

Sacred Heart Review. POPULAR PROTESTANT CONTROL.

Some sixty years ago, more or less, there came over to this country a Polish adventurer, whose unpronounceable name I have forgotten. He claimed to have been a colonel in Napoleon's army. More probably he had been a corporal, possibly a second lieutenant. At all events he showed, corporal or colonel, that he knew very well on which side his bread was buttered. Of course, as a Pole he had been bred a Catholic. As a soldier of Napoleon's army he had doubtless not been over-much troubled with any religion but the worship of "the little Corporal." He came over here in the early days of the anti-Popery crusade, not far from the time when the "Little Corporal" was burnt at Charleston.

As I have not seen the tract for nearly fifty years, I may fail to reproduce the account quite accurately. In substance, however, it was as follows. When the French army entered Madrid in 1808 to place Joseph Bonaparte upon the throne which his imperious brother had compelled the honest man to usurp against his own will, the new government, of course, made short work with the medieval features of the old, and above all with the Inquisition, beginning with Madrid. The Grand Inquisitor seems, at this time, to have been established at the capital.

I must give my Pole a name, and as I have forgotten his own, I will call him Zaorowski. This has been borne by a greater rascal even than he. According to his story, the general in chief detailed a considerable body of troops to deal with the Inquisition, and put it under Zaorowski's command. The buildings, as I remember, he describes as having been a castellated pile, a little way out of Madrid, and not contemptibly disposed for defence. It was not until after several hours' hard fighting that the French at last made a breach with their cannon and forced their way in. Thereupon they issued forth from some inner seclusion a file of inquisitors, the Chief Inquisitor at their head, in all the solemnity of their sable garments, and hypocritically rebuking their own men, said, "Why do you fight our friends, the French?"

The French, though, though, knew a thing or two as well as the inquisitors, and began to make immediate requisition for prisoners, but to no purpose. They went through every apartment of the huge pile, but found everything fair and commodious. There was no sign of dungeon or torture chamber; of shackles, racks or thumb-screws. Everybody about the place was evidently either inquisitor, familiar, or simple domestic, or Spanish soldier. Plainly all were free men.

The French descended into the yawning cloister, and there found everything they were looking for: racks, ropes, pulleys, pans to be heated from the hearth, and all conceivable appliances of torture. They found, also, dark and dismal cells, whose inmates, I need not say, were extenuate and almost expiring from hunger and the torments they had undergone. At this piteous spectacle tears rolled down the rough cheeks of the French soldiers. Tenderly they brought up their unhappy victims of sacerdotal cruelty, one by one, to the light of day. There they revived them with food and wine, and lavished attentions upon them, until at last it began to appear that, perhaps, most of them might even yet survive.

When they had done this, the righteous vengeance of the soldiers turned upon the inquisitors. Their commander found it impossible to restrain them, and, indeed, was not very much inclined. At the opening of the abyss was a great image of the Virgin, tenderly stretching forth her arms, as if to gather her wayward children to herself. Up to this the soldiers prodded the Chief Inquisitor, and when the unhappy wretch came within the embrace of the image a hundred knives started forth from every part of it and hacked him to death. One after another his fellows were driven up to the like fate. Piling the corpses in the courtyard, the soldiers then disposed in the crypts the large supply of powder found in the magazine, and laying a long train, and withdrawing, with the prisoners and domestics, to a safe distance, they applied the match. A moment's pause, and then the vast mass rose propitiously towards heaven, and the Inquisition of Madrid was no more.

Who would have thought it possible that within forty years of the date set for this tremendously dramatic event, made to happen at the capital of Spain,

under the very eye and with the commission of the new Bonaparte king, this ridiculous fiction would be published by a great Protestant society? In their precipitate credulity (in which Zaorowski knew he might safely reckon), these grave and reverend gentlemen never stopped to think that, by settled national and international law, the inquisitors were in no way accountable to the new government for anything they had done under the authority of the old. To murder them, therefore, under whatever excuse of righteous indignation, would have been simple lynch law, and however conceivable in our South or West, wholly inconceivable under the stern hand of Napoleon. Had Zaorowski done this thing, he and his officers would have been shot off hand and his men decimated. Of course no such thing ever happened. The Holy Office no more offered resistance to the French than the other Madrienes. Neither contemporary nor subsequent history knows anything of such a siege tragedy. Writers travelling through Spain at the very next year—Mr. Jacobs, for instance—and treating at considerable length of the Inquisition, know nothing of any such tremendous event, and the Spaniards appear equally ignorant of it. Mr. Jacobs, who visited some houses of the Holy Office, could not even satisfy himself that they contained either dungeons or implements of torture.

And, indeed, we knew, from Lorente himself, that at this date torture had not been used by the Spanish Inquisition for at least some sixty years, so that Pius VII, in insisting subsequently that it should be abolished, did little more than insist on the formal abrogation of that which had been already abrogated in fact for almost three quarters of a century. So, too, with the stories of the dungeons. Lorente describes the prisons of the Inquisition, says Hefele, as light and airy, and reasonably spacious, apartments, affording a decent measure of exercise, and from time to time questioned by the inquisitors about the behaviour of the familiars to them. According to Lorente, indeed, the Spanish Inquisition had for its own practice, anticipated by eight or ten generations the prison reforms of John Howard.

