

Sacred Heart Review. PROTESTANT CONTROVERSY.

It is one of the commonplaces of history that Pope Alexander VI., having no manner of right over the new-found American territories, coolly assumed to divide them by a meridian of longitude between the Queen of Castile and the King of Portugal, obliterating at one stroke the independence of the Indian nations and the sovereign rights of their princes.

It is certain that this use was made of Alexander's Bull by Ferdinand, when, in 1509, after Iabella's death, he was acting as Regent of Castile in the name of his mad daughter, Queen Joanna. Las Casas, in his "Destruction of the Indies," describes the course of proceeding as follows: The Spanish captains would march into an Indian territory, and would fasten up somewhere a Spanish proclamation, of course wholly unintelligible to the natives, informing them that Almighty God, having come down to earth as Man, and having returned to heaven, had left St. Peter and his successors as His vicars, and that these had made over to Queen Joanna, with her husband, the sovereignty over all the American countries. The natives and their caciques were therefore required to receive baptism, and to pay tribute to the Queen of Castile.

The captains would wait till the next morning, and finding, of course, that the Indians had paid no attention to something which they did not in the least understand, they would then march against them with fire and sword. Having wasted and plundered them to their liking, they would then march off, leaving them, very commonly, says Las Casas, as completely heathen as they found them. For the most part, he says, they cared little to baptize them, and not at all to instruct them.

It was during these ten years of the King of Aragon's regency over Castile, apparently, that a good part of those exterminating ravages were wrought, which, according to the Bishop of Chiapa, swept off fifteen millions of the Indians. Before proceeding, therefore, to inquire into the true interpretation of the papal Bull, let us ask what we are to think of its motives.

We are to think of it, doubtless, what, according to the Spanish statistics of that time generally, that it is absolutely true. The Columbian discoveries had thrown over the Spanish mind of that age a glamour which incaptivated it for seeing or describing anything in its true shape or proportions. Accurate calculation is to this day far from being a Spanish excellence, as our navy is very happy to bear witness. Less than a year ago a Madrid statesman gave the population of the United States as about twenty-five millions, and declared that a Spanish army could easily march from New York to San Francisco in a fortnight.

If anybody wants a bit of fun, let him hunt up the extracts put out some ten years ago from a Madrid encyclopedia. They are almost as droll as the little Portuguese manual, "English as She is Spoken." For sustained blunderingness they go ahead even of the English geography of our Civil War, when we were amazed to be told from London that the Union navy had landed a large force on the western coast of North Carolina, and were admonished, privately (I believe this did not get into print), of the folly of expecting to hold North and South together by the slender link of the Isthmus of Panama. The Spanish appear to have heard of the absurdity of their American statements. At least they bear it far away from the English of 1898.

If this is true of the Spaniards of the end of the nineteenth century, what are we to suppose as to the Spaniards of the beginning of the sixteenth? The means of correcting their bewildered estimates were not at hand, and they were not in a frame of mind to use them had they been. Above all, sobriety of reckoning was not a part of the sublime excellence of the Bishop of Chiapa. He stood, like Aaron in the camp of Israel, between us and saving the aborigines from their destroyers, everything concerning them was amplified to his vision, their numbers, their virtues, the extent of the destruction brought upon them.

The good Bishop himself puts a measuring-rod into our hands by which we are enabled to bring his exaggerations somewhere near to the sober fact. He was thoroughly familiar with the island of Hispaniola. Yet he tells us that it is larger than Spain. In fact, it is about one-sixth as large. Let us now divide 15,000,000 by six, and we have 2,500,000. Is not this terrible enough?

The irregularities of Borgia's private life in no way clouded the orthodoxy of his public action. Even Savonarola's accusations against him appear to infer nothing contrary to this. Now Alexander knew, of course, that the Catholic Church distinctly disclaims jurisdiction over the unbaptized. She says with St. Paul: "What have I to do to judge them that are without?" This is why Alexander, so soon as his attention was called to the possibility of misinterpretation, took occasion to signify that he did not pretend to bestow a dominion which he himself did not possess. This explanatory act, however, being issued on a special occasion, seems to have drawn little attention. Julius II. was too much absorbed in Italian matters to take much heed of the obscure reports from the dimly deserted Western Indies. In fact, it was not until after the mighty conquests of Cortes, in 1520, followed by those of Pizarro in 1532, that Europe became aware that there were in America great commonwealths, compelling attention to the question of their rights. Before this nothing had been known but disjointed aggregations of Indians, who might be treated cruelly or mildly, but who could hardly raise any question of national or political rights.

