

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacret Heart Review.CCXXVI.

On page 108 Lansing quotes Llorente as saying that the Spanish Inquisition had weakened Spain, besides other ways, "by immolating on its flaming shambles more than three hundred thousand victims."

This quotation is exact, as I can testify, having read Llorente's History of the Inquisition through from the beginning to end, in the French translation made at Paris under the author's immediate supervision.

Now what is the impression which Llorente evidently means to convey by this statement, and what is the sense in which Lansing evidently accepts it, and wishes us to understand it? Plainly that the Inquisition in Spain, during the 327 years of its existence, burnt alive more than 300,000 persons. I need not mention the brief revival under Ferdinand VII., for this appears to have executed only one. The story about a man's having been found at the Liberal uprising soon after 1820 bound under a pendulum so contrived as at every swing to come nearer the face, is a mere fabrication. Llorente knows nothing of it, nor the Methodist Dr. Rule, although the latter spent a long while in Spain, inquiring out every particular concerning the Inquisition.

Llorente knew very well, in opening his work, that the details would not bear him through in making out the Inquisition to have burnt 300,000 victims. At the end of the book he gives a summary of 31,000 sentenced to death, and about 310,000 to inferior punishments. However, wishing to make a powerful rhetorical impression at the first he throws the whole three hundred or three hundred and fifty thousand into one mass, as suffering on the "flaming shambles".

The worthlessness of Llorente as a statistical authority, and his utter unscrupulousness, have been made clear beyond all refutation by the learned Bishop Hefele, in his life of Cardinal Ximenes. He makes blunders as gross, if not quite so multiplied, as Lansing's own. Prescott too, although he himself repeatedly makes injurious misstatements concerning the religious legislation of Spain, treats Llorente's statistics concerning the Jews with the contempt which they deserve. For instance, Llorente's professed authorities give 100,000 as the number of Jews banished from Spain. Prescott, on a revision of evidence, assumes 160,000. Llorente, however, disdaining such trifles, tells us that the Sovereigns banished 800,000!

Now if we assume Llorente to have exaggerated as much about the Inquisition as about the Jews, (and why not?) we should suppose this to have put 4,000 to death, and sentenced 40,000 to lesser penalties. However, if we take Llorente's estimate, as I believe that the controlling documents have disappeared, so that we are very much at his mercy, what is the conclusion?

First, by Llorente's own details, no one, even of the 31,000, was burnt alive, except the small number of contumacious or relapsed heretics. All the rest, and a part of the contumacious, were hanged or garroted first, and their bodies burnt. For instance, of the thirty or forty Lutherans executed in Spain, although almost all adhered few were burnt alive.

Secondly, a considerable minority of the 30,000 were put to death for offences punishable by universal law.

Thirdly, the whole number executed by the Inquisition in three hundred and thirty years was not more than one-tenth of the number put to death in the same length of time, by Catholic and Protestant Germany alike, on the single charge of witchcraft.

Fourthly, Colonel Higginson, whose carefulness everybody knows, informs us that in ten years, towards 1700, four thousand persons were executed in Scotland as witches. If we assume an average of 400 for every ten years, during the stern Calvinistic control, we should have a total in 250 years of 10,000. Enlarging Scotland, then

thinly peopled, to the size of Spain, we should have 60,000 victims of this terrible superstition, twice the number put to death by the Inquisition, in eighty years more, for all offences whatever.

I am not quite sure but that this information comes from John Fiske instead of Colonel Higginson. However, it is equally trustworthy in either case.

Fifthly, while only a small number suffered death in Spain by burning alive, scarcely any other punishment seems to have been inflicted in Germany and Scotland on the enormous numbers punished as for witchcraft.

So much for Mr. Lansing's appeal to Llorente.

I may remark that in England and New England hanging, not burning, was the punishment prescribed for witchcraft. In neither country was the number of supposed witches particularly large. Ireland, however, appears to be the only country in which there is no record of an execution, either by hanging or burning, for imagined witchcraft. The Irish, as Froude himself suggests, seem to have always had a particular aversion to inflicting death on any religious ground.

Page 111 Father Hecker is quoted as saying: "There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic." As Father Hecker has long since been proved never to have said this, we may pass this by as merely one of Mr. Lansing's innumerable falsehoods. Indeed, talk about a "state religion" from Dr. Hecker's mouth would have sounded about as strange as from Archbishop Ireland's, or that of Cardinal Gibbons.

