THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXIV.

I have several times said that there are certain popular misstatements which I conceive it my duty to interrupt the course of these papers in order to re-fute, whenever I meet with them in any author of note. "Here a little and ere a little" seems to be the only

way to deal with them.

One of these fundamental and injurious errors is the assumption that the Jewish religion is accounted by the Church of Rome a heresy, over which, as over all heresies, she has jurisdiction from God, to punish it, and where allowed, even with death, and that she has often done this, especially through the Spanish Inquisition.

No exposition of Catholic doctrine,

and no authority, from the Canon Law to Llorente and Henry C. Lea, and to to Llorente and Henry C. Lea, and to the Nation, seems able to kill this blunder. It is continually appearing and reappearing even in publications as high in rank as the Spectator. It shows itself in Dr. Hodges' lectures, which, admirable in temper, conceived in the purest spirit of charity, are (always excepting that on William the Silent and that on Loyola) largely one tissue of misapprehensions. It appears in its grossest form in James Martineau, from whom Dr. Schaff lamented to me that he had inadvertently copied it. It is he had inadvertently copied it. It is declared to exist in the Jewish Encyc lopedia, although here it is not impro able that the falsehood lies in the Christian report. The Jews are not greatly given to denying their obligations to the Roman See, which the Christian Jew Neander has so amply set forth, which the Grand Sanhedrim of Paris recalled the Grand Sanhedrim of Paris recarded to mind in 1801, and which I perceive that the Jews of Cincinnati have not forgotten to mention.

It has just shot up again out of the

ground before me in a bright, interest-ing, and otherwise apparently very ac-curate work, "The Christian Recovery of Spain," by Henry Edward Watts. The author, who seems thoroughly at home in history, and who writes withhome in history, and who who cout either prejudice or virulence, appears never to have thought it needful to consult theological sources in a matter concerning the doctrine and discipline of the Catholic Church. If he were writing controversially, he would, like Protestants generally, have at least consulted Catholic theology enough to misrepresent it, but he has not done even this. He plumps right into the falsehood in all the cheerful innocence of naïve ignorance. Let me remark first, although this is

a minor matter, that Mr. Watts, writing about Spain, does not even know what the Spanish Inquisition is. Everything historical Watts sees with the clearness of an Andalusian sky, but matters theological he can not get into his head at all, or else he has never taken the trouble. His blunder is the exact opposite to that of the Methodist William Rule, in his History of the Inquisition. Rule knows perfectly well the nature of the Spanish Inquisition, although he often finds it convenient, for the purposes of his sullen virulence, to suppress or distort his knowledge. But he imagines the Inquisition have been set up in Spain by the mere will of Ferdinand, and Isabella's assent to have been patiently solicited only out of courtesy, as having brought her husband his chief kingdom, of which Rule fancies her thenceforward simply the queen-consort. On the other hand Watts, like Prescott, points out that in Castile, Isabella was the sole source of authority, and her husband entirely subordinate, losing the very "King of Castile" as soon as she died, which even in his subsequent regency for his mad daughter Joanna he neve ventured to resume outright.

Watts says that the Inquisition was

have had little to do after Manichelism was rooted out, and to have vegetated on very comfortably to general content-ment. On the contrary, the new Institute, so suspicious and eager, was a wholly different thing and utterly hateful to the Aragonese, who murdered the first Grand Inquisitor sent them, and are thenceforward noted as peculiarly implacable against the new engine of tyranny. Says Cardinal Ximenes: "The great enemies of the Holy Office, as we have it, are the Pope and

Mr. Watts says that when the Inquisi tion was set up notice was given by the King and Queen that up to a certain king and Queen that a property of the control of the care who were infected with heresy—defining heresy as meaning "non-acceptance of the Catholic faith," a portentous mistake,—to reconcile themselves to the Church, on pain, beyond that term, of being burnt alive. Accordingly, says he, many thousands of Jews were reconciled, and two thousand, being obstinate, were burnt alive.

