POPULAR PROTISTANT CONTRO-VERSY. XX.

Some sixty years ago, more or less, there came over to this country a Pol-ish adventurer, whose unpronouncable name I have forgotten. He claimed to have been a colonel in Napoleon's to nave 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 As a soldier of Napoleon's army he had doubtless not been overmuch troubled with any religion but the worship of "the little Corporal." He came over here in the early fury of the anti Popery crusade, not far from the time when the Ursuline Conwas burnt at Charlestown With military derision he at once took his side and concocted a droll account of the way in which according to him, the Inquisition at Madrid had been destroyed—and as he would have us believe, under his own command. This account he made over, I suppose for a consideration," to the American Tract Society, which published it as a double leaflet. I hope, though I do not know, that for the sake of Christianity, indeed, of common honesty, this society has long since thrown it

As I have not seen the tract for nearly fifty years, I may fail to reproduce the account quite accurately. 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 en established at the capital.

The prisoners were sufficiently fed, and from time to time questioned by I must give my Pole a name, and as I have forgotten his own, I will call him Zaorowski. This has been borne the inquisitors about the behaviour of the familiars to them. According to Llorente, indeed, the Spanish Inquisiby 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 there 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 hypocriti cally rebuking their own men, said, "Why do you fight our friends the French?" The French, though, knew a thing or two as well as the inquisitors, and began to make immediate perquisition 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 thumbscrews. Everybody about the place was evidently either inquisitor, familiar, or simple domestic, or Spanish Plainly all were free men. The French were fairly posed. At last, however, it occurred to some on to suggest that water should be poured on the closely fitted stone pavement At this his Reverend Excellency, the Chief Inquisitor and his fellows changed countenance. The water rolled over the courtyard, and presently began to disappear through a clink. Scrutiny then showed a scarcely discernible spring, which, being strongly pressed, caused the great stone to fly up, and disclosed the

mystery of iniquity. The French descended into the yawn-ing chasm, and there found everything they were looking for: racks, ropes, pulleys, pans to be heated from beneath, 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 seldiers. Tenderly they brought up the 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, perhans, most of them might even yet sur-

When they had done this, the right eous vengeance of the soldiers turned upon the inquisitors. Their commander found it impossible to restrain them, and, indeed, was not very much in-clined. At the opening of the abyss was a great image of the Virgin, ten derly stretching forth her arms, as i to gather her wayward children to Up to this the soldiers prodd ed the Chief Inquisitor, and when the unhappy wretch came within the emthe 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 pow der found in the magazine, and lay-

except that Joseph Bonaparte, by a decree of Dec. 4, 1808, abolished the under the very eye and with the commission of the new Bonaparte king, Inquisition within the range of hi this ridiculous fiction would be pub-lished by a great Protestant society? authority, and that the wretched Fer dinand VII. temporarily restored it. their precipitate credulity Joseph's decree was the only explosive which Zaorowski knew he might safely that blew it up. The Polish impostor also transports "the Virgin of Nutem reckon), these grave and reverence gentlemen never stopped to think that berg," with her murderous knives, into Spain, where, as is known, no such by settled national and international aw, the inquisitors were in no way 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 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, whelly incorposity he under the stern gross to hope for publication by a

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

French than the other Madrilenes

Neither contemporary nor subsequent history knows anything of such a stage

Spain the very next year-Mr. Jacob

for instance,—and treating at considerable length of the Inquisition, know

nothing of any such tremendous event

and the Spaniards appear equally ig

that Pius VII., in insisting subsequent

ly that it should be abolished, did little

more than to insist on the formal abro-

gation of that which had been already

abrogated in fact for almost three

quarters of a century. So, too, with

the stories of the dungeons. Llorente

describes the prisons of the Inquisition,

says Hefele, as light and airy, and

reasonably spacious, apartments, af-

fording a decent measure of exercise.

