

THE CATHOLIC RECORD.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

In Germany, during the latter part of the sixteenth century, the belief in witchcraft broke out with an absolutely unrestrained and undiminished fury. Whole regions were laid waste. Especially was place after place stripped of almost its whole female population. At last the maddest rose to such a pitch that voices were heard demanding that evidence should no longer be required. The crime, men said, being almost impossible to prove, the public safety required that accusation should be held equivalent to condemnation, unless the judges in the case saw special reason to the contrary. This suggestion was taken up and virtually acted on for many years. Because the Jesuits showed great discontent with this cruel insanity, there were Catholic jurists who muttered that they ought to be driven out of the country. The cruel lawyers seem to have had a foreboding of the mortal blow which this fearful superstition was to receive at the hand of the Jesuit Frederick Speer. The cruelties of the Spanish Inquisition sink into insignificance compared with the indescribable havoc wrought by the witchcraft tribunals of Germany.

I may remark that next to Germany, though at a long interval, seems to have come Presbyterian Scotland. Episcopal England was very much less infected, and Catholic Ireland not at all. Ireland, says a German writer, seems to be the only country of the continent that has never witnessed the execution of an imagined witch. It is possible, I think, that there may have been some witchcraft cases in Ulster, but if so, this would have been merely an extension of the Scottish lunacy.

Professor Nippold, in his unappreciated malice against the Catholics, perfectly reveals in an accusation of which he gives not a single shred of evidence. A large part of the witchcraft executions, he says, were doubtless concealed executions of Protestants for heresy. Of course he can say this. He can say anything. Having, like the witchcraft judges, absolved himself from all obligation of being governed by evidence, there is no reason, but the fear of over-taxing the credulity, why he should say that the plague and smallpox were propagated by the Jesuits in order to thin off the Lutheran population. His temper, though necessarily mitigated by his century, does not differ essentially from that of Titus Oates, except that, unlike Oates, before duping others, he begins by duping himself.

Curiously enough, as I shall presently show, the one point of presumptive evidence which really has a certain weight, it does not even mention.

Dr. David Muller, the popular, but thoroughly and exceedingly agreeable historian of Germany, is an enthusiastic Protestant, but, unlike Froude and Nippold, is a generally honest man, having not a trace of virulence in his composition. His words are emphatic. The one religion, says he, was just as much controlled by the prevailing madness as the other. This can only mean that the greater or less among the Catholics than among the Lutherans. Then as the Protestants, before the Catholic revival, say down to about 1570, were reckoned at about nine-tenths of the population, including Austria, the inference is that nine-tenths of the witchcraft murders were perpetrated by Protestant judges, the proportion gradually lessening as the number of Catholics once more increased.

Yet there was a still larger number of outlying Protestants among the Catholics than of outlying Catholics among the Protestants. And as at this time every ground of hatred and suspicion naturally took the shape of an impeachment for witchcraft, it is hard to suppose—although Nippold never even suggests this, attributing these disguised heresy trials to hierarchical policy that such an opportunity of gratifying religious hatred under another name should have been altogether overlooked by the Southern Catholics. Yet the words of Muller are express, that the two religions show no difference in the relative prevalence of the witchcraft madness. I am inclined therefore to think that the Jesuits impeded the disposition to confound heresy with witchcraft—having always had a preference for persecution, and that on the other hand the Lutherans of the North, finding few Catholics whom they could bring to trial as witches and wizards, turned their fury upon the Calvinists. However, the frenzy was so wholly emancipated from any approach to rationality, that it is hard to draw any conclusion about the inhabitants of a madhouse, and Germany at this time was no great madhouse.

There was one particular outbreak of frenzy at Cologne, which brought a number of distinguished victims to the stake. This has been interpreted as an exercise of concealed Popish hatred against Protestants. However, the matter has been taken in hand by two American gentlemen, Protestants, whose names are respectively given by Jansen. Their conclusion is that the fury of the prosecutors was directed not against Lutherans, but against Catholics of peculiar eminence to Catholic devoutness, among them being priests and I believe one or two Jesuits. The insane irritability of the time was maddened by everything out of the common, unwonted profaneness or unwonted piety, neglect of the sacraments or secular attention to them. Nay, even an uncommonly bad or an uncommonly good memory was sometimes enough to send a man or woman to the stake. The other cases would doubtless be found like this of Cologne, not directed against the other religion, but directed against any unusual man or neglect of or devoutness in any religion. There was one precaution

hope of safety for any one, that is, to behave exactly like his neighbors.

