

PROTESTANT CONTROVERSY.

Richard Hohe remarks that some nations, which is appointed to some great function for humanity, very nearly dies of discharging it. This has emphatically been true of Spain. For seven centuries she was the bulwark that stood between western Europe and Mohammedanism. The crushing victory of Charles Martel over the Saracens at Tours would not have availed but for the long agony of conflict sustained beyond the Pyrenees by the slowly enlarging Christian kingdoms of the North, by Aragon, Navarre, Leon, Portugal, and above all, by the great Castile. It is not strange, therefore, if, even after four centuries, the Spaniards have been found but imperfectly capable of accommodating themselves to new conditions. We should be patient with them, for they had long patience of suffering for us.

We can see, then, why the Spanish Inquisition could not fall to take a form displeasing to the Popes. The Spaniards had not, like the people of the western peninsula, had to contend for centuries with two mighty tyrannies, the Jews and the Moors, for their nationality and their religion. That balance of judgment, therefore, in dealing with other religions, which the present Bishop of London remarks as having distinguished the Roman See, was not exposed to immediate self-defence. The Popes could see how far beyond reason and equity the Spaniards went in dealing with the baptized Moors and much more with the baptized Jews. The Old Christians suspected, and with good reason, that as these had only accepted baptism, an alternative to expulsion, their attachment to their new faith was not apt to be very warm. Yet, as the Popes reminded them, since they had received these new brethren, they were bound to regard them with a generous confidence, such as would be likely to lead them in the end to a fuller sincerity. Charles the Fifth's ambassador writes with great disgust that at Rome no one asks whether a priest is of Jewish blood or not.

The Popes, remarks Llorente, wished the Spaniards to take pattern by the Roman Inquisition in the far wider range which it allowed to prisoners in the choice of counsel, in the much greater freedom of communication between them and their counsel, and in the much greater regard paid to the canonical provisions in favor of the accused. The sullen obduracy with which the Spaniards listened to these royal admonitions could not fall to be displeasing to Rome. Still more provoking was the continual disobedience which the Holy See had to encounter from Spain. Sometimes the Inquisitors would hasten the execution of their sentences in order to anticipate inevitable papal intervention in favor of the accused. Sometimes they would actually suppress papal briefs. Not unfrequently they would tell the Pope they could not obey him because they had been forbidden by the King. At length, as I have already mentioned, they went so far as to prescribe an Italian Bible published by Sixtus V. In the last century, again, Benedict XIV. had to labor with the Spanish Inquisition ten years before he could persuade it to strike out of its list of prohibited books the works of the great Augustinian, Cardinal Noris. We may judge how such contumacy, and such effort, must have affected the Supreme Pontiffs.

No man can serve two masters. The Crown and the Pope could not both be supreme over the Inquisition. Now so long as the sceptre was borne by the strong hand of Isabella, of Ferdinand, of Charles V., of Philip II., the Crown was emphatically supreme. True, it is an exaggerated statement of some Catholic writers, that the Spanish kings set up the Inquisition only to govern more absolutely through it. They, too, were intense Catholics. They, too, shared the jealousy of their Old Christian subjects against the New Christians. They set up the Inquisition as a tremendously effective Spanish Protective Association, in defence of endangered religion and nationality. The history of this melancholy tribunal may warn us of the fruits likely to ripen from such a commixture and insane ebullience of these two great passions.

Yet the Spanish kings, although their fundamental motives in setting up the new Inquisition were national and religious, never lost out of sight the opportunity it gave them of reducing both State and Church into complete dependence on themselves. Before the Holy Office no privileges could be pleaded. Bishop, Archbishop, primate, grandee, magistrate, all were helpless here. Again and again the King brought before the Inquisition refractory prelates or statesmen, guilty of no religious offence whatever, and in no case, I believe, did the tribunal refuse to try them. If now the Crown could secure control of the Holy Office, all franchises were crushed at its feet.

How effectively this control by the Crown was accomplished may be seen by the following facts: (1) The Grand Inquisitor was in every case named by the King. There seems to be no instance of a papal rejection. (2) In no case did an Inquisitor-General refuse to resign if required by the King. (3) The Supreme Council and all Provincial Inquisitions were appointed and removed at the royal pleasure. (4) The statutes of the Holy Office, drawn up by Torquemada, refer, from beginning to end, to no other authority than the Crown.