tion had for its own practice, antici-

pated by eight or ten generations the

It is very humiliating, not only to rotestantism, but to humanity, to

of all the quarrels between the two)

editors of the Encyclopedia Britanica

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 or

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 eager acrimony

tion in his Life of Cardinal Ximenes

and his thorough refutation of Llor

ente's statement, that, in 1481, two

thousand persons were buried alive in

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 Llorente appeals, that these 2,000 were burned "by Torquemada,"

who did not become Grand Inquisitor

till two years later. Llorente trans-

fers the statement out of its place

compresses into one year what Mariana

leaves us free to extend over sixteen

years : and into two dioceses what took

place throughout Spain. Mariana, moreover, is confirmed by Marino

Siculeo 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 sup-

pression of the three authorities, of

whom Llorente misquotes one, and

shall treat of Llorente more at length

hereafter. His dishonesty and his amazing inaccuracy, and his implac-able hatred, not to the Inquisition

merely, which is no great sin, but to

all that does not square with freemas-

onry and illuminism, show his testi-mony against even the Inquisition to

be very suspicious, but anything he

says of an opposite tenor to be presum-

ably sound. As he himself says, "We

ought not to calumniate even the In-

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

but

quisition

does not mention the other two.

Inquisition, written by Dean

prison reforms of John Howard.

Protestantism, but to

tragedy

more offered resistance to the

Writers travelling through

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 Pon-

During a recent visit to the State Re formatory at Pontiac, Ill., Bishop Spalding treated the boys to one of his nasterly 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, re-form them and keep them so, than renorant 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. igion. This is God's truth. made us that we might do good and He is our Father, loves us and does not wish us to fail, or be cast down, but hat we may succeed. Religion comes And, indeed, we knew, from Llorente to us as a power, and we feel more and himself, that at this date torture had more that with His help we will be able not been used by the Spanish Inquisito accomplish what we desire. tion for at least some sixty years, so

"Why should any man fall in country like this except through wrong Now let me assure you that doing the basis of all character is truthful- If any one shall say that a man can ness; the abomination of abominations believe, or hope, or love, or repent in is lying. Lying is the device of such manner that he shall be justified cowards and slaves, but the moment the boy tells the truth that moment you you can save him. You know yourselves that lying is a most despic able 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 afraid to seek the truth! Hate lying Lie to no one! The moment you grov to know yourself that lying is impossi ble to you then you have come to know reflect, while constant appeals are wrong and there has risen in you a new spirit. I have no doubt that you, made to Llorente to the prejudice of yourself, appreciate this, and know that he Inquisition and of Rome (in spite to be a true man you have to speak the I have never seen any mention made by any Protestant writer of any of those who do it cannot respect them-Liorente's statements in mitigation of selves. Self respect is the very essence of human nature; if we do not respect common opinions, except in the very temperate article of Herzog's Encyclo-pedia. No doubt Mr. Lea has taken ourselves no one will respect us. Re member that you are God's children account of them, but I have not read his great work. I should except also and that He died to save each one of You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to John Fiske, and no doubt if my readng were wider I should except others A good many, of course, not repeatyour superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may not have self reing his slanders, are not obliged to re peat his recifications. I hear that the pect (if there should be any such boy

> fulness and honor. "When you feel this new spirit with in, seclude yourself from the world, let your religion become truer and sink leeper into your hearts, show to yourelves and others that you have a new power. The mind is the greater power. It is not the man of great bodily strength who wins the successes in life; but rather he who strives through overcoming evil to attain wisdom and perfection

but do the best you can to show

him that there is such a thing as truth

highly discreditable to himself and to the Encyclopedia. Indeed, he "The man who is merely strong in pody holds no power except that of his honesty. His allusion to Hefele shows that he knows the Bishop of Rothen-burg's chapters on the Spanish Inquisibodily strength; it is the mind that lifts us up and makes us rulers of

MAXIMS OF CARDINAL MANN-ING.

