Sacrad Heart Review PROTESTANT CONTROVERSY.

6

VI.

It is true that until the Revolution Avignon was not in France politically, but it was in France territorially. is to the honor of the Papacy that during the latter part of the Avignon residence the French influence was elight. That it was exorbitantly strong at the beginning, is an historical fact for which I take it that I need not argue

To say that the Pope can never com under a moral coercion which will in-validate certain acts, appears the same as to say that the Pope is not a human being. As I understand it, the Canon being. As I understand it, the Canon Law, following the obvious dictates of natural reason, annuls every ecclesias tical act, episcopal or papal alike, which has not been given in a condition of freedom. As we know, the acts of the Vatican Council itself are not defended on the ground that they would be valid even if coerced, but on the ground that there was no coercion whatever. The Papal revocation of Papal acts, on the ground that they have been "precipi tate, surprised, or extorted," is a familiar thing. See the transactions of Six-tus IV., Innocent VIII. and Alexander VI., with Ferdinand and Isabelia concerning the Inquisition. See also the revocation by Clement XIV. of the Bull given by Clement XIII. in favor of the Jesuits, on the express ground that "it was extorted rather than truly granted," although the exhortion lay only in an overmastering pressure n the feebleness of old age. See also the revocation by Pius VII. on the express ground of coercion, of the exroltant concessions into which this renerable Pontiff had been forced by orbitant Napoleon, while Pius was under restraint at Fontainebleau. I conceive that I am guilty of no offence against the Papacy in imitating the manly frankness of its own judgments upon its own acts. This frankness takes away half the force of Protestant sar-

I can not well understand what is meant by an infallible act of discipline Bishop Fessler of St. Poelten is certainly one of the highest authorities. He was first secretary of the Vatican Council. His treatise on "True and False Infallibility" has been approved by a Papal brief. Yet he questions whether it is of faith to believe that the Church in her disciplinary enactments-as distinguished from definitions de moribus-is infallible even in principle. The Holy Father has found nothing amiss in this doubt, and has sly approved the pastoral of the expres Swiss Bishops, issued in 1871, which explicitly says "the Pope is not in-fallible in discipline or government." Even maintaining, with Wetzer and Welte, that disciplinary legislation, if ecumenical, is infallible in principle, we must allow, with them, that it can not be infallible in application, since it may be inopportune by assuming certain things as facts which are not facts. Thus, if the Templars were guilty of the heresies and immoralities charged against them, the abrogation of the order was doubtless Vet whether they were necessary. Yet whether they were thus guilty could not be infallibly deined, for it rested on uncertain testimony, and was solemnly denied by the body of the order, and by its highest functionaries at the very stake. claim for Clement V. an infallibil ity in matters of discipline, and even of contingent fact, which he does not claim for himself, and which the Holy See nowhere professes, is not only to work into the hands of those who wish to make the Church of Rome ridiculous, by attributing to her extravagances Cardinal Archhichen of Toledo, of Valencia, a Cardinal Archhichen of Toledo, Toledo, and Toledo that she rejects, but it is to contradict the Canon Law in a vital point. In the Decretals is found, taken from Innocent III., who has virtually republished it from St. Augustine, this sound dictum, which indeed would not need publication but for human per versity. "The judgments of God rest on cer tain truth, but the judgments of the Church must often follow uncertain and variable opinion. Therefore it may come to pass that he is loosed in the judgment of the Church who relates. mains bound in the judgment of God, and that he may be bound in the judgment of the Church who is loosed in the judgment of God." The most learned Catholic encyclopedia known to me, and as German presumably the most learned in the world, is the great "Church Lexicon of Wetzer and Welte. The present edition of this was begun under the editorship of the great scholar, Doctor Hergenroether, who is known to enteropinions eminently acceptable to the Holy See. Since his elevation to the purple, the work has been con-tinued by the succeeding editors in the have ame spirit of unwavering orthodoxy. It is evident that the favor of the Holy See does not depend on an anxious avoidance of frank criticism of former Popes. Of Clement V. the encyclo pedia speaks with a severity which have thought it expedient to mitigate. I have not treated the Templar ques tion as conclusively settled. I have and of recent evidence, seems to be detected to optimically setting towards a verdict of innocence. Of course it is still possible that new discoveries may change the following. In March, 1808, Don dist history to contradict Catholic optimon, nor even to confirm it. I have only cited it as a clear compendium of what appear to met to be the conclusions of the best scholarship of the day, of every school. Of course it is scholar but above the cancult. The Supreme Council, though practically paraly zed by the abdication of the day, of every school. Of course it is scholar but also a Christian gentleman for the best scholar but also a Christian gentleman for the best scholar but also a Christian gentleman for the best scholar but also a christian gentleman for the base scholar but also a christian gentleman for the same and parameters before the scholar but also a christian gentleman for the same and parameters before the base scholar but also a christian gentleman for the same and parameters but also a christian gentleman for the same and parameters but tribunal of Spain. However, before them on. only said that the current of opinion.