I have read that Count von Hoensbroech, who, having been long a priest and for some ten years a Jesuit, is now the leader of the anti-Catholic movement in Germany, having sent some of his books to the Emperor, has had them returned to him, the Kaiser declaring that he would not read treatises written by a man who regards as insulting to the Catholic Church. Then it is to be hoped that Professor Nippold has not been anything, for he might expect a still sharper rebuff. The one or two papers of Hoensbroech that I have read show that the author has not forgotten that he is a gentleman, which is more than we can say for Nippold. It appears to me that his virulence is even greater, more intensely sustained, than that of our anti-Popish declaimers, except, of course, that so thoroughly furnished and so thoroughly disciplined mind cannot easily go off into mere froth without any thought.

One thing Nippold casually owns, that the revival of Roman Catholic zeal under Pius IX. has been so effective because it has been detached from worldliness, has not been the slave of secular interests. The eminent French Protestant Edmond de Pressensac has likewise well, much more emphatically, on the secular purity of character, of course, that so thoroughly furnished and so thoroughly disciplined mind cannot easily go off into mere froth without any thought.

I may remark that Adolf Harnack, who is a much greater man than Leopold Nippold, has lately been making energetic protests against this violence of religious controversy in Germany, and has insisted on having the Papacy treated with the respect due to its great place in past and present history. Let Catholics, he says, be Catholics, and Protestants be Protestants, contending in all frankness for their own convictions, but as fellow-Christians, regarding each other with mutual confidence and affection. His words seem to be almost identical with those of Bishop Kippler of Rothenburg as they are almost identical with those of Bishop Spalding of Peoria, delivered in the Jesuit church at Rome.

Harnack, being so strongly supported by the Emperor, and by the essential spirit of Christianity, seems likely in the end to prevail over the hateful temper of Nippold and the Catholic Bishops. The exhortation which I see in a leading religious magazine of our country, to engage in a new "crusade" against the Roman Catholic religion, is undoubtedly a special inspiration of the devil.

CHARLES C. STARBUCK.

Andover, Mass.

IMITATION OF CHRIST.

OF THE EMINENCE OF A FREE MIND, WHICH HUMBLE PRAYER PRODUCES BETTER THAN READING.

Lord, this is the work of a perfect man, never to let one's mind slacken from attending to heavenly things, and to pass through many cares as it were without care; not after the manner of an indolent person, but by a certain prerogative of a free mind, which does not cleave by an inordinate affection to any thing created.

Preserve me, I beseech Thee, O my most merciful God, from the cares of this life, that I may not be too much entangled by them; from the many necessities of the body, that I may not be ensnared by pleasure; and from all hinderances of the soul, lest being overcome by troubles I be cast down.

Three God Resolutions.

There are three things about which one should make good resolutions rather than about any others, says a Pious Father. First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasions of sin. The first two fill our souls with God's grace and the third keeps us out of danger.

Put all your good resolutions into company with prayer, and monthly or at least quarterly, Communion, and you will have no great difficulty in pulling through. From month to month is not through. From time to time is not through. A confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and happy death.

Pictures in a Home

A room with good Catholic pictures in it and a room without such pictures differ as much as a room with windows and one without these necessities. Pictures, and I mean only good, pure pictures, are consolers of loneliness, and a relief to the troubled mind. They are windows to the imprisoned heart, books, histories, sermons which we can read without the trouble of turning over the leaves or straining the eyes. They make up for the want of many other enjoyments to those whose life is mostly passed amid the smoke and din, the bustle and noise of a large city. Pictures of our Lord and His saints inspire us, give us courage, and induce us to bear our cross with Christian resignation.

For Sea-Sickness, Nausea,

and malady of this type yield quickly to the almost magical power of Nerveine, and if you suffer periodically from any of these troubles, just keep Nerveine at hand. A few drops in sweetened water will give almost instant relief and in the course of half an hour the cure is completed. Your money back if you do not find it so.

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FIVE-MINUTE SERMON.

Seventh Sunday After Pentecost.

OPENING OF A NEW SCHOOL.

"Every good tree bringeth forth good fruit." (St. Mark vii. 17.)

We should rejoice to-day, dear brethren, for the tree which God has planted in the midst of us. Although we have not yet seen its fruits, we know it is a good tree and that it will yield us good fruit, for "Every good tree bringeth forth good fruit."

Just now it needs much attention. When the angry waves are raised, and the tempter tempts us to despair, God's Spirit, Anne, shine and extend, Save them from its rocky shore.

Need we tell you, dear brethren, that we are speaking of the school—the school from which we hope so much good to come to us and to many who come after us?

Indeed, we cannot tell you how much we hope for from this school, nor how much spiritual good we look for as its fruit. The school is, indeed, the tree which will bear spiritual fruit; for the school will give us, by God's grace, boys and girls adorned with virtue who, by their lives, will honor God and their native land. These boys and girls will be your sons and daughters, and your children's children. They are those to whom you are attached by the closest of all bonds—the bonds of blood—and to whom we are bound by ties of a spiritual parentage. It is for their benefit that this school is being established; they will be the fruit of its training, and through them God's glory will be increased.

