

THE CATHOLIC RECORD.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXIX.

In a late paper I notice that I have inadvertently said that only three Popes had been canonized in one thousand one hundred years. It should have been eight.

We have seen that the Catholic Church denounces excommunication against those who are in heresy; that this provision was enforced with peculiar energy by Innocent III. and Gregory IX., the latter the founder of the Inquisition; that before them St. Bernard had been so powerful a champion of the Jews that a Rabbi applied to him for the words which Moses used of Jehovah Himself, declaring: "The Abbot of Clairvaux hath spoken good concerning Israel"; that when the Jews were banished from other countries, they were always sure of a refuge in the papal states; that the shocking slander imputing ritual murders of Christians to them, which is even yet renewed by various Catholics and Protestants no less, has been repeatedly refuted and denounced by the Popes; and that Rome is the one Catholic city in which no Jew has ever been murdered or robbed on account of religion, and in which (unless possibly sometimes when the Popes have been in exile) no synagogue has ever been destroyed.

So much for the relations of the Catholic Church in general to the Jews. How about the relations of the elder, or Dominican Inquisition, founded in 1229, and subsisting in various countries even after the Spanish Inquisition had been set up? Mr. Henry Charles Lea shall answer us as to this, who complains of the Catholic Church that, whereas she has not as yet summoned Jews or Saracens before her courts, she has summoned Christian heretics, even when, as in the case of the Waldenses, their belief was infinitely nearer to Catholicism than that of Jews or Moors. The Nation has sufficiently answered this censure of Mr. Lea, which, for all his learning, marks him out as a sciolist in Catholic principles, as appears still more flagrantly from the singular intelligence of his notions about the meaning of "Article of Faith."

The Nation points out to Mr. Lea that for the Inquisition to have cited Jews or Mussulmen before it, to give account of their religion, would have been in violation of fundamental Catholic doctrine. The Church can require an account of their belief only from men whom Christ has made subject to her authority. Now, in her own view, He has given her authority only over the baptized. A Christian state, she holds, may lawfully punish Jews for sacrilege or insult to Christianity, but neither Church nor State can lawfully compel them to embrace it. Therefore the question whether their belief is more or less remote from Catholicity is something with which Catholic Church courts have no concern. As I have remarked in the Methodist Review, Dr. James Martineau's accusation of the Inquisition, that it burnt multitudes of Jews for refusing to apostatize, is a blunder and a slander of the first magnitude. The late venerable Dr. Schaff, not long before his death, wrote to me expressing his deep regret that he should have inadvertently copied this calumny into his Church History, and promising that it should be expunged from the next edition.

The Spanish Inquisition established mainly as a bulwark against secret Judaism among baptized persons of Jewish blood was of course subject to the same limitations as all other Catholic courts. Sixtus IV. excommunicated two inquisitors, and Leo X. two, but neither Pope on any charge of having cited, unbaptized Jews before him. Llorente himself, throughout his detailed and unscrupulous history, nowhere charges an unscrupulous unscrupulous Jew to answer for his religion, although it punished several on the charge of sacrilegious insult to Catholic objects of devotion. The undisputed liberty of Jews, so long as Ferdinand and Isabella suffered them in Spain, to practice their own religion, of course did not include the liberty to trample on the Host, or to tear down images of the saints. The Inquisition claimed the same right to punish such offences when committed by Jews as it would have claimed when so constantly committed by Huguenots; but whereas it claimed the added right of examining Huguenots concerning any such right against the Jews. Of course when a Jew was once baptized he ceased to be a Jew, and became simply a Catholic Christian of Jewish descent.

So far as it is from being true that the Inquisition claimed authority over Jews concerning their creed, that Mr. Lea points out in its severer Spanish form, the previously strong current of Jewish conversions to Christianity stopped short. The Spanish Jews not yet baptized preferred their exemption from inquisitorial jurisdiction to all the advantages enjoyed by their Catholicized brethren, and this was due to the constant suspicions of the Old Christians and of the Holy Office, that their outward Catholicity covered an inward preference for their former religion. This suspicion, in multitudes of instances, was no doubt perfectly well-warranted, although it often led the Inquisition into relying on the most frivolous of proofs. A more reasonable means to say that at least two-thirds of the thirty thousand executed by the Holy Office in three centuries were given over on the charge of having secretly relapsed into Judaism.

The common notion appears to be that even the banishment of the adhering Jews from Spain was an act of the Inquisition. Now the Inquisition seems to have had no authority to banish. It could sentence to death, imprisonment, confiscation, scourging, and church penances. To none of these punishments did the profession of Judaism subject a man, unless, and accepting baptism, he had ceased to be

A JEW, and become a professed Catholic.

