

## SPANISH INQUISITION.

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party: for he became a Unitarian, and was a great friend of the noted Le Clark, who says his writings to the skies. Had John Calvin been able to arise from his tomb, his recreant disciple might have had a good chance to be bound to the stake with Servetus, whose tenets he advocated; and had the Gomarist, or rigid Calvinistic party in Holland been unchecked in enforcing the exclusive and persecuting canons of Dort, Limborch might have suffered martyrdom, or at least have been a confessor with Grotius and Vos-sius. (6) However, he escaped unscathed, but with a deep and abiding sense of the wrongs his party had endured from the Gomarists. He determined to shoot an arrow at them through the Spaniards, whose very name had been execrated in Holland, since the days of Philip II of Spain, and of the duke of Alva. The memory of the fierce and bloody struggle with the Spaniards, in which so many harrowing scenes had occurred on both sides, was still fresh in the minds of the Dutch. To be sure they had, to say the least, been guilty of as much cruelty, as the duke of Alva and his soldiery; but this was forgotten, and the cruelty of the Spaniard was alone remembered, and that Inquisition which he had in vain endeavored to establish in the two countries was viewed with inconceivable horror.—The very name caused a cold shudder to seize on every Hollander. Limborch shared deeply in these feelings, and he knew how extensive and all absorbing they were among his countrymen. He knew that he could not better cater to their taste than by writing a detailed history of this odious tribunal: and he accordingly set about the work and published it in one volume folio, at Amsterdam, in 1692. His anticipations were realized, the work was received with acclamations. The minds of his countrymen were too much excited to enable them to perceive the glaring inaccuracies and gross mis-statements of the book; and had he painted the horrors of the Inquisition with ten-fold force, their deadly hatred at the tribunal would have caused them to devour the work without one misgiving!

Such was Limborch. He evidently wrote his history under such excitement as would naturally lead us to expect little of the impartiality of the historian, and much of the exaggeration of a man writing against a tribunal, odious, in a religious and political point of view, and pandering also to a taste greatly vitiated and highly excited. Accordingly we find in his work few of the intrinsic qualities of a veridical history. He professes to derive his statements from the works of the inquisitors themselves, yet Fra Paolo, the Italian historian of the council of Trent, whose hypocrisy made him conceal the mind and heart of a Protestant under the cowl of a Catholic friar, and Dellon, the famous Protestant author

8. See Brandt's History, copious extracts from which are cited in the Oral Discussion of Hughes and Buckenridge, on the second question.

of the too famous "Relation of the Inquisition at Goa," are among his favorite authors for reference? And when he does cite the works of the inquisitors themselves, such as Eymerrick, Pagna, &c., he garbles the extracts, quoting only what suits his purpose, very often extracting only the concluding sentence from a lengthy passage, and thereby often making the inquisitors say just the contrary of what they had intended. This wretched cutting up of quotations is unpardonable in a work so extensive; it would have been bad enough in a duodecimo, but in a folio volume it is utterly inexcusable, and is a strong evidence of bad faith in the writer.

No wonder that Voltaire and the infidels of France received the book with enthusiasm. It was just the kind of work they wanted. Its whole tendency was to throw odium on the Catholic priesthood, whom it represented as gloating over the blood of their victims. But we are a little surprised that the Abbe Marsollier, a cotemporary French Catholic priest, should have presented it, in an abridged form, to the French people in their own language, and that many very estimable French writers should have been misled by its statements. A morbid appetite seems to have seized upon the French people about that time. Writers, male and female, published works on Spain. Madame d'Aunoy wrote a book remarkable for its gross inaccuracy, in regard to the Spanish Inquisition, and for its caustic ridicule of every thing Spanish. The Abbe De Vayrac, who had spent twenty years of his active life in Spain, answered these misrepresentations in his famous work, "L'Etat present d'Espagne," published at Amsterdam, in 1719, 4 vols. 12mo. He proved that the statements of Limborch and Madame d'Aunoy, in regard to the Spanish Inquisition, were greatly exaggerated, or positively false. No one was better calculated to write on Spanish affairs, than the Abbe, but so vitiated was the taste of his day, even in France, that the work caused a great outcry, and the author had to encounter a storm of opposition. In the preface to a second edition of his work, he ably defends himself from charges made against his statements under five different heads, with what effect on his contemporaries, history does not tell. It is much to be regretted that this work of De Vayrac is not more generally known.

To be Continued.