Remember that no penitent soul can perish. And no soul that loves God can be lost. Let us read the traces of God's loving hand in all our ways-in all the events, the changes, the chances of this troubled state. It is God that dispenses all. Any suffering in this world rather than to perish in the world to come. Any shame now rather than shame before Christ at His coming with the holy angels. To doubt of God's love brings winter into the soul, to feel it feebly and faintly is as the cloudy and churlish sky, which hinders the ripening influence of the light. Remember that falls are not always by the grosser sins which the world takes count of, but by spiritual sins, subtle and secret, which leave no stain upon the outward life. We are ent into this world that by our own will and choice we should determine our eternal portion. Our eternal state will be no more than the carrying out of what we are now. Many of the saints, like St. Charles Borromeo, confessed every day. We wonder what they could find to accuse themselves of. It was because they were saints that they aw so much where we see so little. The will fell by the unbelief of Eve, the first virgin, and was restored through the faith of Mary, the second virgin. The first Eve listened to the tempter, and fell; the second Eve listened to the angel and believed.

Old England's Flag, vs. Dr. A. W

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 Spair,

DISTRUST OF SELF.

Sacred Heart Review. "Jesus spoke this parable unto certain who trusted in themselves that they were right

Holy Church, in bidding us study these words of Our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of Our Lord Jesus Christ, and not by any merits of our own. She does this that merits of our own. we may bear in mind, in this season of relaxation, that we need to be re deemed, and that without the merits of Our Lord we should be, one and all, a lost race. "I have trodden the winepress alone, and of the people there was none with me," says Our Saviour by the mouth of the prophet Isaias. There is no possibility of winning heaven except by the merits of Christ. Adam's fatal sin so infected us with its miserable poison that all human reme dies were and are totally worthless to cure us. Of course we need not exaggerate, as the Calvinists do, the de pravity of fallen man. We are not by nature totally depraved. The cor-ruption of the fall is miserable enough; but it has not utterly extinguished natural virtue in man, nor has it made his every action a sin, as our Presbyterian friends once believed, and as some of them still profess to believe.

But when you ask, How is man to enjoy the happiness of heaven? the doctrine of the Catholic Church infal libly teaches the answer: Only quiring the merits of Christ. in your own righteousness, when there is question of getting to heaven, is to rob the Son of God of His office of Redeemer and the Holy Ghost of the office of Sanctifier. Hence the Council of Trent defined as an article of faith : without the inspiration of the Holy Spirit going beforehand, let him be anathema. And there is no Christian doctrine more plainly taught in Holy Scripture, or more plainly es the office of Christ, than that His mer

its are necessary to salvation. But, if this is cause of humility to us as men, it is cause of wonderful joy to would not be afraid to face death the cannon ball! Then be not Christ we are made children of God, and are really sanctified with that holiness which the Son of God our Re deemer had and yet has - yes, really, and not technically, or fictitiously, or in name, but actually imbued with that infinite love of His Father which made to purchase heaven than all the virtues truth, that it is cowardly to lie, and of all the best and purest of the human race put together. What the Son of God is by nature that we are by grace: children of the Eternal Father, united to the Godhead by the bond of the Holy spirit. When we receive the grace of baptism, especially when we receive Communion, we become united to God by a union so perfect that St. John says we are entitled to be called, what we actually are, Sons of God.

Now if there are many who need to be warned against pride by the example of the haughty Pnarisees, there are some who, like the poor publican, need to be encouraged. true sense in which a good Christian may say, I am a righteous man; it is that sense in which St. Paul spoke when he said, "By the grace of God I am what I am."

Let us, then, be indeed humble when we look at the shrivelled nakedness of our poor, fallen nature ; but let us rejoice and be honestly proud when we consider how God changes us into princes of His heavenly kingdom.
Oh! how we ought to value the means of acquiring divine grace—the prac-tice of humble, fervent prayer, the sorrowful confession of sin, and especially the devout reception of Holy Communion; for these are the great and necessary means of acquiring Christian

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SEPTEMBER 24, 1899; FIVE . MINUTES' SERMON.

Seventeenth Sunday After Pentecest AVOIDING THE OCCASIONS OF SIN.

