

Sacred Heart Review. PROTESTANT CONTROVERSY.

XIV.

Llorente, in the beginning of his History of the Spanish Inquisition, very truly remarks that in some sense the Inquisition is as old as Christianity. The repellent forms which it assumed in the Middle Ages, and afterwards in Spain, are not of its essence, any more than the persecutio haereticorum of the Episcopal oath necessarily means persecutio haereticorum. As I have shown already, the Holy See has remitted this clause to English and American Bishops because people will try to learn Latin from English dictionaries. In whatever form a Bishop follows up unsound doctrine, he is a persecutor haereticorum and a Presbyterian or Baptist minister zealous against error, is the same. No one of the three is a persecutor, but every one of the three is a persecutor in the Latin sense. In like manner, as Llorente says, every Christian Bishop has been from the beginning, like the Apostles before him, an inquisitor of heretical pravity. He has been bound to make inquiry into unsound doctrine, and to expel it from the Church. Fenelon's refusal to persecute in his diocese was not laid up against him, but a refusal to "follow up" heresy by zealous exposition would have been. Every Anglican Bishop, no less, promises at his consecration "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word."

In other words, he becomes an inquisitor of heretical pravity. So I believe, does every Methodist Bishop. In like manner, the Presbyterian General Assembly, which, at Pittsburgh, suspended from the ministry Doctor Charles A. Briggs and Doctor H. J. Smith, acted, in the most formal manner, as a High Court of Inquisition. I by no means agree with its action, but I have no right to find fault with it simply for discharging an essential function. In the Middle Ages, and subsequently in Spain, inquiry into heresy was so amalgamated with civil penalties, and these in the cruel forms of that time, that very naturally the name Inquisition in most men's minds means these cruelties. Yet this is an illusion, such as that which makes the word Government, in the minds of anarchists, mean tyranny and neglect of the weak. Mankind will not, for all this, give over Government, nor the name of it. In like manner the Holy Roman and Universal Inquisition is not now, as is often said, a shadow because its decisions are no longer civilly enforced. Even in the old days some of its most potent decisions were not civilly enforced. For instance, no heavier blow has been dealt at relaxed morality in the Church than the sentence of March 2, 1679, by which Innocent XI, as Prefect of the Roman Inquisition, in the decree *Sacrosanctus Dominus uoster*, condemned sixty-five propositions of loose moralists. Yet this has been self-acting. It has never required enforcement by civil penalties.

Could we imagine the Spanish or mediæval Inquisition suddenly restored why would it give the Catholic world horror? Because it would be a recurrence of savage methods in an age which has past behind them. How stupid it is, however, to throw back our judgment of such a thing in the present upon the great men who set it up! That interest of Protestants, Doctor Arnold, used to describe St. Louis as "noblest and holiest of monarchs." So he was. Yet St. Louis was a main agent in confronting the Dominican Inquisition. Moreover, as Mr. Henry C. Lea justly remarks, these great and good men established it because they were great and good. They did not set it up because they loved torture or the stake. They brought it forward as a tremendous remedy of a tremendous danger. Writers so thoroughly instinct with the modern Protestant spirit as Macaulay and Sabatier judge that but for the efforts of such men as St. Bernard, Innocent III., Gregory IX., Innocent IV., and St. Louis, Christianity itself, in any rational and endurable form, might well have been overthrown.

Were even this danger confronting us now, we would not propose torture and the stake. Nor did they. Torture and the stake were simply a part of established jurisprudence, and remained so for more than five hundred years longer. Indeed, while judicial torture was, according to Llorente's express declaration, altogether laid aside by the Spanish Inquisition soon after 1550, it was in use by zealous Protestants in Nuremberg down to 1800. Yet tourists gaze at the implements of beheaded Protestant cruelty, and write home about the horrid engineering of "the Inquisition of Nuremberg." Nay, they transfer "the Virgin of Nuremberg" from the Protestant city where it exists, among implements of Protestant torture, to Catholic Madrid, where it never existed at all. Whether at Nuremberg this too was in use by the Protestants, and that down to 1800, I do not know. I hope not. I only know that Recius makes no distinction among the implements of torture which he says were used by Nuremberg magistrates (of course, in cases of ordinary crime) down to the beginning of this century. As the Catholics, out of 142,000 citizens, number but 25,000, I conclude that it is some time since they have had much hauling of these pleasant tools.

Not having yet read Henry C. Lea, I will not go much into detail about the earlier Inquisition, lest I should be pulled over into some such blunder as Doctor William Butler has pulled the Rev. John Moore into about the Holy Office of Mexico. Mr. Moore informs

us that Doctor Butler, who has a building, said by some to have been once used by the Inquisition, has found twelve manacled skeletons in the walls, doubtless victims of the Inquisition. Unfortunately, Doctor Butler, in *El Abogado Cristiano Ilustrado*, says now that he is not sure he has not given a wrong account of these remains. If he has, Mr. Moore is in quite a quagmire. However, I suppose he is used to that.