concerning the Templars of 1812, I take it I can declare with small likeli-hood of contradiction that Scott is decidedly anachronistic in reflecting such accusations back upon the Knights and Grand Masters of 1200.

Turning now from the Templars to the unaccredited Polish adventurer of whom I have already spoken (and whose name I now remember to be Lehmanowsky), I wish to communicate ome further facts which I have discovered concerning his fiction of hav-ing destroyed the Madrid Inquisition, a fiction taken up with precipitate credulity by the American Tract so-ciety, before 1850, and after long qui-escence lately revived by Professor John Moore, in the Morning Star.

Liars, certainly, ought to have a much longer memory, and a much wider knowledge, than they are apt to have. Indeed, people of long mem-ories and wide knowledge are not much given to lying. This irresponsible Pole had heard of inquisitors and of an Inquisitor General. It is plain from his whole story that he imagines inquisitors, and the Inquisitor General no less, as having been what in some countries criminal judges were, men of enormous power over life and death, even against those high in society, but personally and socially of no account at all, so that what became of them individually was a matter into which no body thought of inquiring. Such a character is brought into Da Vigny's novel of "Cinqmars." This, I think, is the common notion of the Spanish inquisitors. I know that I myself had no other notion when in 1850, as a young man of twenty two, I was travel ing for the Tract Society. I then read this fiction of Lehmanowsky with precisely the same undoubting credulity with which a child of three or four might listen to the story of "Jack the Giant-killer." Lehmanowsky was my pious and heroic giant killer, who had proved his prowess on the Spanish ogres. I imagined, as most imagine, and as he evidently imagines (for if ever in Spain at all, he probably knows

neither language nor manners) the inquisitors as secluded in their gloomy fortalices, having as good as no com-munication with the world, so that half hundred of them might be massacred. and beyond a general sense of satisfac tion nobody would know the difference In fact, the inquisitors in Spain were persons of the highest social consider-ation, claiming, and often carrying through, precedence over the Bishops themselves. Many of them, indeed, were also Bishops, or became such As to the Grand Inquisitor, he was not only in power, but in precedence almost the Pope of Spain. Indeed, a Llorente, Hefele, and Mr. Lea all show, there might often have been a very reasonable ground for proceeding against him in his turn, as obstinately disobedient and disrespectful to th Apostolic See. Inquisitoral and hierarchical rank were very commonly conjoined in him. The third Grand Inquisitor was the primate of Spain the illustrious Cardinal Ximenes. The fourth was Cardinal Adrian of Louvain, who was chosen from his inquisi torship to be Pope. The sixth was Cardinal Tabera ; the seventh Cardinal Loaisa; the eight Archbishop of Seville. Llorente does not give the full cata ogue of Inquisitors General, at least in any one place, but I find mentioned among them Cardinal Quiroga, an Archbishop of Selimbria, of Pharsalia, two Bishops of Pampeluna, two of Barcelona, a Bishop of Siguenza, of Avila, two Archbishops of Compostella, THE CATHOLIC RECORD

long, Madrid rose and drove out the French. Thereupon Napoleon himself hastened down from Paris and occupied Madrid after slight resistance, Dec. 4, 1808. While still in the sub-Dec. 4, 1805. While still in the set urbs he issued a decree (I suppose in the name of King Joseph) abolishing the Inquisition. This the Supreme Council refused to acknowledge. Thereupon Napoleon sent a small force to arrest the luquisitors. Some of them escaped, the rest were brought prison-ers to him and I believe were sent across the frontier. This was the

whole. There were no massacres, no explosions, no capital sentences. The building was left undisturbed, with its wealth of archives. These were at once turned over to L'orente, who from them and like records has compiled his history. The Polish impostor is proved a liar at every point, from the "Virgin of Nuremberg," who, as the learned Hefele remarks, never existed in Spain to the murder of the first bishop of Spain, who had withdrawn from the Holy Office nine months before.

