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**CALENDAR FOR NEXT WEEK.**

**OCTOBER.**

- 18 Twenty-first Sunday after Pentecost. Feast of St. Luke, Evangelist.
- 19 Monday—St. Peter of Alcantara, Confessor.
- 20 Tuesday—St. John of Kenty, Confessor.
- 21 Wednesday—St. Hedwige, Duchess of Poland, Widow (transferred from the 17th inst.)
- 22 Thursday—Feast of the Purity of Our Lady (transferred from the third Sunday of October.)
- 23 Friday—Votive office of the Passion.
- 24 Saturday—St. Raphael, Archangel.

**Ecclesiastical Province of St. Boniface.**

- I. HOLY DAYS OF OBLIGATION.**
  - 1. All Sundays in the year.
  - 2. Jan. 1st. The Circumcision.
  - 3. Jan. 6th. The Epiphany.
  - 4. The Ascension.
  - 5. Nov. 1st. All Saints.
  - 6. Dec. 8th. The Immaculate Conception.
  - 7. Dec. 25th Christmas.
- II. DAYS OF FAST.**
  - 1. The forty days of Lent.
  - 2. The Wednesdays and Fridays in Advent.
  - 3. The Ember days, at the four seasons, being the Wednesdays, Fridays and Saturdays of
    - a. The first week in Lent.
    - b. Whitsun Week.
    - c. The third week in September.
    - d. The third week in Advent.
  - 4. The Vigils of
    - a. Whitsunday.
    - b. The Solemnity of St. Peter and Paul.
    - c. The Solemnity of the Assumption.
    - d. All Saints.
    - e. Christmas.
- III. DAYS OF ABSTINENCE.**
  - All Fridays in the year.
  - Wednesdays } in Advent and Lent.
  - Fridays }
  - Thursday } in Holy week
  - Saturday } The Ember Days.
  - The Vigils above mentioned.

**CITY AND ELSEWHERE.**

P. HOLDEN & Co. have commenced work on the contract of grading the Springfield Road.

EARL and Lady Aberdeen passed through the City en route to British Columbia on Saturday.

MR. O'CONNELL Powell, city Editor of the Northwest, has been seriously ill for some days past but the REVIEW is glad to hear that he is able to be around again.

THE wheat market has been firm and with a slight upward tendency during the past week, as much as 65c. per bushel having been paid at some provincial points.

By an amusing misprint in our last issue Father Van de Vivere was described as "a Belgian priest interested in civilization"; the word our reporter wrote was "colonization."

THE rules and regulations of the public library have been revised. Hereafter books will not be issued or received before 10 a. m. or after 9.30 p. m. The reading rooms are open from 9.30 a. m. to 10 p. m.

In our last number the sub-heading of the article on the Inquisition should have read "Examination of the charges brought against it..... An apostate (not apostle) priest started lies about the Institution."

THE caterers have just closed the finances of last summer's picnic showing a balance of \$213.80 which has been distributed amongst the charitable institutions of the city, St. Boniface Hospital receiving \$53.45.

THE alterations and improvements at St. Mary's church are rapidly nearing completion, and the solemn reopening of the sacred edifice will take place on Sunday the 8th November. The choir will make a special effort on this occasion and will be assisted by Winnipeg's favorite contralto Miss Edith Miller. Special sermons will also be delivered.

THE REVIEW much regrets having to announce the rather sudden death at Montreal a few days ago of the mother of the Rev. Father Guillet, Parish Priest of St. Mary's. Solemn Requiem High Mass was chanted at St. Mary's on Friday for the repose of her soul, many of the parishioners being present, including the children of Mary and the associates of the League of the Sacred Heart.

BRANCH No. 38 of the C. M. B. A. Relief Association held a quarterly meeting on Sunday when there was a good attendance of members. It was reported the meeting of the branch representative held in Ottawa last month was a most successful one. Very encouraging reports were presented showing that this adjunct of the C. M. B. A. is a very satisfactory and promising condition. There is a very large membership showing a good increase both in the number of members and of branches. Not many changes were made in the Constitution but the same amendments were adopted which will tend to add to the stability of the organization and will no doubt add to its popularity.

Winnipeg, Oct. 12 1898.  
To the Rev. Father Guillet, P. P., St. Mary's Parish, Winnipeg.

At a regular meeting of St. Mary's Court No. 276 C. O. F., held Oct. 9th 1898, the following resolutions were adopted: Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst by the hand of death the mother of our esteemed pastor, Father Guillet.

Resolved that we the members of St. Mary's Court No. 276 C. O. F., in regular meeting here assembled do hereby tender to him our sincere sympathy in his sad affliction and pray that God may enable him to bear his loss with true Christian fortitude.