(5) The jurisdiction of the Inquisition was enlarged or contracted at the royal pleasure. Thus Ferdinand and Isabella commanded apostate baptized Jews and forbade apostate baptized Moors to be burnt. So also the King surrendered to the Holy Office foreign Protestants trading with Spain, or released them from it, as he chose. (6) The Crown compelled the Inquisition to take cognizance of matters so far from religion that some Grand Inquisitors complained of the incongruity, but to no avail. (7) The haughtiest Inquisitors, while contending for certain prerogatives as inherent in the Holy Office, expressly allowed that the King could abolish the Inquisition itself if he would.

(8) The estates of those condemned to death lapsed to the Crown, which did not even allow the Inquisitors to pay their own salaries out of them, but appropriated cathedral canonicates for them. It is plain that an institute thus amenable to the crown, at every point, could not possibly be the organ of the Pope. Hardly anything short of a threat of the greater excommunication levelled at the King himself, as once in the case of Carranza, could bring the Emperor to terms. In spite of his formal acknowledgment of Roman infallibility in doctrine, the King seems to have often behaved as if the chair of Peter was to be found at Madrid. The late remark of the Archbishop of Orense, touching the contumacious disobedience of the Spaniards to the Holy See, finds confirmation in almost every chapter of Llorente.

Under the weaker hands of Philip III., Philip IV., and Charles II., the Inquisition almost detached itself from royal control, but not in the least to the advantage of papal control. In fact, during the seventeenth century, it seems hardly controllable even by itself. It strikes out right and left, like a blind giant, spitefully, though no longer very ferociously. Its different organs seem to have lost co-ordination. The Inquisitor-General himself sometimes trembles in fear of an impudent disrespectfulness to Rome sent on as before, though not so noticeably, for the want of equally grave matters of offence.

With the accession of the Bourbons, in 1700, the arrogance of the Holy Office slowly declines. The new French Kings brought from the North a more modern spirit, less contumaciously shut against all influence from abroad. Philip V. was a very weak man, but he had not learned to put an Inquisitor-General above the Pope. Under Ferdinand VI. torture was given up. Capital sentences became rare. After 1749, there were only twenty-eight. After 1783 there was only one, which the Grand Inquisitor annulled. "Models of mildness," says Llorente, "are these modern Inquisitors, compared with the earlier." Even through the massive walls of the Santa Casa, he remarks, the modern spirit of equity and benevolence makes its way, mitigating the application, though not in the least changing the letter, of the statutes of Torquemada. The Methodical Doctor Ruiz makes precisely the same declaration, and gives some very interesting and pleasing illustrations of it.

That gentleman, therefore, whoever he may be, that has lately answered to all this: "I do not believe a word of it," had better conceal his name. Else people will be asking, "Is there any conceivable limit to human impudence?" Under Charles III. even the provincial Inquisitions were not allowed to make an arrest without an express order from the King. No wonder that the operations of the Holy Office began to decline. In fact, says Llorente, it was thenceforth little more than an agent of police for keeping out of Spain books written in favor of constitutional government. In this one particular it had stood higher two centuries earlier. Then it had compelled a priest to beg pardon for ascribing to the King the power of taxation without representation.

What may be true or false as to the temporary revival of the Inquisition after 1814, I am unaware. Whether the odious Ferdinand VII. really re-introduced torture, notwithstanding the papal prohibition of 1816, and brought in secret murders, under hideous torment, unknown to the real Inquisition, I do not know. He was quite bad enough for it. On the other hand, Llorente is no authority for it. He was not in Spain, and his faculties were fast breaking up. No such things were found when the Inquisition of Barcelona was stormed in 1820. Probably it is a Lehmanowsky story. At all events, we have Llorente's authentic declaration that no such things were true of the Inquisition proper, that which disappeared in 1808.