That some persons condemned to rigorous imprisonment for life may have been shut up in narrow cells on bread and water till death and then walled up seems by no means unlikely. This appears to be Doctor Rule's view, although Llorente says nothing of it. Yet the *Abogado* does not speak of skeletons, but of "mummies," and certainly the Inquisition did not use to embalm its dead. We had better wait until the matter is settled authentically. I know by experience how mortifying it is to be too precipitate, and those, like some I could name, whose principle it is never to own their mistakes are doubly bound never to make any.

I have been checked for saying so much about the Spanish Inquisition, when by my own showing I know so little in detail about the earlier Inquisition, of which it is a derivative. The check is a futile one. The Holy Office of Spain, being a specification of the mediæval, can not, it is true, be well understood without a general knowledge of the earlier institute. That general knowledge I have, and it suffices. The Spanish tribunal is so thoroughly distinguished from the Dominican, and has so individual a history, that it is perfectly permissible and profitable to study it with only secondary and occasional reference to other forms of the Holy Office.

Why was it that the Popes had such a dislike to the Spanish Inquisition, which was established by a Papal Bull? The fact is beyond dispute. It is not only demonstrated by Ranke and Heffele, but it appears clearly through all Llorente's desperate endeavors to disguise it, and Dean Kitchens, in the *Britannica*, to distort it. The Bull of confirmation was issued by Sixtus IV. in 1481. Yet he did not consent until he and the Catholic sovereigns had thrown each other's ambassadors into prison, and Ferdinand had recalled his Aragonese subjects from Rome. In 1482 Sixtus sent a Brief for Ferdinand and Isabella (which I have read in full), bitterly complaining of the artifices by which the Bull had been obtained, and of the unbounded suspiciousness and rigour of the inquisitors, and of their injustice in sending to death or prison or reducing to poverty such multitudes of good Catholics who chanced to be more or less of Jewish blood and driving numbers to flee to Rome for defence. He declares that he would depose the Inquisitors (as yet only two) but for his respect to the sovereign. He appoints a judge of appeal, and finally assumes that office himself. Again and again, Sixtus, Innocent and Alexander (Popes who unhappily lacked the moral fibre needed in such a contest) were driven by Ferdinand's truculent demeanor to revoke a great many favorable sentences which they had pronounced, and to give the Inquisition free hand. They were almost afraid of an open defence of Spain. Yet, with all these drawbacks, Llorente's narrative of the first century (which bore the brunt of the conflict) shows us Rome as the constant hope and refuge of those who were suffering under the moroseness of Spanish bigotry. Even Saint Francis Borgia, so illustrious in rank and piety, found it expedient to guard himself from the Spanish Tribunal by repairing to the *limina apostolorum*. If a Spaniard could make his way to Rome, he was safe. Multitudes who were acquitted or absolved there were compelled to remain, because the Spanish king, in his impotent wrath, would not let them return.

Let me here note that the common statement, to the effect that Sixtus IV. wrote to Isabella quelling her scruples over the setting up of the Inquisition, is grossly unfair. I have lately read the whole Brief, and find simply this: The Queen had complained that many accused her of setting up the Inquisition (whose consecrations escheated to the Crown) from motives of avarice. The Pope simply assures her that he has never had such a thought. By what extraordinary alchemy this simple assurance is converted into an endeavor to quiet her scruples, I can not conceive. I do not see how even the animosity of a Kitchens or a Nippold could make this out of it. And the rest of the letter gives not even the shadow of a hold to such an interpretation.

No man was a better judge of this question than Francis Ximenes de Cisneros. On the one hand he was Grand Inquisitor of Spain. On the other hand he was a Cardinal of the Holy Roman Church. Moreover, he was a man of extraordinary balance of character and judgment. Furthermore, although Grand Inquisitor, he enjoys the esteem and good will even of Llorente. Yet Ximenes, in a memorial of 1516 or 1517 to the young King Charles, dissuades him from making certain changes in the Inquisition, on this ground among others that it would encourage the Catalonians and the Pope in their dislike of it. Here we have

the Pope and the Catalonians presented as the two great enemies of the Spanish tribunal. This is conclusive. It outweighs the feeble denials of a hundred Dean Kitchens. Indeed, Llorente, himself, when he comes to Leo X. (who was now reigning), forgets all subtleties and evasions, and breaks out into a glow of unreserved admiration. The Pope, he assures us, who had excommunicated several inquisitors, was on the very point of abolishing the Spanish Inquisition at one stroke, or of changing its character completely. He would certainly have done it, he declares, had not the Reformation, suddenly breaking out, held his hand. The same man who was King of Spain was also, as Emperor, King, or Sovereign Duke, supreme in Belgium, Germany, Austria, Bohemia, Milan Naples and Sicily, and in both Americas. It was not yet certain what attitude he would take towards Luther. Even an Innocent III. would have thought twice before breaking with him. Leo, therefore, was compelled to give over his purpose of reducing the Spanish Inquisition to another form. Charles found it too potent an engine for breaking in the Bishops and nobles to his will, to suffer Leo's plans to go through. Yet Llorente has left on record emphatic expressions of the Pope's conviction of the evils it was working.