Resolved that a copy of this resolution be sent to our beloved Pastor Father Guillet, and the same be spread on the minutes of our court and a copy be sent to the NORTHWEST REVIEW for publication.

J. BRENNAN, R. S.

**ON THE INQUISITION.**

(FROM THE CATHOLIC MIRROR)

(Continued.)

Before, however, I undertake to refute any of these charges, it is my purpose, most of all, to impress upon the minds of my readers, that the Spanish Inquisition was to an entirely royal tribunal, and, that, consequently, were the charges as "huge as high Olympus," they could not efface the glories of Catholicity. And, as in our justification of the Roman Inquisition, we relied much and drew much sustenance from the customs of the peoples who established and were ruled by it, so now in our defense of the Spanish Inquisition, must we, no less than before, again fall back upon the manners and usages of the epoch in which it flourished. In those ages of faith, as from what has been said before will be easily understood, it was well-nigh impossible for a Jew or infidel to ascend to prominence in any walk of life. And thus proscription of the Jews was dominant not only in Spain, but in other Christian countries as well; and resulted, in the medieval era, as in our own, from the intense feeling which Christians had against the Jews, who were looked upon as the accursed race which had persecuted, mocked and crucified Jesus Christ, whom they, as Christians, adored as the Son of God, the Redeemer of the World, and the founder and preserver of the holy religion. Statesmen and warriors, grandees and noblemen, harboring and cherishing dispositions such as these, would have as their friends and companions only those who were of their own faith. This was most galling to the avaricious Jew, and numbers of them, thirsting for wealth, while secretly remaining Jews, pretended to profess the Catholic faith, were baptised, pushed themselves into the courts and kingly palaces, became holders of large estates, and even were found among the priests and prelates of the Church of God. In this hidden, underhand manner, they were seeking to overturn the institutions, not only of the Catholic Church, but also of the Spanish nation. And, the fact is, that in time, this consumptive germ did not fall to cause great trouble and danger and alarm in Spain. Such a state of things called for immediate action; but, since there was no doubt that very many of the Jews were honest in their conversion, what to do was a very perplexing question. Hence arose a great difficulty—a difficulty which, as all will agree, could be overcome only by an Inquisition. To establish an Inquisition Ferdinand asked the permission of the Pope, Sixtus the IV. That pontiff, however, was at first unwilling to grant agreed, and in the year 1478, the Spanish Inquisition sprang into existence.

But before the first trial was opened at Seville in 1481, the Pope withdrew his sanction because he had not been consulted as to the plan which had been adopted. Nevertheless, pleadings on the one hand and anxiety for the Spanish nation on the other, again prevailed upon him to renew the permission, and from that time on there was a continual controversy between Spain and Rome. Often was the tribunal at variance with the Popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter—nay, more, so serious were the frictions between them that several times the Holy See threatened the Spanish Inquisitors with excommunication.

But here I may be met with a very great objection: "What need was there of the permission of the Popes? If the Inquisition was merely secular, what had the Pope of the Church to do with its actions? Ah! there is just the point. The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as Inquisitors by the court of Spain were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the Popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith. Truly, indeed, did Ranke call it a royal tribunal furnished with ecclesiastical weapons. "In the first place," says the liberal-minded and authoritative Protestant historian, (History of the Popes—1, p. 242, etc. in original German edition,) "the Inquisitors were royal officers, the king having the right to appoint and dismiss them; the tribunals of the Inquisitors were subject to royal visitations," (which means royal control) "just as any other authority under a king." In

the second place all the profits and advantages resulting from confiscations, fell to the king. "And in the third place it was by means of this tribunal that the Spanish nation was completely rounded off and finished. The king obtained a tribunal from which neither Grandee nor Archbishop could escape." As the tribunal is founded upon the king's power, so its exercise re-ounds to the king's advantage. It is one of the spoils of ecclesiastical power which the Spanish nation snatched to itself, and by which it has become powerful. In its meaning, object, and aim, it is, above all, a political institution. In the Pope's interest to stand in its way, as often as he can, and as he does so; it is the king's interest always to keep the way clear for it, and he does." So far says Ranke. Leo (History of the World, Vol. 2, pp. 431, etc.) Guizot. (Cours D'Historie Moderne) and Menzel (History of Modern Germany, Vol. 4, p. 196.) All Protestant writers declare the Inquisition to have been a state machine.