CONVERSIONS.—The *Warheitsfreund* contains a letter from Mrs. Anne Maria Elizabeth Breysacher, from Canton, Stark county, Ohio, dated 23 ult., giving an account of her conversion to the Catholic faith. Her daughter, Maria Louisa Catharine, 14 years of age, preceded her having made her first communion on the Feast of Corpus Christi. She herself with three of her children, Louis Augustus Jerom, about 12 years old, Rosa Matilda, 11 years of age, and Maria, Theresa Cecilia, 7 years of age, were received into the church on the 5th August, and herself admitted to the holy communion on the following day. She writes as an intelligent and fervent convert. Many others enter the church in every direction, and retiring as it were into the secret of their own hearts, are alone occupied with the wonders of divine mercy and grace as manifested in their own conversion; but their example speaks loudly and effectually.—*Catholic Herald.*

## Slavery in America—The Catholic Clergy.

At a recent meeting of the General Assembly of the Irish Presbyterian Church in Belfast, the Rev. J. Johnston, Tully-liah, introduced the subject of slavery in America, and entered into a variety of details to show the extent to which Christian communities were implicated in its horrors. The rev. gentleman read the following extract from a letter written by a friend residing in the States.—

"You know little of the horrors of slavery in this country. Why, sir, it is common in these States for men, even when they die, to leave a few slaves to the church to which they belong, the slaves so left sold again for the benefit of the church. Lately a church sold a slave, (if I mind right, a member) to buy the communion service plate. (Sensation.) Some three or four months ago a man from the South came along, professing to be a Baptist minister, who openly advocated slavery, boasted he had thirty slaves, and was received with open arms by many. \* \* \* In the Baptist Convention, lately held, a member was called to order for daring to read one of the cruel laws of a slave State. \* \* \*

The Methodists, though generally the first in every good work, are awfully involved in the sin of slavery, with a few honorable exceptions. Oh! that some Wesley would arise and visit their camp, for the plague is amongst them! \* \* \* I need scarce notice the Reformed Dutch Church—their fathers have eaten sour grapes, and the children's teeth are set on edge. \* \* \* The great Presbyterian family are guilty, awfully guilty, of the sin of slavery. 'They have sold the righteous for silver, and the poor for a pair of shoes.' Even sons of the Covenant can now sing 'Tip and Tyler' as well as the best. \* \* \*

The Episcopalians, too, are so involved in the fangs of slavery, that they cannot see over Mason and Dickson's line. Oh! that some Wilberforce would arise amongst them and dispel the vapours of the stagnated marshes of Southern oppression!"

This, certainly, is a horrible picture of the extent to which we deeply regret to find Protestant communities, and even clergymen, participate in the revolting system.

On reading this letter, we were reminded of a passage in the work of a Protestant writer on America, respecting the conduct of the Catholic clergy in relation to slavery, of which we shall now avail ourselves; and we trust that the Rev. Mr. Johnston, when next he refers to the subject in the General Assembly, will bear this passage in his recollection. In Colonel Hamilton's "Men and Manners in America," just republished by Messrs. Blackwood, of Edinburgh, we find the following in the chapter—"New Orleans—Protestants and Catholics":

"Both Catholic and Protestant agree in the tenet that all men are equal in the sight of God; but the former alone gives practical exemplification of his creed. In a Catholic church the prince and the peasant, the slave and his master, kneel be-

fore the altar, in temporary oblivion of all worldly distinctions. They come there but in one character, that of sinners; and no rank is felt or acknowledged but that connected with the offices of religion. Within those sacred precincts the vanity of the rich man receives no incense; the proud are not flattered, the humble are not abashed. The stamp of degradation is obliterated from the forehead of a slave, when he beholds himself admitted to community of worship with the highest and noblest in the land.

"But in Protestant churches a different rule prevails. People of colour are either excluded altogether, or are mowed up in some remote corner separated by barriers from the body of the church. It is impossible to forget their degraded condition even for a moment. It is brought home to their feelings in a thousand ways. No white Protestant would kneel at the same altar with a black one. He asserts his superiority everywhere, and the very hue of his religion is affected by the colour of his skin.

"From the hands of the Catholic priest the poor slave receives all the consolations of religion. He is visited in sickness, and consoled in affliction; his dying lips receive the consecrated wafer; and in the very death-agony the last voice that meets his ear is that of his priest, uttering the sublime words, 'Depart, Christian soul.' Can it be wondered, therefore, that the slaves in Louisiana are all Catholics; that while the congregation of the Protestant church consists of a few ladies arranged in well-cushioned pews, the whole floor of the extensive cathedral should be crowded with worshippers of all colours and classes?

"From all I could learn, the zeal of the Catholic priests is highly exemplary.—They never forget that the most degraded of human forms is animated by a soul, as precious in the eye of religion as that of the sovereign Pontiff. The arms of the church are never closed against the meanest outcast of society. Divesting themselves of all pride of caste, they mingle with the slaves; and, certainly, understand their character far better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice of any sort to prevent my doing justice to a body of Christian ministers, whose zeal can be animated by no hope of worldly reward, and whose humble lives are passed in diffusing the influence of divine truth, and communicating to the meanest and most despised of mankind the blessed comforts of religion.—These men publish no periodical enumeration of their converts. The amount and the success of their silent labours, is not illustrated in the blazon of missionary societies, nor are they rhetorically set forth in the annual speeches of Lord Roden or Lord Bexley; and yet we may surely assert, that not the least of these labours is forgotten. Their record is where their reward will be."

Colonel Hamilton, the writer of the above, was a high Conservative.—*Evening Post.*