

the saints seem to be quite the same today in the Roman Catholic Church as they were in his description. Here is a book I bought a couple of years ago, "The National Catholic Encyclopedia". It happens to be the 1945 edition. I noticed that on page 289 it entitles the page "Saints and Bolts for Special Favors and ~~against~~ Against Particular Evils". It lists them underneath. It ~~says~~ says St. Abelard against typhus and fevers; St. Agathitus against colic; St. Aleouthius against sore eyes and pestilence; St. Amebertha against bruises and fevers; St. Amestatia against headaches; St. Anara against drought and sore throat. This book is called "A Condensed Catholic Library of Facts, Information on Catholic Doctrine and Practice," published by St. Anthony's Guild, Patterson, New Jersey, compiled by the Franciscan clerics of Holy Ann College of Washington, D. C. It has a whole page of it so that if you find out what is wrong with you, if you have sore eyes you must invoke St. Chlora for instance. If you are going in to a country with poisonous snakes, you invoke St. Paul. If you have epilepsy, you invoke St. Vitus. If something has been stolen from you and want to find the thief, you invoke St. Jervath and St. Pulthase. If you have a headache you invoke St. Denis. So you don't need doctors if you have this book. But it is just the same sort of thing exactly as that which Erasmus ridiculed and criticized at that time. We me t

We mentioned Erasmus' book, "Praise of Folly". Just at the end of the hour I mentioned the little book, which he published anonymously on the "Entrance of Julius into Heaven". He often would ~~not~~ publish things anonymously because he was a very timid man and he was very much afraid of getting into any difficulty. When anyone criticized him, he usually returned with giving them double measure for anything they had said about him and was such an able writer and so many people would read anything he would say to chuckle over the humor of it and enjoy the beautiful style that most people who were at all literary themselves were afraid to criticize him. Kings and cardinals and popes ~~not~~ preferred to give him gifts rather than to come into opposition to him. Common monks and the inquisitors often would be very harsh and criticize him very strongly ~~not~~ but