Bacred Heart Review PROTESTANT CONTROVERSY.

The Rev. John Moore allows that Lehmanowsky's narrative is probably not without some inaccuracies. It could hardly be absolutely precise, being given by memory after a num-ber of years. All that he claims for it is substantial correctness. He must have very extraordinary notions of substantial correctness. I myself am giving Lehmanowsky's story from the memory of half a century. I am, therefore, willingly surrendering to Moore a great advantage, of which I hope he will fully avail himself. He has not, however, impugned my former report.

Let us see what history says and what the Pole says, concerning the end of the Madrid Inquisition. Both agree that Napoleon, on Dec. 4, 1808, issued an edict abolishing the Spanish Inquisition, and sent a small body of troops to enforce the decree at Madrid. agree also that the soldiers se cured the persons of such inquisitors as they found in the building, They gree that the French discovered subterranean dungeons and instruments of torture. Llorente expressly declares that many of Torquemada's prisoners were thrown into such dungeons, and that many even starved there. Even as late as 1570 (or thereabouts), a Spaniard, quoted by Froude, describes cer-Englishmen, confined in the Santa Casa of Seville, as nearly "muertos de hambre," dead of hunger. Llorente declares that the elder Spanish Inquisition, in a few cases, used confinement in these dungeons in lieu of torture to extort confessions. Nor does he any where describe these dungeons as having been subsequently walled up. No doubt, therefore, the French soldiers found subterranean dungeons at Madrid, and would have found them in any other house of the inquisition. Llorente's language which I will presently give in a literal translation, apinconsistent with this, but it is only in the letter, not in the mean-

ing. Moore sneeringly says that I make various affirmations of an improvement of character in the later Inquisition peu d'exercice. 'on the alleged authority of Llorente. Now my papers show unmistakably that I mean to be understood as giving L'orente's exact declarations, myself. stopping short of his very words be cause at the time I had not the work by me. Moore's language, therefore, people. can only be understood as a cunning insinuation that I lie. He dares no venture to say so outright, for being ignorant of Llorente, beyond a few patches torn out of the work here and there, he is not sure what I may have to produce from it against him, and so contents himself with insinuating what he dare not declare. He should bear in mind that I am not a member of Boston Presbytery. I am a man of veracity. I am neither Scott F. Her. shey, James B. Dunn, nor John Moore. They, too, are men of veracity, doubtless, in all other matters, but in all that concerns the Roman Catholic Church they can be trusted no farther than they can be seen. Moore himself lies in the very passage in which he insinuates that I lie. He says, professing to cite my statement: "The prisoners had a very pleasant abode-" The spacious apartments, light, airy, with good food provided." Now here are good load provided. Now here are hever we allowed a wider the had three words that I have not used, ente leaves it doubtful, whether he had "pleasant," "spacious," "airy." I do not object to the third word, for Llor-ente, in declaring that the secret urgencies of the Popes, that the urgencies of the Popes, that the prisons were dry and light, implies that they were well aired. On the other hand, "pleasant" and "spacious" change fundamentally the meaning of my statement, and were meant to change it fundamentally. The man lies, and knows that he lies, and means to lie. He slanders in lying and lies in slandering, and means to do both. because, with him, means to do both, because, with him, "the end justifies the means." I have said that, to judge by Llorent, the Spanish Inquisition anticipated by a number of generations John Howard's prison reforms. Did John Howard insist on "spacious apartments," on "pleasant abodes?" Did he ask for rooms giving an out-look on the fields and flowers, or even on the street? He did nothing of the sort. All that he demanded was what, according to Llorente, the Spanish Inquisiton provided, and what, for the most part, it appears to have provided very early, rooms decently large, light and dry. He would also, in the English climate, have insisted on fires in winter, but these, in Spain, even on uplands of Castile, the Inquisition, as I have already shown, seldom furn ished. He would also have urged that the prisoners should be allowed to buy but in the Holy Office of candles, Spain, as I have shown also, this privilege, though not quite denied, was reduced almost to nothing. Of course, a view out was quite at variance with The the notion of a secret prison. The chambers, although, as Llorente exchambers, although, as Lorente ex-pressly says, "well lighted," were doubless lighted by windows placed near the ceiling. If a prisoner caught an occasional glimpse out, it could only have been into a courtyard. At least this was all that was granted to Archbishop Carranza during the eight years of his confinement at Valladolid, or Salamanca, I have forgotten which, and a common man was not likely to enjoy what was refused to the Primate I heartily wish I could have said that even the secret prisons of the Spanish Inquisition were pleasant abodes, and spacious apartments, such as those which Carranza subsequently enjoyed at Rome. Llorente, however, neuther says nor implies any such thing, and as I simply reproduce