So far we have said nothing of the Inquisition against the Moors for the reason that the same causes and circumstances concomitant to the Inquisition against the Jews in 1481, gave rise to the Inquisition against the Moors in 1500. These Saracens had crossed over from Africa to Spain in great numbers, had practically conquered the whole peninsula. They held sway in Spain for a long time, and were not completely driven back until the time of Ferdinand and Isabella. This may be called the reconquest of Spain by the Spaniards; and nobly and like true sons did those swartny southern rescues from bondage and oppression—yes, from destruction, the land which had given them birth. To rid their country of the danger, they rose up in their might, and after a long struggle succeeded in expelling the infidels. Some of the Moors, however, rather than go, were baptised, in this way the same trouble arose as with the Jews. And if the Inquisition purged the Spanish nation of the plotting Jew in 1481, it proved no less a blessing against the revengeful Saracen in 1500. They were ousted, or imprisoned, or put to death, and Spain was proudly and gloriously out of the dangers which had threatened her with utter destruction. When we review these facts and take into account the royal advantages and the ecclesiastical disapproval of the Spanish Inquisition, as Catholics, maintain, and have for authority, the best and most upright and learned historians, Protestant as well as Catholic, among who I enumerate, in addition to those quoted above, Balmes, Hefele, Donoso Cortez, Demester, and Reuben Parsons; that it grew out of peculiar circumstances; that it was introduced by the state, empowered, fostered, and cherished by the State, that its punishments were inflicted by the brachium seculare, and that, consequently, no matter what outrages were committed by the Inquisition, they cannot be laid at the threshold of the Catholic Church. But the fact of the matter is there was no outrages committed by the Spanish Inquisition, and let us here refute some of the charges brought forward against it.

They say that the Dominican, Torquemada, the grand Inquisitor, slew 11,400 victims in his time of office, and that during his first year alone as Inquisitor, he put to death 2,000 heretics; and during the whole existence of the tribunal itself, in all 34,000 victims perished. These charges were flatly denied. They are taken from Llorente, a Spanish historian. Now who is Llorente? He was a renegade Catholic, an apostate priest, an ingrate, who, in order to satisfy his ambitions and glut his own desires, like some of the so-called ex-priests of our day, hesitated not to trample under foot the honor of his family, his country and his Church. The history of such a man is not to be credited with authority, even though we had no other reason for doubting his writings. But he attempts to quote Mariana, and here as the expression has it, we have him "on the hip."

Mariana says that during the whole Inquisition about two thousand were killed. And as far as Torquemada is concerned the most honest historians declare him to be a pure, upright, just, humane, uncorrupted and undaunted Inquisitor. The same Llorente tells us that on February 12, 1486, seven hundred and fifty victims were punished; but even granting these figures to be correct—he does not say that a single one of these victims were put to death. The same may be said of the charge that April 2, of the same year, added nine hundred more victims in Toledo. Not one was put to death. All that most of the condemned had to do was to make the "antodafe." This word so terrifying to bigots, is nothing more than the corruption of the Latin actus fidel, an act of faith. When, then, we say that those found guilty were compelled to make the "antodafe," we mean that those who had been publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were real and truly members of the Church of Christ. In fact, the Inquisition was a merciful tribunal. I repeat it, almost a compassionate tribunal. Very few of these condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a wonderful leniency in those times.

Again they say that the Inquisition during the time it existed, hung over Spain like a dark, heavy cloud, enslaving the spirit, robbing the poor country of the free manifestation of all that is dear to natural life. The truth is that during the flourishing period of the Inquisition and shortly after, in the arts, the sciences, in knowledge and grandeur, in empire and dominion, Spain was the envy of the civilized world. No nation was more enlightened, more powerful, extensive. In those days, her sceptre swayed princes and potent-

ates, and the muses seemd to have deserted the rest of the earth, and nestled only on her soil. Under their enlightened guidance the illustrious Lope de Vega, the writer, employed his talents to delight all Christendom with his beautiful works; and the renowned Cervantes, the father of novel writers, brought into the world his famous "Don Quixote." Up rose the great Himenez, the statesman and orator; and the heroic Columbus braved the unknown seas and opened up to the unknown world a new-found continent. In the midst of the Inquisition was born the conqueror Cortez, and the explorer De Soto. And scarcely had it ceased to exist when the Church was enriched with Ignatius Loyola, Francis Borgia, Francis Xavier and the great St. Theresa, the greatest warriors for the faith which Spain has begotten.

O Spain, beautiful, smiling Spain, loaded with calumny, held down beneath the scorn of thy sister nations, struggling and struggling, yet in vain, to regain thy long-lost grandeur; fair mothers of saints, warriors, heroes, discoverers, explorers, land of chivalry, and conquest, who could but admit and extol thy greatness and fame? It was such charges and slanders as these that forced the Count de Maistre to exclaim that history for the past three hundred years has been "a conspiracy against the truth." But truth crushed to earth will rise again, more beautiful for its long obscurity. And the atheist, the infidel, and the heretic, will have to own that Catholicity, after three hundred years of calumny and persecution is yet, as she always has been, as she ever will be, far from being injured, made more glorious and sublime in her struggle for truth and salvation.

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