It is very humiliating, not only to Protestantism, but to humanity, to reflect, while constant appeals are made to Lorente to the prejudice of the Inquisition and of Rome (in spite of all the quarrels between the two), I have never seen any mention made by any Protestant writer of any of Lorente's statements in mitigation of common opinions, except in the very temperate article of Herzog's Encyclopedia. No doubt Mr. Lea has taken account of them, but I have not read his great work. I should except also John Fiske, and no doubt if my reading were wider I should except others.

A good many, of course, not repeating his slanders, are not obliged to repeat his rectifications. I hear that the editors of the Encyclopedia Britannica have made up their minds that various articles treating of Roman Catholic matters have been written under too polemical an impulse, and that they are now revising them under better authority. It is certainly high time that this was done with the article on the Inquisition, written by Dean Kitchen of Worcester. As I observe that this gentleman is three days younger than myself, I shall assume the privilege of seniority, to declare that he writes with an accuracy highly creditable to himself and to the Encyclopedia. Indeed, he writes, in one point, with absolute dishonesty. His allusion to Hefele shows that he knows the Bishop of Rothenburg's chapters on the Spanish Inquisition in his Life of Cardinal Ximenes, and his thorough refutation of Lorente's statement, that, in 1481, two thousand persons were buried alive in the two dioceses of Seville and Cadiz. Yet he repeats this statement without the slightest intimation that it has ever been controverted. There, however, are Mariana's own words, to which Lorente appeals, that these 2,000 were burned "by Torquemada," who did not become Grand Inquisitor till two years later. Lorente transfers the statement out of its place; compresses into one year what Mariana leaves free to extend over sixteen years; and into two dioceses what took place throughout Spain. Mariana, moreover, is confirmed by Marino Sclero and Pulgar, as Hefele shows, so that it seems hard to acquit Dean Kitchen of deliberate untruth, and, in order to conceal it, of a deliberate suppression of the three authorities, of whom Lorente misquotes one, and does not mention the other two. But I shall treat of Lorente more at length hereafter. His dishonesty and his implacable hatred, not to the Inquisition merely, which is no great sin, but to all that does not square with freemasonry and illuminism, show his testimony against even the Inquisition to be very suspicious, but anything he says of an opposite tenor to be presumably sound. As he himself says, "We ought not to calumniate even the Inquisition."

I need not say that this cock-and-bull story of Zaorowski, picked up with such credulous precipitancy by the American Tract Society (but doubtless long since rejected), is wholly unknown to Lorente, although he had been the Secretary of the Madrid Inquisition, and was in Madrid in 1808, and until 1814, and after a long banishment died there in 1823. Nor does the Britannica, Chambers, Johnson, Erschgruber, Herzog, Lichtenberger, Wetzer and Weire, Brockhaus, or any other authority, know anything,

except that Joseph Bonaparte, by a decree of Dec. 4, 1808, abolished the Inquisition within the range of his authority, and that the wretched Ferdinand VII. temporarily restored it. Joseph's decree was the only explosive that blew it up. The Polish impostor also transports "the Virgin of Nutemberg," with her murderous knives into Spain, where, as is known, no such thing ever existed. Matters are somewhat better now, but fifty years ago, or at least seventy, it would have been hard to devise a forgery too gross to hope for publication by a Tract Society.

CHARLES C. STARBUCK, Andover, Mass.

THE POWER OF RELIGION.

Extract From a Recent Address by Bishop Spalding, Delivered at the State Reformatory for Boys at Pontiac, Ill.

During a recent visit to the State Reformatory at Pontiac, Ill., Bishop Spalding treated the boys to one of his masterly and thoughtful speeches. The following extract will give some idea of the entire address:

"There is no influence which has greater power to make men good, reform them and keep them so, than religion. This is God's truth. God made us that we might do good and He is our Father, loves us and does not wish us to fail, or to cast down, but that we may succeed. Religion comes to us as a power, and we feel more and more that with His help we will be able to accomplish what we desire.

"Why should any man fall in a country like this except through wrong doing? Now let me assure you that the basis of all character is truthfulness; the abomination of abominations is lying. Lying is the device of cowards and slaves, but the moment the boy tells the truth that moment you know you can save him. You know yourselves that lying is a most despicable and cowardly vice and is never done by brave fellows. If you had an opportunity to stand among the soldiers of America to day you would stand there among brave and hearty fellows; you would not be afraid to face death and the cannon ball! Then be not afraid to seek the truth! Hate lying! Lie to no one! The moment you grow to know yourself that lying is impossible to you then you have come to know wrong and there has risen in you a new spirit. I have no doubt that you, yourself, appreciate this, and it is never to be a true man who has to speak the truth, that it is cowardly to lie, and those who do it cannot respect themselves. Self respect is the very essence of human nature; if we do not respect ourselves no one will respect us. Remember that you are God's children and that He died to save each one of you. You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to your superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may have a self respect, that it is cowardly to lie, and those who do it cannot respect themselves. Self respect is the very essence of human nature; if we do not respect ourselves no one will respect us. Remember that you are God's children and that He died to save each one of you. You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to your superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may have a self respect, that it is cowardly to lie, and those who do it cannot respect themselves. 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