That he could at one and the same time be a Jew, and a Catholic, is something of an exception of course, something that never entered into the mind of the Spanish authorities.

The banishment of the adhering Jews from Spain was no more an act of the Inquisition than their expulsion from England by Edward I., or from France by St. Louis, or than the demand for their banishment from Germany made by Martin Luther, King and Queen. Inquisitors, grandees, peasants, all called alike for giving the option between baptism and withdrawal. The Crown and the Holy Office were animated by the same spirit, and mutually interacted, but the expulsion of unbaptized and the suspicious watchfulness maintained over the baptized Jews were two distinct acts of authority, proceeding on two entirely different principles. The former was the exercise of a prerogative then undoubted, though never exercised by the Popes, of expelling aliens, among whom non-Christians seem to have been always reckoned, from a Christian territory. The other was the exercise of a right, equally unquestioned, of calling baptized heretics and apostates to account. The fact that almost all the cases of heresy in Spain consisted in a relapse of baptized converts into Judaism, was simply a local accident. The Spanish Lutherans were treated in just the same way, and on just the same principles.

The language of the Spectator and of the New York Encyclopedia is so precisely identical, as to beget the suspicion that the encyclopedia means to imply that Jews have the right to be Jews and Christians at once, if they find it convenient, (as they often are supposed to do) and that therefore any attempt of the Catholic Church in Spain to exercise jurisdiction over Catholics descended from Israel was a persecution of the Jewish race. Such an assumption may be left to answer itself.

Jewish blood, in Spain, was found in every rank (unless it were the peasantry) from the throne and the archiepiscopal seats down. A large part of the early Spanish Jesuits were Jews by birth, but Jewish blood that did not destroy a man, but considering the hard alternatives of exile or baptism, it is not strange if a vague suspicion of insincerity often led the Holy Office into an excessive readiness to assume it.

I may remark, as to the Spectator, that I have never seen a sentence in it which did not imply, against all doctrine and history, that Rome counts the profession of Judaism as in itself a criminal offence, over which she has authority, and that the Inquisition has always punished Jews as being Jews.

CHARLES C. STARBUCK.

ANDOVER, MASS.

A HARD CASE.

A mother's love is so deep and strong that it has ever been referred to as the emblem of constancy. How terribly and persistently the son must have lacerated his mother's heart when she forbids him ever to come home or to appear within the range of her vision?

Such a case came up in our police court last Tuesday. Judge Schwann gave the culprit a suspended sentence of costs and thirty days, telling him to leave the city. He promised he would not return until he had his clothes at home and wished permission to go home and get them. His mother thereupon turned to the judge and said that she would not allow her son to enter the house again even to get his clothes, but that she would put them in a basket and set them on the front porch. This was agreed to. Tuesday evening the son got his clothes from a basket on the front porch.

Out in the world without a mother's love! What star can ever shine in the sky of that boy's life? Whether are we drifting?—Catholic Universe.

A WISE RULE.

Not infrequently we hear our young people entering serious objections to having their contemptuous marriage announced in the public press. Some do not like the publicity thus given the event, while others foolishly fear the twitting of their friends. They desire no such parading of their private affairs, they say, and a hundred equally lame excuses.

Like all the other laws of the Catholic Church, however, this one as well there is, and must be. So much indeed, that those who follow it seldom have cause to regret the fact. All faithful and obedient children, in fact, do follow it. And why? For the simple reason, first, because it is the law, and, secondly, because they appreciate its importance.

The law was promulgated by the Church for the protection of her children. It is public notice that the parties named of Matrimony. Those who hear the announcement, if they have a knowledge which would invalidate the Sacrament, are bound to make this known to the priest. It serves, therefore, as a mutual protection to the contracting parties, and this is undoubtedly a wise rule. It prevents deception, and thus avoids future disgrace.

But as to the sincerity of the objections so frequently heard. Are they honestly made? We fear not in the overwhelming majority of cases. A more reasonable means to say that at least two-thirds of the thirty thousand executed by the Holy Office in three centuries were given over on the charge of having secretly relapsed into Judaism. The common notion appears to be that even the banishment of the adhering Jews from Spain was an act of the Inquisition. Now the Inquisition seems to have had no authority to banish. It could sentence to death, imprisonment, confiscation, scourging, and church penances. To none of these punishments did the profession of Judaism subject a man, unless, and accepting baptism, he had ceased to be

FIVE-MINUTE SERMON.