Thou shalt love the Lord thy God with thy The love of God and our neighbor is

justly called the queen of all virtues. Our Saviour Himself praises it as the

first and greatest commandment of our holy religion. But Jesus wishes us to understand that it is not a love in words, but one in deed, as He explains in the following text: "He that hath my commandments, and keepeth them he it is that loveth Me." (John 1421. But why is this efficacious love so seldom found in Christians, that the life of the majority is rather a sad chain of promises and infidelity, of: Whom do I love? God to day and the devil to-morrow. Is this caused only by inconstancy and human fraility?
Would to God it were so! But, alas the cause is generally to be found in that mad frivolity, which intentionally seeks the dangers of sin, which criminally plunges into the occasions of sin. They wish to love God, but not to avoid that which must necessarily separate them from His love. They desire the life of the soul, to preserve the precious treasure of sanctify ing grace, but do not wish to renounce that which will most certainly bring them the death of the soul, and how then could it be otherwise, than that Satan triumphs and in them is verified the warning word of holy scripture : "He that loveth danger shall perish in (Eccli. 3, 27.)

There is, for instance, a person with whom you have contracted a frivolous courtship. As often as you ap proached her, your angel guardian wept, and so will you one day weep, when at the hour of death your sine will arise before you. For you, this person is a snare of Satan and the occasion of eternal damnation. Or there is a resort, a society, which as often as you enter, you drink to excess or defile your tongue with obscene language. This resort, this society is for you a net, wherein Satan the artfully trapper of soul, wishes to ensnare you. If you have no wish to avoid these nets, these fetters of Satan, that is to say, the occasions of sin, then cease pretending to love God, for it is a lying, detestable protestation. Satan is dearer to you than God, and he will most assuredly obtain possession of

If a child has once been burnt it shuns the fire and thinks: "I now know how great is the pain of fire. If a person, by his imprudence, contracted a disease, he will certainly take care of himself, saying: "I paid dearly for my indiscretion, but it has taught me a lesson for the future. Should not you, O Christian, think and act thus, when there is a question of the greatest danger, that of being separated from God by mortal sin, of be

coming a reprobate for all eternity

Perhaps you answer, it will indeed

be different. If I seek that person. that house, that society, that compan ion, I shall certainly be on my guard I have taken a firm resolution. Ab fool! if you only knew how Satan re joices over your resolutions. As the proverb says: "With bacon one catches mice." Behold the devil too has a trap and excellent bacon, to catch souls. And this trap, this bacon are the approximate occasions of sin Are you, poor sinner, holier than David, or the Apostle St. Peter? Are you wiser than Solomon, or stronger than Sampson? All these fell sadly when, trusting to their own strength they shunned not the danger. And will you do likewise and yet remain Ah, no, if your soul is dear and us to you, be warned and flee erwise your perdition is inevitable

om that person, to remain away from nat soceity. True, dear Christian, it fficult, but there is something more so, and that is, to burn for in hell. Probably you suppose an go to Heaven as it were half b, without exertion? Do you Jesus excluded you when He The kingdom of Heaven suffer olence, and the violent bear in (Matt. 11, 12.) Do you im agine the great gospel truth does not concern you: "If thy eye scandalize thee, pluck it out, if thy hand, thy foot scandalize thee, cut them off, for it is better, without eye, with one hand or one foot, to enter into life, than to be cast into that unquenchable fire. (Mark 9, 46.)

But, say you, it is so difficult to part

But you say, my companions will ridicule me, if I shun their society. To be ridiculed for this, ah, what a calam Which is worse, to be laughed by your companions, or by the vil? In your last hour, when solitary and alone you must appear with all your sins before God's tribunal, will your companions assist you? Hence, let them laugh and mock, but do you save your soul and never for-get what the catechism of your holy religion teaches, viz : that every one who will not shun the proximate occa-sion of mortal sin, confesses sacrilegiously and that the absolution of the priest will only cause him to descend deeper into hell. Therefore give up that sinful courtship, renounce that communication, never again place a foot in lewd company, cast all had books and pictures into the fire, yes, flee, avoid the dangers, the occaions of sin, as you would pestilence and cholera, or venomous serpents. Be careful in your intercourse with others, watchful over your senses, be rvent in prayer and in receiving the acraments. Behold, this is to love dod above all, and to secure in death that glorious, imperishable crown of victory. Amen.