Now here we see that he imagines the

Catholic Kings to have given the Jews the option between baptism and burning. Of course they never dreamt such a thing. They knew that to do it would bring them both under the ban of the Church. The Canon Law expensions are the church as the church are the ch communicates every one who shall, not to say murder, but even molest a Jew in the exercise of his religion. Therefore, as history shows, and Llorente, Hefele, and Lea point out, the Inquisition, in neither its elders not its later forms, ever summoned Jews or Moors to answer for their religion. Any in-quisitor who had done this would him-self have fallen out of the Church. The Church has jurisdiction over heresy and schism with her bounds, but over the professors of alien religious she pre-tends to no authority whatever.

For instance, let two men agree in maintaining eternal life to rest on keeping the law of Moses. Let one be the Church. The latter is assured by

the Church of his indefeasible right to practice his own religion. If he will not be converted, he is not to be nolested. The Holy See had never nterfered with the prerogative of princes to banish the Jews from their interfered erritories, although she has never done this herself, but, remaining, she guarantees them their religious rights. Against popular massacres she sternly

Against popular massacres she stelling lifted up her voice.

We see now how this portentous misapprehension has arisen. It comes of confounding the two senses of "Jew." For instance, we call the historian Neander a Jew, as being of Jewish descent, although he became a baptized Christian. We call Lord Rothschild a Jew, because he professes the Jewish religion. If he were in race a Saxon, religion. If he were in race a Saxon, we should still call him a Jew.

Now in Spain the Catholic Kings gave to their Jewish subjects, not the option between baptism and burning, but between baptism and exile. About 160,000 accepted the latter alternative, and left Spain. The hundreds of thousands who remained had largely rethousands who remained had highly ceived baptism already, and the greater numbers who had not, received it now. Remaining, of couse, Jewish in race, they ceased to be Jewish in religion. They gained the rights of Catholics, and lost the immunities of Jews. Now the talk about the burning

of Jews in Spain means simply that in three hundred years the Inquisition sentenced to death about 30,000 persons for heresy, and that most of the cases of heresy consisted in secret at-tempts to practice the Jewish religion within the Catholic Church. course, neither Church nor State could allow. Men could not be both Jews and Christians. They could not have the two opposite rights at once. Jud-aism without the Church was a licit religion. Judaism within the Church was a deadly here y. By baptism the men and women of Jewish descent had renounced, for themselves and their renounced, for themselves and their posterity, all Jewish rights and exemp-tions. Those ages knew nothing of any possibility of reacquiring them. Nor did they any more know of any right to compel the unbaptized Jews, by fire or sword, to enter the Church. Even Luther's furious zeal stopped short of this. Even Duns Scotus' proposal, at least to take away the children of Jews, was not approved by the Church, and St. Thomas Aquinas has condemned such a thing as contrary to natural jus-

tice and parental right.

Therefore this perpetual confusion between the two senses of the word for it leads to the most bewildering and pernicious results. But above all, the permicious results. Sur above and, the statement, recently and placidly made in the Spectator, that in Catholic Europe, until lately, the profession of the Jewish religion has been punishable by the stake, is, in a periodical of so high a standing, beyond all excuse We may almost say that such unintelli-gence combines the dull obstinacy of invincible with the criminal responsibility of vineible ignorance.

CHARLES C. STARBUCK.

Andover, Mass.

CAUSED BY THE HEAT.

A RASH ON BABY'S SKIN THAT OFTEN

During the summer months a rash often appears on the face, neck and ody of babies and small children which is liable to alarm the careful mother. It is due to the excessive heat; and, while not dangerous, is the cause of much suffering. Immediate relief is given by dusting the eruption liberally with Balance On Product and Product and Product and Product and Product with Baby's Own Powder, which may be had at any druggist's, but to cure the trouble a medicine must be given that will cool the blood of the little sufferer. Baby's Own Tablets will be found a positive blessing in such cases and will soon restore the clearness and set up in Castile in 1481, having long beauty of baby's skin. Mrs. Clifton set up in Castile in 1481, having long subsisted in Aragon. Now the Spanish Inquisition was entirely different from the old Dominican Inquisition of Aragon. This, having of course, like the Holy Office in every form, no authority over Jews and Moors, seems to give over Jews and Moors, seems to ority over Jews and Moors, seems to originate the following the follo Cuyler, of Kincardine, Ont., says: "My the rash entirely disappeared. I have also given her the Tablets for constipation with the best of results: they act gently but promptly, and always make baby quiet and restful. I think the Tablets a splendid medicine for young children." Baby's Own Tablets may be had from all druggists at 25 cents per box, and Baby's Own Powder at the same price. If you prefer to order direct they will be sent post paid on receipt of price by the Dr. Williams' Medicine Company, Brockville, Ont.