First Sunday in Lent.

SERVING THE DEVIL.

"Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world, and the glory thereof, and said unto Him, 'If thou wilt adore me, I will give Thee, if, falling down, Thou wilt adore me. Then Jesus saith unto him, 'Ergo quid tibi prodest adorare et habere omnia haec?'" St. Matt. iv. 9.

This offer, my dear brethren, which the devil made to our Divine Lord, he does not ask us to build churches in his honor, or to say prayers to him, it is true; he knows that he cannot expect that. But he does ask us to be his servants, and to obey his commands; he wants us to take him for our master, though he does not care much whether we acknowledge him to be so. He asks for our labor, our time and our life; if he gets that, may he not well be content?

Does the devil, then, ask us to adore or worship him? Yes, he does. He does not ask us to build churches in his honor, or to say prayers to him, it is true; he knows that he cannot expect that. But he does ask us to be his servants, and to obey his commands; he wants us to take him for our master, though he does not care much whether we acknowledge him to be so. He asks for our labor, our time and our life; if he gets that, may he not well be content?

But does he offer us all the kingdoms of the world? Oh, no? He is not so foolish as to offer his whole stock in trade for what can be got for a trifle. He named this price to our Saviour because, though he did not know fully what he was doing, he valued His services highly, and thought them worthy any sacrifice to obtain; but for us very little of his treasury suffices. Desiring us, he only promises us what he has good reason to think will be enough; a little sensual pleasure, a passing fame or notoriety, or even a few dollars, is the price which he generally offers for our allegiance. Thirty pieces of silver he found to be all that was needed for one of the Apostles; what wonder that he is not disposed to bid very high for us! Once the newspapers told us of a young man who shot an innocent passer-by simply to get reputation as a desperado. Fortunately, he did not live to shoot another one; he met the fate he deserved on the scaffold. Perdescent. It was not Jewish blood that destroyed a man, but considering the hard alternatives of exile or baptism, it is not strange if a vague suspicion of insincerity often led the Holy Office into an excessive readiness to assume it.

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THOUGHTS ON THE SACRED HEART.

The Heart of Christ hungers for the love that we in our coldness and blindness deny. The love of the Sacred Heart for sinners is beyond the comprehension of our feeble minds. Day after day we spend in utter forgetfulness of Him Who is our friend, unchanging and unchangeable.

The Heart of Jesus will grant you great graces if you have the courage to follow Him by an entire forgetfulness of self-abandonment to His providence and purity of intention. Do not fear to be His witness. He will reward you for every word spoken, and every deed, no matter how small, done in His name. Be strong, be brave, be courageous, and the Kingdom will one day be yours. League members should not allow their zeal to lag as day after day is added to the calendar of the year. The most of you, we are sure, started in the new year with the intention of doing good work in the League the coming months, of being first of all faithful to your own obligations, of winning new friends for the apostleship, and thus increasing the number of those whose honor it is to be the Guard of the Sacred Heart.

WHO FATHER PUTZ DIDN'T GO TO GERMANY.

SELF-SACRIFICE OF THE ONLY PRIEST ON THE ISLAND OF ST. VINCENT.

Charles M. Skinner, author of "Myths and Legends of Our New Possessions," etc., contributes to last week's Independent this charming sketch of a self-sacrificing Catholic priest in the West Indies:

Father Putz is the only Catholic priest on the island of St. Vincent, in the West Indies. When the terrible explosion of the Soufriere volcano occurred last May, this clergyman was at Kingstown, at the southern end of the island, beyond the zone of devastation by steam and mud and blistering ash. Many were killed in that eruption, scores survived only to suffer from burns and blows of falling stones, while hundreds were made homeless and driven to distant settlements for shelter and food, their cabins burned, their little gardens blighted in the rush of scalding, sulphurous vapor, the mills and plantations where they had worked buried under a million tons of dust and scoria. The poor blacks were dazed with grief and pain and they were in sorry need. The land was filled with the cry of the children.

Now, Father Putz is a quiet, modest, sunny man, who is pastor of so small a church that he has a task to keep his people together. The money he received for his service was little, for, like all of the Antilles, St. Vincent is poor, the people in a few instances earning more than a 25 cents a day for work in the fields. Yet he had managed to save a penny here and twopenny there, because it was the hope of his life to go back to Germany, his old home, and see his friends and kin before he died. He had been separated from them for years, and as the penalties increased, the shillings and the shillings became intervals grew to pounds, he began to dream glad dreams of the day when he would actually set sail for the old country. His joy was near; for he had enough now for his steamer passage and lacking a few shillings for the expenses of the trip. In a few weeks he would be with old friends; he would sit at meat with old friends; he would see smiles of welcome on remembered faces; he would breathe an air of freedom; he would throw care aside, and for the first time in years he would have rest.