Charles C. Starbuck. Andover, Mass.

THE MIRACLE OF BOLSENA.

An Anglican divine, who visited the cathedral church of Orvieto, contributes to the latest issue of the *Contemporary Review* an account of that famous miracle, whose splendid facade, planned by Lorenzo Maitani, Siena's renowned architect, required two hundred and fifty years for its completion; though additions have been made to it even in the present century, six hundred years after the edifice was first opened for public worship. The event which led to the erection of this Italian cathedral, and the manner in which that event is annually commemorated therein, are thus related. The monk of Bolsena, doubting whether or not the bread and wine became by the act of consecration the very Body and Blood of the Lord, was convinced by a miracle: the napkin which he used at the time of celebration was suddenly stained with Blood which dropped from the Host he was breaking. It was most carefully preserved; and a glorious reliquary of silver gilt and enamel was worked for it by Ugolino deMaestro Vieri and Viva of Siena. To morrow it will be brought forth (the writer penned this description of the eve of the feast of Corpus Christi) from the great marble shrine in the Capella del Corporale, in the northern transept; it will be placed, in the hour of the early morning, by the light of a thousand candles, and to the sound of lianas, on the high altar; and after a great service it will go through the sacred portals until he had unveiled and duly admired the exquisite tracings thereupon of the numerous Old Testament pictures wherewith it is embellished. Of this work of Giotto he says that while the forcefulness exhibited in his decoration of the Florentine tower may be lacking, there is a dauntless and reality of expression, together with a devotion of heart, which, in the cutting of a vine, the tracing of a leaf and in the faces of the angels, compel admiration for the sympathetic soul which imagined and the delicate skill which carved them.—Sacred Heart Review.

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Go into the land of Israel. For centuries the child had suffered the bondage of his divine Saviour also years of His childhood in same country, when the sought His life. An God had compassion on them received the consolation go into the land of Canaan the land of Israel, land which flows with milk and honey. The same cheering given to St. Joseph, the of Jesus, by the angel, it to day: "Go into the land of Israel." To day a similar come to you, brethren, by the through my mouth: G glory: land of Israel, I glorious land, however! I lous land, however! I dom of God, the Catholic will perhaps exclaim: lar exhortation, as if w tered that Church and come her children by the baptism! I know that yourselves born children Church, but are you members? Are you, a Apostle St. Paul, with the saints, and God? Eph. 2, 19. portant question, the ar will for one day decide our tion. Let us answer it Him, who will then be The true Christian himself known, merely mal certificate, but by keeping the faith. V loyalty, he adheres to the Church, and confesses his faith by word before God and men. V dear Christians, do you fastly to the faith of the Catholic Church, as your teacher of mankind, God. She is guided by founded upon a rock, ag of which shall never Church is, according to pillar and ground of tr bosom on the sea of I through mist and dark the haven of eternal amine well, my dear C are attached to this doctrine with unswere Do you believe in her entire submission to the cause God has revealed cause they are taught Do you believe the Cat only true faith revealed hold any other doctrin this faith as error, h and, as such, incapable eternal happiness? shaken by every new you count yourselves called liberals, who di any instruction from ministers of God's Ch their knowledge from and who remark, with thing else is immater leads a respectable life you, if you are believe trines. Your names dead, be written in the mal register, but they in the book of life. you have not yet ente of Israel, but you enter darkness of Egypt. The true Christian Catholicity merely by faith, but by leading to the spirit of the Ch taking part in the and in the celebrati mysteries. Let me plainly to you: Is your favorit effort? there with joyful ant days and holy days participate in the hol Mass, and to refres hearing the word o often approach the fountains of grace, i and sanctify your so belong to that clas oles who, occasion some great feast, rep God? Do you belong who, by omitting th sion and Communion in the ranks of the h sinners, and who, I death, compel the p Christian burial? brother, if this shoul life, then I am force sorrow: You have into the land of pro a stranger in Israel. The Catholic Chr known by his life acc laws of God and th commandments the you look every day, which you regulat words and actions? prayers daily, with votion, or is prayer long since been abo only for the days of still consider the na above all things, or devil, take His nam ing, swearing and you keep holy the d assisting devoutly a do you make it a necessary work, or distipation and do dear Christian, do mandments of God compare your life Your interior mo conscience, will a really have entered Canaan, the Chur sejour in the d