The fullest account of this virtual leath hour of the Inquisition 1 have have found in the English Wesleyan history by the Rev. Doctor Rule. It is confirmed, however, by perfectly Llorente himself, by Dyer's "History of Modern Europe," Sout's "Life of Guizot's "History of Napoleon," Guizot's "Histor, France," and by Mr. Jacobs, traveling through Spain in 1809, and visiting the Inquisition of various places, is evidently unaware of any such story. It is also confirmed by all encyclopedias. And yet this mon-strous fable still flourishes among us ! Charles C. Starbuck.

Andover, Mass.

Reading the above remarks on our riticism of Rev. Mr. Starbuck's paper which appeared on this page Aug. 27th we fear that, in one important respect at least, we failed to make ourselves understood. Hergenroether, for whom Mr. Starbuck has a deservedly high regard, says of those who undertake to xplain or defend the faith :

"The principles of faith are so great and exalted that a person who, after long years of study, explains and sets them forth, should approach his work only with a holy fear, should needs be mcdest, humble, and often mistrust himself whether he be capable of worthily defending those orinciples, ever convinced that, if he does not suc ceed, others will be enabled to execute the task in a manner better, more con vincing, more scientific," etc. We are the man thus described. We

are so far from being capable of de-fending those principles of Catholic truth that we appear to be unable to merely state them in intelligible form. Our statement appears to have been so crude, so confused and so vague that he keen intellect of our friend. Rev Mr. Starbuck, could not see what we were driving at. In his paper of Aug. 27 certain allusions which Mr. Starbuck nade to Clement V. could be so con strued, we feared, as to deny the infal guard against this possible misunder-standing we said : "Catholics understand why the official sentence of the Pope in dealing with principles of morality or questions of faith is not only morally valid, but infallible "

We meant to repeat in substance the doctrine of the Vatican Council, namely, that the Pope teaching faith or morals ex cathedra is infallible. This is all we meant to say. We did not discuss nor even hint at the possibility of the coercion of Clement V. by King Philip, as we saw no satisfac-tory evidence of such coercion in our

appear in book form. We take the responsibility of saying that these papers will so appear providing any large number of persons will ask for them. Let our readers or others, therefore write to us and say whether they will subscribe for one or more copies, to be paid for when the book will have been delivered. Unless otherwise directed, the names of such persons ordering this book will not, of course, be published. There is not one single misrepresenta tion by Protestants of Catholic doctrine or practice, or history that has not been corrected, or that will not be cor-rected, in this book by this eminent Protestant scholar. Now let us hear immediately from our readers. Each one wants and ought to have such a book. Will you take it ?

One word more. Rev. Mr. Starbuck has often referred in words of warm praise to that monumental German Encyclogædic D.ctionary of Theology by Wetzer and Welte. There is no work like it in the English language Rev. Mr. Starbuck ought to translate

into English the last German edition of this invaluable work. But the undertaking will be a costly enterprise -our French edition, thirty years is in twenty six octavo volumes. Who will contribute to the cost of the translation and publication of this work? The Sacred Heart Review hereby subscribe \$500 towards this enterprise. Who will be the next subscriber? Gentlemen, hand in your name and say you will subscribe \$100.

> GOOD READING. Sacred Heart Review.

Printing as an art has been of such reat value to the human race that it may seem to some like an attack upon the liberty of men to say anything against the use of it.

So many books have been written so much knowledge has been spread abroad by means of them, so many evils and abuses exposed, and so many thousands, indeed hundreds of thouands, of lives made happier because of the printing-press, that it deserves a place among the greatest of God's blessings to men.

We gladly and heartfeltly thank the Lord for the benefits He has been pleased to bestow upon His children through the press. We know it has had, and still has, a noble office, and has done a noble work. It has up rooted evil and righted wrong ; it has advanced knowledge and has given joy to many a heart. And it has done vell when it has done these things. It has done well when it has aided justic and truth and the living of a good life.

For all these reasons its influence and power are deservedly great, so great that to lightly estimate them or overlook them would be to ignore great factors in human affairs. Nor do we wish, nor do we seek, to lessen this influence as long as it is exerted in the cause of what is right ; but the press, like many another thing good in itself, has been misused.