"In the day of shaking and thunder and darkness he learned that one thousand five hundred of the natives of the third of St. Vincent was a smoking desert, that thousands of survivors, some barely able to move or be moved, were retreating across the hills, a hungry, frightened army. Father Putz went to the bank, drew out every penny of his savings and placed the sum in the hands of the officials. 'Give this to the people who need,' said he.

"The ship that had so often taken him to Germany in his imagination slipped away in the night. The sun that should have risen among the lindens still rose above the palms. It was only the silent birds of the tropics that stirred the leaves, not the singing larks and lute-throated starlings. Instead of happy days, days of friendliness and cheer, the priest saw before him months of duty, months of hardships, years, perhaps a lifetime, of imprisonment in his exile, the final, cruel disappointment of his hope. But there was no repining, no complaint,

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NORTH AMERICAN LIFE L. GOLDMAN, Secretary. JOHN L. BLAINE, President. WM. McCABE, Managing Director. He went about his work with a smiling face. In the greater suffering of the people he forgot his own. His dreams had faded, the clouds had fallen, but a ray from heaven pierced the darkness on that day and lighted a halo on the head of Father Putz.

INFORMATION FOR A BAPTIST. Freeman's Journal. A Mount Morris correspondent writes that the Rev. Mr. Gifford, D. D., a Baptist minister of Buffalo, recently preached a sermon at the dedication of the Baptist church in that village, in which he said that Catholics believe that God is nowhere except on the altar in the Catholic churches, and that this explains their large attendance at church on Sunday. He gave as authority Father Elliot, with whom he said he had a conversation on an Atlantic steamer. What have you to say about it?

THE WORK OF RELIGION. God gave you the attributes of your nature through loving bounty. By them He meant that you should mount ever closer and closer to Himself, and thus share more and more in His perfection and in His happiness. In this way your likeness to Him from initial is to grow developed and perfect. This is the work of Religion.—Arch-bishop Keane.

THE AUTHOR OF THE IMITATION. Sir Francis Cruise, a distinguished physician of Dublin, has devoted much time to the investigation of the authorship of the Imitation of Christ. Year after year the holiday excursions of Sir Francis Cruise were directed to the interesting neighborhood in which lived and died one of the purest and noblest sons of the Catholic Church, Thomas à Kempis. Some fourteen years ago, observes a writer in the Catholic World, he collected the results of his investigations in a volume which is allowed by even the secular authorities of the press to contain all that is likely to be ever known of the career of Thomas à Kempis and the authorship of the Imitation of Christ.

GOOD DIGESTION SHOULD WAIT ON APPETITE.—To have the stomach well is to be in the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disordered no better rest is procurable than Parnello's Vegetable Pills. They will assist in digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food. A PILL FOR GIBBERING EATERS.—There are many persons of hearty appetite and poor digestion who, after a hearty meal are subject to much suffering. The food of which they have partaken lies like lead in their stomachs. Headache, depression, a smothering feeling, a heavy side, all these are the result of indigestion. One so afflicted is unfit for business or work of any kind. In this condition Parnello's Vegetable Pills will bring relief. They will assist the assimilation of the aliment, and used according to direction will restore healthy digestion.

HAMILTON'S PILLS CURE CONSTIPATION. We have no hesitation in saying that Dr. D. S. Kellor's Purgative Cordial is without doubt the best medicine ever introduced for constipation, diarrhoea, cholera, and all summer work of any kind. It is promptly given relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Character Building Through Reading The habit of holding the pen steadily and persistently to the end of the book not only increases concentration, but also improves the quality of the mind. Inspiring reading is that which builds words around, are things which unconsciously character. The image of a word in the mind leads to progress, its autograph, so to speak, and continually reproduces lifting thoughts. The boy so nurtured will give the best means of mental development of the very high Success. The Good Merchant The Rev. Morgan M. describes the good merchant as heartily commending his wares to the attention of all men who wish their business on the basis of honesty and real principle. "The good merchant is before all, a man of conscience, a sacred regard for the justice; he deceives no one; he tells the truth as he is a one-price store; better than another though ever so rich, he would rather be openly, honest and continually reproduces lifting thoughts. 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