In 1537, however, the matter was ripe for solemn adjudication. The conquest of Mexico, and then of Peru, had been consolidated. The preliminary contest with Protestantism had been fairly digested, leaving time for a little look around. In Spain the Dominicans, and in America all the orders alike, had been working night and day to establish the rights of the natives. The ruin of the aboriginal system was irretrievable, but it concerned the friends of the Indians to see to it that the Spanish conquests should not veil themselves under any mantle of ecclesiastical sanction. They should be known simply for what they were, ordinary worldly conquests, effected by worldly, and largely very odious, means. The Church and her ministers should be committed to the defence of every fragment of Indian sovereignty that survived, and should not recognize the Castilian monarchs as lords paramount of the Indies except so far as the Indians, and their princes, freely professed themselves their vassals.

Between the reign of Alexander VI. and that of Paul III. intervened the Fifth Lateran Council. At this Leo X. called attention to the fact that Bouffice VIII., in the stress of his life-and-death conflict with Philip the Fair, had couched his expression of papal authority, in the *Unam Sanctam*, in a generality of phrase which was open to misunderstanding. Bouffice says that by Divine right "every human creature" is subordinate to the Roman Bishop. This seems to obscure the impassible barrier between those without and those without the pale of baptism. As divines allow, a definitive Bull must acknowledge as infallible in doctrine, but not necessarily as happy in expression. In this, says Cardinal Bellarmine, it differs from a sentence in Scripture. Accordingly Leo X. and the Council were not restrained from substituting, as they have done in fact, for the phrase "every human creature" the more definite phrase "all believers in Christ," *omnes Christianifideles*. The authority of the former phrase is authoritatively limited within the compass of the latter.

Then, fully possessed, both by private and public knowledge, of the meaning of Alexander VI., and supported by the still more distinct explication of Catholic doctrine given in the Lateran Council, Paul III., willingly responding to the supplications of Las Casas and his Dominican brethren, issued in 1537 his celebrated Bull, wherein, under pain of excommunication, he forbids the faithful to deny to the Indians their true human nature, to enslave or despoil them, and to infringe upon the legitimate sovereignty of their princes. The Church thus at length places an impregnable dike against future devastations. She could not do all she would, but she effectually stayed the work of destruction.

It was fortunate for the full effect of the edict of Paul that the King of Spain then reigning, the great Emperor Charles V., was a devoted disciple of Las Casas. Indeed, says Sir Arthur Helps, every succeeding King of Spain—Philip the Second not excepted—as he came on the throne earned for himself that title of Protector of the Indians which the great Ximenes, in 1516, had created for Las Casas. The title, Sir Arthur allows, was, indeed, borne by Bartholomew in an incomparable and incomprehensible pre-eminence. Yet he is the illustrious leader of a long line of illustrious followers, kings, viceroys, Bishops, abbots, statesmen. The selfishness and misgovernment of the Spanish colonial system scarcely touched the Indians at all, who were also exempted from inquisitorial authority.

Of those many Protectors of the Indians, the three most eminent, besides Las Casas, may be said to be Paul III., Isabella, and her mighty grandson Charles the Fifth. The whole body of Spanish Dominicans, however, went as one man with Las Casas, and the Bishop describes, with infinite satisfaction, how some of his brethren went so far beyond himself in zeal as to have misgivings whether so lukewarm a patron of aboriginal rights could be in a state of grace. His confessor at one time was old and rather deaf, and the brethren were greatly diverted to hear the worthy priest, unconscious of the pitch of his own voice, thunder out: "Bishop, you will certainly go to hell,

If you do not wake up your zeal in behalf of those poor Indians!"

The history of the long contest between the Church, aided by the State, and unscrupulous private greed and cruelty, is so picturesque, and at the same time so obscurely known among us, that I purpose giving somewhat full communications upon it. Having read every word of Las Casas' works, as given in the French version published by Liorente, together with the full historical comments of Liorente himself, and with the corresponding works of Helps, Fiske, Helele and Prescott, I shall certainly have only myself to blame if I can not give an account that shall put our vulgar stoicism in this department of Spanish history to the blush. Charles C. Starbuck. Andover, Mass.

CHARITY.

The unity of mind which St. Paul would have us individually cultivate and practice as the effect of God's patience, is, without doubt, charity towards one another. For charity induces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a lasting bond of charitable union between relatives, friends, and strangers, to glorify God and the Father of Our Lord Jesus Christ, as the early Christians glorified Him, with one mind and with one mouth.

But, alas! how often is the harmony intimated by St. Paul disturbed! How often is the agreement of friend and friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of the extreme sensitiveness in taking offence at trifles. If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitating Our Lord's patience under harsh treatment. Or if something is said in disparage of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feelings of anger and hatred for this delinquent, vow our resolution never to forgive, and thus live in a state of constant and sinful enmity. Some one says or does something by way of innocent pleasure, and we immediately feel ourselves ill-treated. We are careful to observe the conduct of others, and if, perchance, we notice anything that does not accord with our view of things, we but too readily condemn it. We are not scrupulous in making rash judgments by attributing to our neighbor bad motives. We accidentally hear of the sins and misdoings of those about us, and, instead of compassionating them in their misery, and of being silent about their faults, we are uneasy until we have made known what we were bound in charity to keep secret. We are ever straining our attention with the curiosity of seeing what others do, while we are blind to what we do ourselves. We are, in fact, very forgetful of the record of God's precept, "Thou shalt love thy neighbor as thyself."