It has been made to pander to the grossest vices of men. It has been made to lie, to steal, to be impure. It has been made to teach false religion, false politics and false morality. At times it has been the very worst enemy of mankind ; filling man's minds with theories entirely impracticable, or such as, put into effect, would destroy their

happiness. Nor have men hesitated to prostitute its high calling for the sake of furthering personal gain and ambition, or even revenge. The trust and confi-dence of the public have not unfrequently been abused, and error com-mingled with truth so subtly, and a deny it and describe Clement's yield-ing to the King in some things as praiseworthy diplomacy. Wetzer and Welte's Dictionary, as we find it in a French by Goschler, does not say, so of King's the source of the proved to be false.

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NOVEMBER 5, 100

## NOVEMBER 5, 1898

## FIVE - MINUTES' SERM

Twenty-Third Sunday After P

ON DEATH. - THE ART TO D MOST NECESSARY ART.

"Tho girl is not dead, but sleepeth

The girl is not dead, says of in the gospel of today, "but si Our Lord therefore calls death a transition to an eternal, ne a transition to an eternal, he ening. But why do we tremb this sleep? Why does to thought of this sleep fill us v and trembling? Why ?-Ah, so many students fear the in examinations? They have reason to dread them, for in studying diligently, instead of preparation for their state of have squandered their preciou laziness, carousing, and yout sense, and yet upon the exa depends their career, the happiness or unhappiness. now understand why so m death? Is not the art of d greatest and most importa arts? for the mistake made may, indeed, be eternally but never repaired. Alas ! so many who have no wish to art of dying well, who have to prepare for it by frequen-tion, and yet on this ar heaven or hell, eternal hap eternal damnation.

Regarding temporal matte one can choose to learn what He can say: I shall not d self to jurisprudence, for wh become a lawyer or a judge ? intend to lead an army, wh study military science? Th to the officers. Those pleasure in painting and p practice them. Why, then, trouble myself about the where is he who can say : never die, why therefore le which does not concern me is the man," says the roya "that shall live and not so Ps. 88, 49 "There is no liveth always" (Esch. 9, is appointed unto men once after this the judgment." 27) And do you know whe

hour, which has been app you from eternity, will st you know it not. You dree of many years that will you ; and you perceive no how suddenly, how unexp entirely unawares the end Observe your sur tor you. Day after day you see th death lurking in all places now there, mowing dow terrible scythe a dear broth sister, in the prime of life, of youth, so suddenly, so without reception of the without preparation for May not God have destin what daily happens to the your fellow creatures, viz and unexpected death? you not therefore always pray, and be prepared? not be concerned about the on which everything de the art to die a happy dea that not be acting more than a Christian-more lil than a sage?

But, perhaps, you reply be always thinking of de-will come by itself. W should it be learned? rect, my friend, death itself, but so will damn sider, when it will be a He is no more ! and it wi He was a rich and promi but you from beyond th have to answer : But he If it be engraved on you He was a linguist, master arts-and you would have But he is now damned ! dren would relate : Our light of science, the mo man in the State, owned estates and you again your father is now in h avail would it then be to gained all the treasures but lost the chief treas What would it avail you master of all arts, but ha the most necessary ar doing well? What wou to have governed million you who must now be devil for all eternity ? My dear Christians, I consider this seriously in of God, and you will cer with the penitent St. A will, 1 must learn th dying a happy death. delay, no more hesitatio I will think of the last t cording to God's promis sin. Every day I will sin. Every day I will terrible hour, when onl a shroud will remain o riches, and hence I w my heart from the bond world and its miser. Every day I will remem judgment that will decid and therefore, by true worthy confession, atom obliterate them, subst great treasures of vi A Quebecer's Confidence in Dr. Chase's Cutarrh Cure-Gives Relief at once. He says good works. Thus my speak, act, live overy will satisfactorilp pass tion on the art of dying

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PROGRESSIVE

Compare these machines with any other;

men have abandoned all their religious

duties, and are on the high road to

described by our esteemed contempor-

ary exists bot alone in St. Louis, but

in other cities as well. The dripking

of intoxicants, and the evil companion

ship into which such a practice leads

the young men, are ruinous to them.

That this ruin is wrought under the

guise of sociability and good fdllow-

ship is all the more reason why, as the

Western Watchman suggests a remedy

must be found for it-Sacred Heart

Clemanis The BEST Salt

Danville, P. Q., April 9th, 1897.

Unfortunately, the state of affairs

The best is always cheapest in the end.

Review.

THE BEST

ruin and drunkards' graves.

their existence

DURING the half century of

Cardinal Archbishop of Toledo, a Bishop of Almeria, a second and third Archbishop of Seville, three patriarchs of the Indies, a Bishop of Cordova, a Cardinal Nigno.