Notwithstanding all the obstinacy of the Spanish Inquisition, Llorente shows many cases in which the Popes intervened with happy effect. As Hefele remarks, the Popes rescued innumerable estates, and the honor of innumerable families. Could Leo X. have carried out that plan of reducing the Spanish Inquisition to a really ecclesiastical tribunal, from which he was diverted by the complications of the Reformation, it is probable that even Spanish bigotry, instead of the 30,000 executions which Llorente ascribes to it in 325 years, would have had to stop short of 10,000.

How does the actual number, as given by Llorente, compare with the execution for witchcraft in Presbyterian Scotland from 1550 to 1750? Colonel Higginson says that in ten years, from about 1680 to 1690, four thousand Scotch people were put to death as

sorcerers. I have never heard of any particular outbreak of fanaticism in Scotland at that time. However, let us suppose the average to have been only 1,000 for every ten years, throwing on 3,000 extra. Then we should have 23,000 put to death in Presbyterian Scotland. Now Scotland is one-sixth the size of Spain. This would require for Spain, in 325 years, 180,000 executed for witchcraft alone. In other words, to equal the religious intolerance of Scotland, Spain should have put to death for one crime six times as many as the Inquisition put to death for all crimes. And yet Protestants, and Protestants generally, are continually talking about the unmeasured intolerance of Catholic Spain!

The truth is, as Llorente can not help sarcastically saying, the Protestants would never have concerned themselves particularly about the Spanish Inquisition, had it not burnt a small number of Lutherans, most of them of high standing. They were a mere handful, he remarks, compared with the Judaizers executed, but they were ours. Therefore we never hear the end of the Spanish Inquisition. On the other hand, we are perfectly blank and blind to the ghastly roll of religious punishments inflicted by our own Protestant ancestors. Moreover, while nine-tenths of the Spanish victims were strangled and burnt, the Scottish sorcerers, as I understand, were one late on one case it was mostly for heresy, in the other case altogether for witchcraft. But would not a man infinitely rather be strangled for heresy than burnt alive for witchcraft?

My estimates for Scotland are conjectural. So are Llorente's for Spain. Yet mine rest on reasonable probabilities, which is more than can be said for his. However, let any one substitute authentic statistics for my estimates, and bring them down to one-tenth of my computation, and he will have rendered a great service to me, and to humanity.

Charles C. Starbuck.
Andover, Mass.

THE TREND OF PROTESTANTISM.

In our editorial under the above caption last week we noticed the efforts being made by leading Protestant divines to hold their congregations by preaching sensational discourses on topics of the day to hearers who have ceased to take any interest in the Gospel of Christ. Whatever measure of success this method may have in the line of filling pews, it certainly cannot succeed in vindicating the claim of Protestantism to the title of a dogmatic religion. The feverish unrest of wavering minds cannot give shape and form to belief. It is God alone who can arrange the time and method of illuminating the minds of men.

And this He has done by placing in the world His one true Catholic Church founded by His divine Son, and dispensing the graces purchased by that Son's blood.

She is the "house of the Lord placed on the summit of the mountains to which all nations shall flow." She is the Church of Peter and the apostles, to whom was given the mission to "preach the gospel to every creature."

She has taught this faith in every age, ever pushing onward against the allied forces of corruption and unbelief; she has battled in every age and in every clime, and as vigorously against modern paganism as against that which her incessant and deadly foe, that civilization now exists in the world is the result of her work alone, and yet to every nation and in every epoch she has taught the same dogmatic and moral lessons. True, as Rev. A. J. Canfield says, in the sermon referred to by us last week, she has adapted herself to every environment, whether of region, race or politics, but this has been done without detracting one single iota from the gospel of Christ committed to her charge.

THE SKULL AND CROSS.

How many know why the skull and crossbones are placed at the foot of the crucifix?

According to a very old tradition Adam, the father of the human race, was buried on the spot where our Lord died. Another tradition says that a sprig of the tree of life, which Adam took from the garden of Eden and planted as a lasting remembrance of his transgression in the place where he wished to be buried became the wood from which the cross of our Redeemer was made. Thus the tombs of

Adam was identified with the spot on Calvary on which the cross was raised. So art has represented it for centuries, and the skull and bones of our first parents are placed there to indicate that they and the whole human race receive new life through the death of Christ.

THE MANNER OF SAYING THE ROSARY.