Liorente, I have neither said nor im-plied any such thing. Moore has faisified my representation with the malignity of deliberate wickedness. These are Llorente's precise words, found on page 300 of Volume I. of the Boston Athenaeum copy of the author-ized French translation made under the author's immediate supervision, the author's immediate supervision, Second Edition, Paris, 1818 This I have read from beginning to end, confirmatory documents and all, Latin and Spanish. There is no other authorand spanish. Include the second secon ious, unless it can be shown to come from the Spanish edition of 1822, published at Madrid, which presumably contained no horrifying accounts of the revived Inquisition of Ferdinand the Seventh If it did, they are of no value, and signify little more than if

Moore himself. Llorente is authority only for the history of the Spanish Inquisition from 1481 to 1808. The documents of this he had in hand, and he had no later. He fled from Spain in 1813 and only came back in 1823 to What wild things he may have received by wild report from Spain, in the breaking up of mind and body after 1820, are of no account. Even if he narrates actual abominations of the miserable Ferdinand VII. and his miserable minions, the truth of them can no longer be established by any ward of the dying Llorente.

tie.

These are Llorente's words, referr ing to the secret prisons : " It would hard to imagine anything more frightful than these sequestered apartments; not that they are at present such as they have been described, that is to say, deep, dank, musty and unwholesome ; by these strokes of description it is easier to recognize the inexact and exaggerated reports of the victims of the Inquisition, than the testimony of the truth. I will not twelve speak of that which they have been aforetime, but it is certain that to-day these places are good vaulted chambers, well lighted, free from damp, and in which it is practicable to ake a measure of exercise, de faire un

Now it would be just like this man Mooreto take the first half sentence of my quotation and to parade it everywhere is proof out of my own mouth against There is no keeping watch and ward against the unappeasable malice and mendaciousness of these Refute and confute them, utterly, and they will still rage and rave, and slander and blaspheme. In one way or another they will still have the last word of you, and you may as well let them have it. You are not compelled to keep company with such ugly fiends, and what does it matter how much they gnash their teeth against you?

Llorente goes on to explain what he means by calling these secret prisons They were confined, "frightful." often cold, void of everything cheerful but the bare light and air, dark through the whole night. The pris oner could not communicate with his friends, and hardly even with his counsel. He seems to have had only the few books that his judges allowed him. He knew not the state of his case, and saw hardly a soul but those most odious to him, his jailer and the inquisitors. He never heard Mass and never was allowed a confessor. Llorente leaves it doubtful, whether he had

they were all done to death by the in-dignant French soldiers, on the ground of the subterranean imprisonments which they had never ordered, and the prisoners had never suffered, and of the cruel tortures which they had never inflicted, and that they were murdered by the agency of an image that was not found anywhere within the Pyrenees. History informs us that on Dec. 4, 1808, there had been no Grand Inquisitor of Spain for many months. The Pole assures us that not only was there an Inquisitor General, but that he was waiting in the Santo Casa, devoutly ready to be the first to be hacked to pieces. History assures us that the Inquisition building, mak ing no resistance, received no harm. The Pole invents for us several hours of hard cannonading. History shows us the Santa Casa, with all its records. turned over, unharmed, to Llorente, and we find it, a year later, still under derived from Lehmanowsky, or re-ported by the sullen credulity of John his immediate charge. Lehmanowsky sends it, with all its contents, flying

THE CATHOLIC RECORD

into the air. If these now are the Rev. John Moore's unessential inaccuracies in Lehmanowsky's account, I think we shall all wonderingly ask, in what way Mr. Moore would go to work to devise a more astounding tissue of lies for the Pole to propagate and for credulous fools to republish. In my next paper I shall pay my at

tention to some of the ways in which the Rev. John Moore himself writhes and twists to escape the cogency of my remarks as against himself and as

against his darling impostor. Having read through the fourth volume more carefully than at first, I find that there were, not thirty-three, but forty-four, Inquisitors General, having among them one Pope, as Adrian VI. did not give up his Grand Inquisitorship of Spain until just before his death ; thirteen cardinals three patriarchs; ten archbishops twelve bishops; five non prelatica Inquisitors General. There are some intricacies, from resignations and failures to act, and subsequent promotions, but the list is substantially as I have given it. And this is the great dignitary who, as Lehmanowsky would have us suppose, could be smothered like a rat in a hole ! Charles C. Starbuck.

Andover, Mass.

He could not be a Catholic worthy of he name who forgets the dead. our doctrine of purgatory is anchored he hope that the faith of our childhood shall grow stronger year by year. When a Catholic forgets the duty he owes to the dead it is a sure sign that his religion has grown dim. countries that fell away from Catholicism and abandoned the doctrine of purgatory, forgot that the wrongs of this world must be atoned for. When people fall away from the Catholic Church the doctrine of purgatory is set aside. Those that remain faithful know that a God of infinite justice reigns above, so we do not let go of our friends when they pass away. If they are in suffering, we must help them. If they are in heaven, whatever we do comes back to our benefit. - Rt. Rev Bishop McQuaid.