NEWMAN ON THE PAPACY.

"In the midst of our difficulties " "In the midst of our difficulties" have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism, which supports me if I begin to despond, and to which I ever come round when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See, St. Peter has spoken, it is he who has enjoined that which seems is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eight hundred years has lived in the world; he has seen all fortunes he has encountered all adversaries, he has shaped himself for all emergencies. If ever ever there was a power on earth that had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from genera-tion to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church."

Onr Lord calls us to Him, calls us baptized, the other unbaptized. Then the former is a heretic. The latter is simply a Jew. The former is judged by the Church. The latter is and dearest of our friends, Who alone can stand by us when all others fail.

FIVE-MINUTES SERMON.

Thirteenth Sunday After Pentecost. CHEISTIAN EDUCATION.

What shall I do with my child next year? To what school shall I send him? These are important questions that are being asked by the anxious parent during those days when the school-term about is to begin, and they must soon

get a practical answer.

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be litted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write, and reckon well, or does not carefully train the child's soul, is not school at all, and should never be pa tronized, by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good educa-tion. Neither the one nor the can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that a child can earn a living for itself, and even more particularly, its heart must be trained o virtue, so that it can do God's wil in all things. Virtue will not grow spontaneously in the child's heart. The heart is like a field where, if we want to have a crop, we must sow the seed and let it germinate and grow to naturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect harvest of Christian virtues in the

child's soul.

This kind of an education that trains both soul and mind is only given nowadays in the Christian school.

There are other schools that may rain the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instil into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not dutiful. They teach him external respectability, but say nothing of what is vastly more important before Almighty God—internal cleanliness of heart. "Blessed are the pure of heart, for they shall see God."

Knowing the things well, a good parent cannot long hesitate where to his child. If he is within reach of a Christian school, he fails in his duty to Almighty God if he does not send his child to that school.

Home training is very good, but in

the home-life seldom supplies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at all; for there the child spends the best part of the day; there the child's mind being developed, and the education of his heart ought to go hand-in-hand with the development of his mind: there the child spends the best years of his youth, the time that is particularly set apart for learning. So that it is during this time, while the child is at school, that he must be taught his religion.

Hence, dear parents, do you wish your children to grow up to be an honor to you?—do you wish them to be good men and good women?—do you wish them to be a strong staff on which you might lean when you own step will grow unsteady? Train them, then, to virtue when they are young; let the know-ledge of their religion be thoroughly instilled into their minds; let their hearts be solidly anchored to the eter nal principles of morality. This is best done nowadays by sending them to the Christian school. A wise parent will not long hesitate, then, in deciding the question for himself where his child will

speaking of the "Hail Mary," says that he who often invokes the Virgin with this angelic salutation has a very certain sign of predestination. And again, he says of perseverance in the daily recitation of the holy Rosary: "Let it be to thee a most probable sign of eternal salvation, if thou dost per-severingly honor the Blessed Virgin by daily reciting her Rosary."-St. Alphonsus Liguori.

Thought for To-day.

Remember that our Lord loves you with a degree of love with which you have nothing to make a comparison, and is more anxious to make you happy than you even are yourself to be so. When you are weary, then, do not think the time lost which you spend even with nothing to say, if your eyes are on His wounded heart.—Father Dignam, S. J.

To be an Apostle.

There are a number of hearts in the world that are hard towards God as iron and steel. He must have furnaces of love in which to melt them. To be an apostle, a saviour of souls is the only thing worth living for. What a blessing it is when God sends us souls

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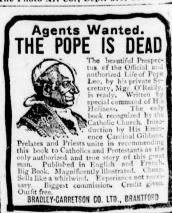
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AUGUST CHATS WI

Be good-nati ful, and open, eloved, and Let them see dissipation co the young. cretion, kindne How !

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