rouvier. Another Protestant officer, Colonel Domine, known as the defender of Tuyan-quan, recently refused the Cross of Commander of the Legion of Honor, owing to the Masonic informers who have disgraced the Order.—Sacred Heart Review.

Danger of Living With Consumptives

Is real danger because the sputum of affected persons diffuses itself through the air and finds lodgment in the systems of others. If exposed to consumption use fragrant, healing Catarrhzone, the most efficient germicide known. No case of catarrh can withstand Catarrhzone which cures this loathsome disease thoroughly. Cold in the head is cured in a few minutes, and bronchitis, asthma and lung trouble are cured to stay cured if Catarrhzone is employed. "I don't know any remedy so good for catarrh and bronchitis as Catarrhzone," writes N. T. Eaton, of Knowlton. "It cured me after years of suffering and saved me from consumption." Two months' treatment \$1.00; trial size 25c.

A hotel proprietor in Baltimore tells an amusing story in which the main figure is an old gentleman well known to the waiters of the Monumental City for his aversion to the "tipping" system.

One evening the old gentleman having finished his dinner, was preparing to leave the hotel, when the darkey who had waited upon him bowed and said, "Thank you very much, sah."

"What the deuce are you thanking me for?" angrily demanded the old fellow. "I haven't given you anything."

"Dat's jest it, boss," responded the waiter, "I bet No. 10 fifty cents dat you wouldn't tip me."—Harper's Week ly.

THE CAUSE OF PILES

Is invariably constipation, which is quickly remedied by Dr. Hamilton's Pills of Mandrake and Butternut. Sure relief and no griping pains. For a remedy that never fails use Dr. Hamilton's Pills. Price 25c.

The Moore Printing Co., Ltd. Printers & Publishers Manufacturers of Rubber Stamps



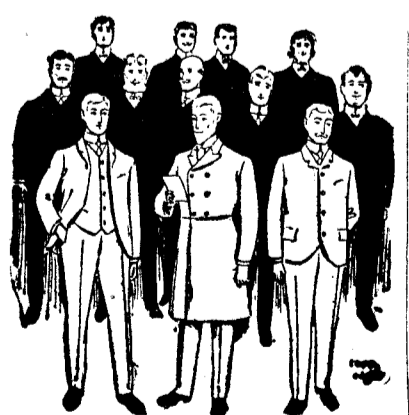
All Kinds of Book and Job Printing for Country Merchants Statements, Bill Heads, Letter Heads, etc. Mail Orders receive prompt attention.

ADDRESS ALL ORDERS TO—

The Moore Printing Co., Ltd. 219 McDermot Ave. - - Winnipeg, Man.

Advertisement for Northern Pacific Centennial Exposition. Includes logo with 'NORTHERN PACIFIC' and 'YELLOWSTONE PARK ENG.' and text: "Hit the Trail" TO CENTENNIAL EXPOSITION PORTLAND - OREGON June 1st to October 15th, 1905. EXCURSION RATES Via YELLOWSTONE PARK Nature's Wonderland. Low Rates to All Points. OCEAN TICKETS. For Full Information apply to R. CREELMAN, Ticket Agent Winnipeg. H. SWINFORD, General Agent 391 Main St.

Advertisement for The Northwest Review Job Department. Text: The Northwest Review JOB DEPARTMENT Has special facilities for all kinds of CHURCH PRINTING BOOK, JOB & COMMERCIAL STATIONERY Printed in Artistic and Catchy Style P.O. BOX 617 Office of Publication: 219 McDERMOT AVE. WINNIPEG, MAN.



A JURY OF GENTLEMEN

famous for their taste and style in dress passed upon the merits of our

MADE-TO-ORDER CLOTHING long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.

C. L. Meyers & Co. Men's Tailoring - Ladies' Tailoring. 276 Portage Ave., Opp. Y.M.C.A.

Shopping by Mail

You can buy from us just as safely by mail as if buying in person. Our Mail Order Department is well organized and has every facility for the prompt and intelligent execution of out-of-town orders. We shall be glad to answer any questions about goods.

THE GORDON-MITCHELL DRUG CO.

Advertisement for Father Koenig's Free Nerve Tonic. Text: FATHER KOENIG'S FREE NERVE TONIC A YALD A B E R BOOK ON Diseases and a sample bottle to any address. Poor get this medicine FREE! KOENIG MED. CO., 100 Lake St., CHICAGO. Sold by Druggists at \$1.00 per bottle 1/2 for 50c.

GET YOUR RUBBER STAMPS at the Northwest Review, 219 McDermot Ave.