I find thus, in a rapid review of King's influence over Clement was Llorente, among the Grand Inquisitors eight Cardinals, three Patriarchs, such as to make it impossible for the Pope to render a valid decision in eleven Archbishops, thirteen Bishops, Now from 1483 to 1808 was 325 years morals. We did not say that the Pope issued any dogmatic decree, though essler, another one of Mr. Starbuck's For each of these prelatical Inquisitors General we find a term of less than ten praiseworthy authorities, says that he sued one such. We merely said that years, which leaves but small space for there was nothing in the King's in-Grand Inquisitors that were not pre there was nothing in the King's in-fluence over the Pope to make such an act, if performed, in-valid. Inferentially we are made to "claim for Clement V. an infallibil-And yet these are the function aries whom this foolish and menda. cious Pole, himself not acquainted with the elementary points of the Span ish Inquisition, but safely reckoning ity in matters of discipline." We made no such claim, nor did we allude to such a question. Now, however, that on the ignorance and malevolent cred ulity of American Protestants, repre sents as capable of being massacred the matter is up we have no hesitation with even their whole Supreme Council in saying, with Wetzer and Welte and by a knot of French soldiers, under the with the body of theologians, that the infallibility of the Pope does extend to very eye of Napoleon, who was then at Madrid, and yet no more account made certain questions of discipline. What Rev. Mr. Starbuck says in this paper of it, by either Spaniards or French, than if the soldiers had drowned so many puppies ! Such an act would to the effect that the charges of here sies and immoralities could not be de een aggravated murder by termined infallibly for the reasons he Spanish law, by international law, by military law. Napoleon would have shot or hanged before the day was over gives, sounds to us very much like Jansenism. Rev. Mr. Starbuck's long array of "the Papal revocations of every man concerned in it. I have said Papal acts," even if true in his sense, surprises and puzzles us, and their irthat he would have decimated the privates. I am wrong, he would have shot, relevancy to our claim of infallibility or hanged, every one of them, for, ac for Clement V. is another proof of our cording to Lehmanowsky's story, they incapacity to make our meaning clear. did not follow their officers, but drew

We have done with our criticism of Rev. Mr. Starbuck. We feel under

Our care must be, in the light of the facts before us, to distinguish between the good and the bad press. We must beware of the evil sent flying, as it were, upon the air and hold ourselves aloof from the crowd, when it is being hurried along to its ruin by bad advice

and by bad principles. Good books and good papers are doing God's work in the world-as apostles in their way ; but those that are bad are working in the interest of the "prince of darkness."

A good press sheds a bright light over the earth-the light of truth ; a bad press is like a heavy cloud obscur ing the sun. We can have nothing to do with evil ; we should hate evil Let us have nothing to do with bad books and had napers. Let us neither read them ourselves, nor permit other to read them when we have authority to prevent them. Let us banish the from our houses ; that at least we can do, for there we are supreme. us strive also to have them banished from the shops where we deal and from the land wherein we live.

## Many a Young Man

When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be re-sorted to, then no medicine can be employed with the same beneficial results as Scott's



SR MAAN

Key

## BEER THE CAUSE.

Father Phelan, the editor of the Western Watchman of St. Louis, is of he opinion that beer drinking keeps young men in that city away from Sunday Mass.

'Young mechanics," says he in a recent issue of his paper, "as good Catholics as are to be found anywhere, " as good get by degrees to frequent the corner saloon for a drink of beer. Associa-tions are formed there which make a visit one of pleasure, as well as of re-freshment. An occasional visit be-

comes a daily one ; and a stop of a few minutes becomes a long talk and a suc cession of treats. The young men are still good Catbolics and faithful in their

attendance at Mass and the Sacra The mothers become uneasy. The young men bring home, every Satur day night, heads that are heavier and

heavier, and it takes a greater effort to rouse them up in time for Mass on Sunday morning. At last the young men find it impossible to shake off the natural sleep and the artificial dullness, and word comes back, thick and muffied through the blankets, 'I can not go to Mass to day.' That is the beginning. In two years those young You Should

What Hood's Sarsaparilla for those who have inpure blood. It makes the bloo and cures scrofula, salt in catarth, rheumatism, nei are troubled with any ailn moted by impure blood, ts grilla st once. arilla at once.

Hood's PILLS are pro easy to take, easy to open