And we believe that you are one with us, in hope, in this undertaking, as you have been one with us in the past.

This church is a monument of your zeal and self-sacrifice; as its walls lift themselves heavenward, an enduring pile, stone by stone cut and fitted to its place, declares your faith and your love. That love and that faith are written in the Book of Life—an everlasting testimony—although these massive walls crumble and fall.

You did well when you built to God this temple, strong and beautiful, although it is of lifeless stone. But now do better, for now you are building a spiritual temple whose walls are not of granite but of living souls, whom faith and love shall shape and adorn that God may find great pleasure in them. These walls shall not grow old and crumble, for they are endowed with immortality and are as eternal as the everlasting hills; they shall praise their living walls, and yours with living voices; they shall glow with God's grace, and their beauty will as far surpass mere human beauty as Heaven surpasses earth.

Is it not inspiring to know that we can aid by God's grace in rearing this spiritual temple of such great beauty? And does not the beauty of this holy house of God grow dim and fade before the loveliness of that spiritual "place where His glory dwelleth?" Does not that faith which sacrificed for this temple purify and strip itself for this other holier one? Does not that love that would not rest until the Lord had a house a little fit in which to dwell, enlarge itself at the thought of this other house whose every stone is a temple of the living God?

We have, indeed, cause for joy to-day. The tree has been planted which will bear you fruit—souls for God. God grant we may live down beneath the shade of this tree and praise Him for its planting and its fruit! Each of us will taste of its fruit in God's own time. Let us labor now to rear it to a noble tree, for beneath its branches we shall rest in joy and much peace.

SOME TIME.

Canadian Messenger. Some time when all life's lessons have been learned. And sun and stars forevermore have set. The things of which we grieved with lashes will flash before us out of life's dark night. As stars shine most in deeper and blue. And you see how all God's plans were right. And how that seemed reproof was love and not for any mystery could find a key.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto. Reference to Dr. McTaggart's professional standing and personal integrity permitted by Hon. G. W. Ross, Premier of Ontario. Hon. J. H. Fort, D. D., Victoria College. Rev. William Cavey, D. D., Knox College. Rev. Father Feely, President of St. Michael's College, Toronto. Right Rev. A. Sweetman, Bishop of Toronto. Hon. Thomas Coffey, Senator, Catholic Record, London.

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TO ST. ANN.

From the Voice. Mother of our dearest mother, Holy Ann we cry to thee; As around thy feet we gather, Look upon us lovingly.

Call to mind how in Aurigny Shone the light of faith once bright, May it glow again shine clearly, Chasing far the mists of night.

When the angry waves are raised, And the tempter tempts us to despair, God's Spirit, Anne, shine and extend, Save them from its rocky shore.

Serf of David, root of Jesse, Parent of the true and true, Holy spouse and guide of virgins, Pitiful to all our woes.

Open to the cry of suffering, At Aunay's aid seek to thee; Wanderers dost thou work of healing, Dost and bind both here and see.

Shower upon us all the graces, Thy sweet daughter, love to see, May our hearts with joy her praises Sing through all eternity.

Gloria. Good St. Anne, our Lady's mother, Tossed on life's tempestuous sea, We will turn for aid to thee.

THE RIGHT MENTAL ATTITUDE.

In considering the probabilities of a life hereafter, it is well to obtain, as a first condition, a right mental attitude. So far as the testimony of our senses goes, death seems to be the absolute end of life. The eyes are dimmed; the voice is mute; all motion ceases; and the dissolving process of nature sets in. There is, apparently, no returning through the door of death. Of all the generations of men who have gone before, none has come back to tell us what is beyond the grave.

But can we wholly depend upon the testimony and the reasoning of the senses? Are there not other conclusions of the vision and the mind, resting apparently upon a solid foundation of fact, which, nevertheless, have proven to be mistakes and even illusions? For thousands of years men have thought the horizon above them, a blue material canopy. They thought the earth flat and the sun a moving lamp, passing over the heavens. Their senses and their reason testified to such conclusions. Yet science has now taught the world the complete reverse of such beliefs. The horizon is impalpable; the earth is round; and the sun (so far as the terrestrial system is concerned), is stationary; it is the earth that moves. Science has, similarly, uncovered the illusory character of a great many other notions of the senses. Matter, for instance, is not solid and stationary. Solids are full of molecular movement. All things are not what they seem.

In view of such facts, giving due weight to the lesson that science teaches on every side, to-wit: That things may be actually the reverse of what they seem to be—we are brought to this attitude of mind as toward death: It may not be the absolute ending that it seems to be. There may be wonders beyond.