We do not wish others to injure us; why, then, are we guilty of injuring them? We do not like others to speak ill of us; why, then, are we not more cautious never to speak ill of them? We are offended at hearing ourselves judged falsely, on finding that our sin has been revealed to the public, on account of the peevishness and bad temper of our neighbor, by the refusal of friends to speak to us; and yet, with the most utter unconcern for the feelings of those we should love, we ourselves entertain unjust judgments, we ourselves sin by detraction, we ourselves are cross and impatient, we ourselves pass by others in the street or in social gatherings without offering them a sign of recognition.

Do to others what you would wish others to do to you. Be charitable after the example of Our Lord Jesus Christ. Remove from your minds all thoughts of hatred and ill will. Uproot from your hearts feelings of revenge. Judge not your neighbor, but you yourselves may not be judged. Be quiet about his sins, and do not refuse him the enjoyment of your friendship. Promote charity, peace, and benevolence as far as it lies in your power. And in this way you will practice one of the most profitable lessons of Advent, and be suitably prepared for the feast of Christmas. "To glorify God and the Father of Our Lord Jesus Christ, with one mind and with one mouth." Sacred Heart Review.

Pretty Spanish Custom.

The Bishop of Salamanca has by one of his latest pastorals made a most scathing denunciation of the inclination Spanish ladies have exhibited for substituting during divine service the French headdress for the ancient, chaste and ladylike "mantilla," which when worn only by Spanish ladies foreigners have always admired so much and which national usage had sanctified and sanctioned by centuries of unbroken custom.

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All flesh shall see the salvation of God. This is the cry of the Church. This is the salutation with which greets us to-day before the great of the Nativity of our Lord. We happy, what a consoling, what a promise! Once more that glorious return, for which the patriarchs, which the prophets foretold, and which the whole world anxiously sighed for four thousand—that memorable day on which heavenly Father will reveal the of His infinite love, in the birth only begotten Son. How anxious is that none shall be lost, but that shall obtain life everlasting! O us rejoice and be glad, and with whole heart, thank the Father infinite mercy!

If you wish to comprehend a day of joy the feast of Christmas, consider the disconsolate state into sin has plunged mankind. Our parents, the representatives whole human race, had fallen garden of Paradise, and had an enormous debt by their sin obedience—a debt which Heaven against us, and every man which we added to this inheritance was an additional bolt, which closed the doors of the heavenly man. No man was able to unlock the creature could save us from perdition. The sentence had been pronounced, the arm of Justice had been raised to hurl the abyss of everlasting despair the only begotten Son of God appeared the eternal Father and "Father of justice, have mercy upon unhappy children of men! The sinner and depraved your anger will be their mediator and Saviour will atone for the wrongs committed, and will suffer for crimes. I will become man, born in a stable amidst cold and vapors, for thirty-three years bear all sufferings and on the cross will give up my last drop of blood for their ransom. O Father, hear for sinners, and once more, let prevail, instead of justice! The Heavenly Father permitted Himself to be moved to mercy, accepted the sacrifice of His only Son, in satisfaction for them. The heavens opened, Son of God descended into the world. He became our teacher, our mediator and our Father, and enabled us to share the divine grace, and enabled us to be the beloved children of God of Heaven.

Behold, this is the sublime and adorable mystery which we are to celebrate. This is the beautiful incarnation, as seen in the faith. Our hearts must be broken if we are not moved by what must be monsters of injustice standing before the crib of sacrificing God, will not waste the deepest sentiments of love and contrition. See, loved us with an infinite love, given Himself wholly up, to be happy here and hereafter, a still continue to hate such a man and by our sins make Him a scorn and contempt? He has us heavenly peace, the heavenly filiation, and will be the slavery of sin and the devil let this up, be said of any of us. We will listen to the wailing pleading voice of the Church, urges us not to let the grace of Christmas pass without our liberal share of spiritual fire will open ear and heart to St. John the Baptist, who cries: "Prepare ye the way of the Lord, make his paths straight, valleys shall be filled and broad, and hills shall be brought down, and crooked shall be made straight, the rough ways made plain, all flesh shall see the salvation of God." O my Jesus, spare the way for our Lord when we receive Him in our Communion. The mountains are our sins. Let us bring obliterate them by a sincere confession. The valleys are the virtues which we are to plant therein humanness, the angelic virtues of purity of heart, so that we may find a worthy habitation for our souls. The crooked and wicked passions and sinfulness we wage constant war against and try to root them out, mortification, self denial and prayer. Then, indeed, the salvation of God, the promise of St. John, partakers of that peace, angels, on that holy night to all men of good will.

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