Page 113 Dens is quoted as saying: "Infidels are not to be tolerated." Now I have never read a word of Dens, but I take it, of course, that he writes in Latin. The sentence therefore would be: "Infideles tolerandi non sunt." Now if Dens uses "infideles" in the invariable sense of the Church, any one who followed him here would find himself excommunicate. The only "infideles" known to the Church are those who have never professed the faith by baptism, and the only such class known to the Church in Christendom are the Jews. Now the Canon Law, as we see by consulting the Regesta of Innocent III., denounces excommunication against any who shall molest the Jews in the exercise of their religion.

It is in no way probable that Dens, writing in Latin, uses "infideles" in the popular English sense, as meaning those, who brought up Christians, signify that they no longer believe the Gospel. He can not mean heterodox Christians, for then he would call them "haeretici." As quoted by Lansing, therefore, he appears to mean nothing at all. We therefore need pay no attention to this professed citation until some one shows us the original in its context. If it should appear that he really means heretics by infidels, it would simply show that he was a very loose writer. However, we have lately seen, in the case of Bellarmine, what Mr. Lansing's quotations are worth. To take a not very long passage, cutting out three vital clauses, and thereby essentially changing the sense, rendering it, moreover, out of its context, so that, even if un mutilated, it would no longer bear the meaning which it has "in loco," is thoroughly characteristic of his unmeasured ignorance, intellectual slovenliness, and unappeasable malice. In due time we shall come to a very much worse crime of his than even this, one which places him in the lowest circle of opprobrious calumniators. And in his wickedness, through his confederate John Christian, is involved the whole body of the Southern Baptists.

I may remark that if Dens uses "infidels" in the common English sense, and declares that they are not to be tolerated, he would simply say what has lately been said by a Methodist bishop. Parker Pillsbury, in one of his unbelieving tracts, quotes, not without a warranted alarm, a declaration, made by this bishop, I think at Boston, that unbelievers ought to be out of the protection of the law. He gives the bishop's name, but I have for-

gotten it. Of course it could easily be recovered from the Boston Methodists.

Now I dissent profoundly both from Dens and from this Methodist bishop. Yet why should there be an outcry against the Catholic writer, when there is not a word of protest from Lansing and his accomplices against the Methodist who says just the same thing? It is not that they dislike intolerance, when they exercise it at the expense of one-sixth of their countrymen.

By the way, Lansing has no manner of right to call Dens "their great authority." It is hard to prove a negative, especially by an appeal to memory, but having read through the Jesuit Lehmkuhl's voluminous work, Tanqueray's extensive treatise, the Jesuit Hunter's popular theology, and Dr. Byne's little book, all recent and esteemed, I can not recall a single reference to Dens in any one of the four. If there are any, they are so harmless as to have drawn no particular attention.

CHAS. C. STARBUCK.
Andover, Mass.

FROM THE SACRED HEART REVIEW.

"While the lamp holds out to burn" John Rockefeller will keep on endowing universities. For an explanation see the increased price of oil.

Good citizenship is an excellent thing, but it is not the be-all and the end-all here. There are duties to the Church as well as to the state; tribute to be rendered to God as well as to Caesar.

God made the scarcity of potatoes, said John Mitchell, referring to "black forty-seven," but England made the Famine. So we may say to-day: The strike made the scarcity of coal, but the coal barons made the high prices.

The Dick Turpins and the Jack Sheppards of the old days robbed from the rich and gave to the poor. At the present time the poor are robbed through high prices for coal, oil and other necessities; and the money goes to found universities, libraries, art galleries, etc., and to finance missions to the Filipinos.

Even in Catholic Ireland the bogus priest is not unknown. A certain Michael Joseph Rogers, who has been posing there as a monk, was tried recently at a special court in Athenry, for using language calculated to incite people to a breach of the peace. He got six months in Galway jail. The law of the "cruel Saxon" comes in handy once in a while in Ireland.

A striking passage occurs in an account published in the Dublin Weekly Freeman of Christmas morning in an Irish prison. The writer, after describing the appearance and conduct of the prisoners at the Mass celebrated in the prison chapel says:—

"At the communion the prisoners come up in groups of five or six together. The prison officials also come up. And here is surely presented the best illustration imaginable of absolute equality of all men in the sight of God: the free prison officers and the condemned prisoners side by side at the altar. And it is impossible to refrain from remembering that the most wretched prisoner is receiving at the priest's hands the same great gift which is the hope and refuge alike of the proudest king and the poorest beggar."

Thousands of men who served in the Boer war are now tramping English towns and cities unable to obtain work. They fought for the extension of the Empire in England's armies of conquest, and now they are enlisted in England's great army of the unemployed. The conditions of hardship which prevail every winter in England for men of the working class have been intensified this season by the addition of thousands of ex-soldiers to the number of those already unemployed. The paragraph which we print in our news columns, "The starving Poor of Old England," gives a vivid picture of the state of affairs among these people. This is the seamy side of imperialism and conquest.

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