Science has revealed to us marvels that, to the uneducated man, would seem to be impositions upon his credulous faith. Thus, to be told that this ponderous earth of ours is a great ball, lifting itself, without support, in the heavens, revolving around its axis at the rate of a thousand miles an hour, and rushing at a terrific speed through the heavens around an elliptical orbit, seems to be a wonder of wonders. Nothing more incredible is presented to us by the mythologies of history. The admonition is, then, an enlightened skepticism as towards the conclusions of the senses, and an open mind towards the possibilities of wonders yet unascertained.—Catholic Citizen.

THE PRIEST.

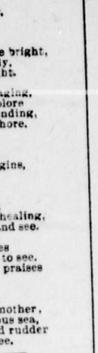
From the Catholic Transcript. For hour of night is sacred to his repose. No message is inopportune. No avocation forbids his immediate attendance at the sick bed. No gain or profit can divert his feet from the way which leads to the dying couch. He is the friend when all the world is found empty and heaving. The man of faith will not quit this life without his absolution. His own sacerdotal heart will not suffer him to withhold his benediction. Dying sinners feel his approach. They kiss his hand as it is lowered after absolution. They bless him as he recedes from their repentant couch. They count the hours till his reappearance, and weep with joy that he does not abandon them in the supreme moment. Nevertheless, happy, thrice happy, they who delay not the day of his visitation till death is near.

If the priest is entrusted with power from on high it is not for himself, but for the people. Those who refuse to draw water from this well of life have eaten from the insane root which leads to the reason captive and makes the life of the unfortunate recusant a living spiritual suicide. The priest is set apart for the people. If they do not realize his beneficent mission let them know that God has placed among them a fountain of living water from which they must drink or forfeit what is sweetest and most salutary in this world.

If the swaggering infidel sets the priest in a category by himself, it is primarily because God Himself has wrought the separation—a separation which only His wisdom, His mercy and His power could devise and operate. The life of the priest is a life of miracles—and all miracles are from God. The age of our miracles is indeed past. But the secret wonders wrought by the absolving and consecrating power of the priest are unknown to the unbelieving world. They are little known to the faithful and to himself. They are realized nowhere outside of heaven and hell. The angels look on in wonder and thanksgiving. The demons look on in impotent rage.

Children and the poor have waking dreams of "The Good Fairy of Wishes, who fulfils, also in dream, their manifold longings. Grown children, too, and the rich have this fond dream. Yet is there really a Good Fairy of Wishes—God.—Austin O'Malley.

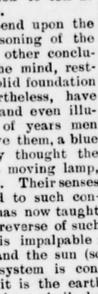
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A True Brain Food

must replace the feeling of lassitude and mental listlessness by clearness and strength of mind. Not that it goes directly to the brain, that were foolish. The true brain-food must be carried by rich, red blood. If mental fatigue worries and alarms you, look not to the brain, but the stomach and assimilation. The marvelous brain-strengthening power that Ferrozze has demonstrated in thousands of cases, Ferrozze does not stimulate the brain into a fitful glow, but by improving digestion, strengthening the nervous system, stimulating assimilation, giving new strength to the heart, it sends a stream of red vitalizing blood to the brain. Thus it is a true brain food. Ferrozze is sold by all reliable druggists.

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severer colds are easily cured by the use of Bickie's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for all affections of the lungs, and coughs, colds, inflammation of the lungs, and you will get immediate relief. Its agreeableness to the taste makes it a favorite with ladies and children.

CHATS WITH YOU.

God opens before the children doors of deliverance and trials that will overcome them. I am certain that He places before open doors of opportunity.

The stuff of which leaders are made must be an unyielding steel. Whatever else a success lacks, how to make success. Born leaders are not original thinkers, but strong individuality, initiating ways "trailers." Successful leadership is only upon one's ability to sell through others. The must not only be able to think, but also be able to orders efficiently and vigor. The strength of leader is ured very largely by one's profit by the work of o rule, great leaders are detail, but they are able details are, and be able to attend to with the utmost. A general cannot do a If he attempts it he will commands more than o should perform as little possible.—Success.

Life Shortened by Liquor

"The man who drinks a far shorter life than does not. That has been statistics ever gathered surprise that any stress on the fact, as the "Broomen," a reference to the health of Health, recently, report that Professor Paris, had gone into "alcoholism and tuberculous convention. As a matter of history, and the drinking of same chance as a disease. Dr. Abbott produced statistics on the matter at the mortality of men to handle liquor one and three-quarter those who are not in to it. "In all cases of the liver and the kidney disease, he has but on with the other man, statistics prove the same. The American statistic properly kept up they same. The life insur will not take hazard if they know it, and the most complete in this Pilot.

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