There are different manners of saying this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them; the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before commencing each decade, a special intention, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each intention. For example: One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired; the third for such or such a grace which we desire; the fourth for the conversion of sinners or some particular sinner, and a fifth for the soul in purgatory. A third manner is to occupy ourselves with the mysteries of the rosary; one day with the mystery—the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation may be made on the sorrowful mysteries—Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified; the third day it will be the glorious mysteries—the Resurrection, the Ascension, Pentecost, the Assumption, and the Coronation of the Blessed Virgin in heaven. Is there not abundance and varied matter for our meditation in all these great mysteries, and shall we still dare to speak of monotony? A fourth manner of reciting the rosary is to consider the Blessed Virgin in the first decade as daughter of the Father; in the second, as Mother of the Son; in the third, as spouse of the Holy Ghost; in the fourth, as Queen of the Church triumphant; in the fifth as Queen of the Church Suffering; in the sixth, as Queen of the Church Militant. These are new points of view eminently suited to sustain piety during the recitation of each decade. Have we recourse to these different means for saying the rosary well? — St. Boniface Calendar.

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Dear Sirs,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life.
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"When Jesus was twelve years old and Mary went to Jerusalem, according to the custom of the feast" (Luke 2:43). To day we see the Divine Child, escorted by His holy parents, to the Temple for the first time. The child is, indeed, still weak and cate, being only twelve years old, and the way from Nazareth to Jerusalem is long and tedious, a distance of sixty-five miles, and yet the Child ceases not to beg and His beloved parents to permit accompany them, because He will be in the house of God, "as Father's business."
And now listen to the pathetic and inspiring narrative of the child and His parents: "They were according to the custom of the feast, that is, they were in the temple going every year to Jerusalem, the grimage of sixty-five miles to not by railway as pilgrims made now days, but it was a journey on foot, while singing praying in the company of the relatives and acquaintances. On an edifying example of true piety! What a loud concert of those persons who ridiculed, in which Jesus, a holy child, and His foster mother participated! What an exhortation for us to consider that of God our dearest and most abode here on earth!
The commandment of the law imposes on us, also, fatiguing by obliging us to attend Mass, religious services on Sundays, us live at a great distance from church, and have to go forty miles and often more before we reach the temple of God. In this, the weather is frequently unfavorable, the roads are almost impassable, in consequence of which our health often suffers, and then, home affairs, the Protestant masters, which do they not present! Certainly deny that the first precept of the Church imposes obligation on many Christians to sacrifice. But be consoled, ones, for you suffer with Jesus and Joseph. At the end of twelve years, the Divine Child, a journey of sixty-five miles to the temple of God, and what should be for you to be a take them!
Are you aware, O Christian, you do as often as you give this precept of the Church, you perform a work, not of manifold goodness; not of any, but of extraordinary virtue, let me ask, why do you let it not to obey the commandment of the Church? Hence, you practice obedience, that be the spoke: "Obedience is the sacrifice." (1. King's 15:3). not such a great act of obedience something great in the eyes of God. Add to this the trials and tribulations on your way to church, the inclemency of the weather, the ruin of your apparel, and attendant on leaving. To please God and practice you undergo all these hardships, there be a more meritorious. Will not these difficulties you the most glorious Heaven, and shorten you by many hours and even indeed, could the souls satisfy God so easily. Then, would you not let tears, would you not let them, the glorious example whereby you edify others, thereby confirm the fervor non-Catholics with respect religion: can there be any more pleasing to God more consoling or joyful Mother the Church.
And, yet, we are in our way to Church. What of grace do you not open in the sacred edifice, by participation in the holy your prayers and the hope, charity, reverence. If each single act of virtuous before God, what do do you not gain by it? And now, consider that dant graces and Heaven which by the sublime Mass, our divine Redeemer for the salvation of you strength in goodness, you in suffering, the removal temporal punishments, your temporal welfare, you have have not a least a true image of the blessings, which you receive to the precept of the cures for you. O believe if you ponder devoutly ages can you consider too great? Should it you a joy and a pleasure the footsteps of the child remain with the holy house of God? Oh, house of God here belong not fail to dwell eternally of God above! Let joy for us to kneel before the mental God in the tabernacle one day behold face in His glory at the ocean of His infinite bounties.
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