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DECEMBER 3, 1800

FIVE . MINUTES' SERMON

Second Sunday of Advent.

ST. JOHN THE BAPTIST OUR MODE THE PROFESSION OF FAITH AN

THE PROFESSION OF FAITH AN THE WORKS OF PENANCE. "Behold, I will send my angel, hefor face, who will prepare the way before (Math.11.0.) How glorious is not the praise w our Lord gives to St. John in gospel of this day ! He calls him angel who goes before Him, and pares His way ; yes, on another sion, He calls him the greatest bo Why has the illustrious woman. cursor of Christ been worthy of praise from the mouth of the E Truth ? The desert around the J can give us the reason, for behol there, in the rigor of his penance garments are of camel's hair, his is locusts and wild honey, the ground his bed. Behold him in alted mission as the Lord's prea penance ! How, with divine and unction, he moves the most ened sinners to tears of reper and now, behold him chain Herod's dungeon, because he b courage to tell a king to his face is not lawful for thee to have brother's wife." Soon the doors dungeon will be opened, the exe er will enter to put him to deat thus open to his holy soul, the the beautiful abode of bliss. thousand times blessed St. Joh have glorified God like no oth your angelic life ; as a victim service of the Lord, you have r the crown of martyrdom, and, ward of your fidelity, are n throned with Jesus in the king the angels! Oh! may we, n piously revere thee, but be you ful followers in the heroic profe

faith, and in the self-sacrificing penarce ! Dearly beloved, neither the nor the block threaten us, on of our faith, no bloody ma awaits us, but we are often ob suffer contempt on account of religion, yes, how often are obliged to endure, not only th est affronts, but the most u slights and temporal losses on of their very name ! But let courage, brethren, we are dis Jesus Christ, we are the mem crucified head. Is the discip his Master? If they have h they will also hate you, says o "If they have called the Mas house Belzebub, how much they not call) them of the ho Math. 10, 25.) Verily, to be tian and act as a coward, is tity, it is a contridiction Whoever is ashamed of his S of His doctrine, thus denies renders himself guilty of th condemnation in the gospel, Lord will also deny him b heavenly Father, on the dree of judgment. On the ot Christ says : "Blessed are men shall revile you, and you, and shall say all of evil against you fa My sake! Rejoice, and ing glad, because your rewa great in Heaven." (Math.

We should, however, learn John not only the spirit of a the profession of faith, bu self-sacrificing zeal of pena Writ tells us that St. John fied in his mother's womb, never committed a mortal si he performed works of p though he were guilty of th crimes. We, however, sinners, our souls are steep nevertheless, we act as thou no need of penance, no nee no need ing our ny the justice of God. Has Go Heaven for us different fr

prisoners should be allowed a wider choice of advocates, and free communleation with them, fell on deaf ears. Llorente himself signifies that the Holy See would have done well to lay Spain under a permanent interdict until it had overcome the obstinacy of the Holy Office. All these refinements of cruelty Llorente declares, remained, although they were very much less frequently applied, long after torture and subterranean dungeons had become a mere

threat. Might he not then well call the secret prisons, at their very best, frightful, to say nothing of the blight they cast on a man's civil honor ?

Let us now consider some of the slight divergences which Professor Moore is willing to own possible between History and the Pole. History describes secret dungeons as existing in all the Inquisitions of Spain. and as having every-where long ceased to exist, except as empty spaces. The Pole, in impudent opposition to the word of the one man who, best knowing the truth, had the least disposition to deny it, in favor of the Holy Office, crowds these long vacant spaces with wan and fainting prisoners. History, embodied in L'orente, assures us that, soon after 1750 torture utterly ceased, as throughout Europe, so throughout the Holy Office of Spain. Lehmanowsky represents the prisoners at Madrid as having been tortured recently. History and Llor-ent know nothing of the "Virgin of Nuremberg" in Spain, and scholarship instructs us that she never existed there Lehmanowsky puts her at the head of the stairs descending to the subter-

ranean dungeons, as the engine of secret executions of which Llorente knows nothing, simply because there was nothing to know. History tells us that on Dac. 4, 1808, some of the Madrid Inquisitors escaped within the Spanish lines, and the rest were brought to Napoleou and sent by him The Pole assures us that to Bayonne.

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articles entering into the composition of Par-melee's Pills. Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended. I tred one box of Parmelee's Vegetable Pills. I am now near-ly well, and believe they will cure me. I would not be without them for any money." For Nine Years-Mr. Samuel Bryan, Thedford writes: "For nine years I suf-fered with ulcerated sores on my leg; 1 ex-pended over S100 to physicians, and used every preparation I heard of or saw recom-mended for such disease, but could find no relief. I at last was recommended to give DR. ThOMAS' ECLECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally.) in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me.

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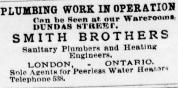
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