

JULY 14, 1917

"When must I die?" "Immediately. There is no need of waiting any longer. If you will not pay, your sentence will be pronounced. Will you pay?" "I can not—I have no money." The colonel turned to the captain who had arrested the priest and said to him: "Take him outside the city and shoot him. The rest of you may go. Six men will be sufficient for the job."

she thought about the men who were to shoot the padrecito? What would she think of Jose himself? Jose saw red. In a flash he had made up his mind. The captain stood to one side with his sword drawn and held it in his right hand. In the left he carried his cigarette. Jose kept his eyes on the captain as he lifted his sword. Straight along the barrel Jose ran his eye. The rifle was not pointed at the padrecito's heart. The sword of the officer fell, and the word of command was shot out of his lips. Five bullets went into the padrecito. But Jose's rifle had swung around like a flash and stopped when the sights covered the captain's breast. One bullet, Jose's, went into the captain's heart. The padrecito dropped with a prayer. The captain dropped with a prayer. In an instant Jose was running along the road toward San Marcos. The soldiers grounded their guns and, blinded with tears, let Jose go. There was no one to command different. They knew of certain padrecitos, too.

THE MOST PRECIOUS BLOOD

John C. Reville, S. J., in America

"Who is He that cometh from Edom, with red garments from Bosra?" Cornelius is He in His vestments. Thus sings the Church on the first Sunday in July in the Vespers of the feast of the Most Precious Blood. Then with a majesty and pathos to which the masterpieces of Greek tragedy offer no parallel, a sublime dialogue takes place between her and the heavenly Bridegroom. "It is I," He answers, "I that speak in righteousness, mightily to save." Now a voice like that of John, the Baptist of the Apocalypse, or of some burning Seraph, witness of the glorious ignominies of the Cross, thrills us with its strain: "He was clothed with a vesture dipped in blood, and His name is called the Word of God." Smitten with an agony of grief and love, wondering at that royal robe of her Spouse crimsoned with the drops of Gethsemani, the Bride exclaims: "Wherefore is Thine apparel red, and Thy garment like unto those that tread in the wine-press?" And deep with all the agony of an outraged God, tender with the gentle reproach of a deserted and forgotten friend, comes the voice of the Bridegroom: "I have trodden the wine-press alone, and of the people there was none with Me."

Seldom in the glorious drama of her liturgy has the Church struck a note so majestic, so thrilling. Before her stretches the infinite, shoreless ocean of Christ's redeeming love, of the heart of God. Rapt in vision, she gazes with a glance once more every episode of the tragedy she has already celebrated on Good Friday. Then she wailed over the Bridegroom slain and, clothing herself in the garments of mourning, she summoned her children to kneel with her at the foot of the Cross to keep vigil, in sorrow, shame and love, over the last agony of the Son of God. But now, while the note of sorrow still lingers on her lips, even as the mother of the Magdalene, she hears her voice in the triumph of the pulpit hearts of her martyred sons, she, too, hymns her psalm of victory. It is the song of the Bride conscious of the immortality won by the Spouse Who laid down His life that His brethren might be saved. Like a queen celebrating the victories of her conquering son, she exclaims:

Forth let the long procession stream And through the streets in order wend; Like the bright waving line of torches gleam, The solemn chant ascend.

With what pride, what rapture of ecstasy, she lingers over the trophies and the triumph of her hero! Surely she has a right to celebrate them with all this sacred pageantry. Bride or mother never sang as she sings of the high deeds of her loved One. What a theme is hers! The world redeemed, the human race saved from the thralldom of sin!

By the first Adam's fatal sin Came death upon the human race; And this new Adam doth new life begin And everlasting grace.

For scarce the Father heard from heaven The cry of His expiring Son, When in that cry our sins were all forgiven, And boundless pardon won.

In the antiphons of Matins, Bride of Sorrows and Mother of the followers of the triumphant King, she bends over each sacred drop of His redeeming Blood, shed for us in the Circumcision, the Garden of the Agony, the Royal Way up the hallowed slopes of Calvary. She adores them at the Pillar of the Flagellation, and as they begin the Crown of Thorns that circlet of kingship on His brow. Thinking of Him as one ever living, she sees the world leagued against Him and clasps Him in her arms as if to shield His Sacred Blood from profanation and to defend Him against His foes, exclaiming with the Psalmist: "Why have the gentiles raged and the peoples devised vain things? The kings of the earth stood up, and the princes met

together against the Lord and against His Christ." But, confident of the Divine strength of the Lamb that taketh away the sins of the world, she addresses Him in the words of the inspired Singer of Israel: "Arise in Thy glory and beauty, march forward to victory." And as her God and her Spouse is also the Lion of the Fold of Judah, as she contemplates Him victorious through love over His foes, the glorious phalanx of those whom He has redeemed, she beholds them accompanying the Lamb that was slain, all marshaled in their glorious companies, rank by rank, the embattled hosts of the stalwart soldiers of Christ. How white their garments! How beautiful their brows, wreathed with those laurels of Paradise that never fade, for they were engrained on the sacred tree of life, the Cross. Wonder rapt at the sight she exclaims in the antiphons of Lauds: "These who are clad in white robes, who are they and whence come they? And from whence do they receive the power and glory from the Law? They receive adoration and power and glory from the clear voices like the sound of many waters and murmurous with melodies not of earth, answer: "These are they who have come out of great tribulation and have washed their robes in the Blood of the Lamb. They have conquered the dragon by the Blood of the Lamb and the Word of the Testament."

But earth must be joined to heaven. The soldiers still laboring here in the heat of the battle, wounded maybe in the struggle against powers and principalities, are united in a holy confederacy with their brothers above that like them they may conquer by the power of the Precious Blood. So she gathers her children, gray-haired veteran and tender child, sinner and saint, rich and poor, priest and people, to the mystic pageantry of the Mass. Burdened though they be with sin and sorrow, she knows that if the stream of that innocent and sanctifying Blood bedew their souls, but touch the fringe of their garments, they will be saved. Exulting already in their triumph, she lifts her voice with the priest at the Introit and exclaims: "Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe and tongue and nation, and hast made us to our God a Kingdom." The kingdom of the Precious Blood, its empire, its sway over all those who are willing to seal their hearts and their lives with its sacred ablazony, such is her theme to-day. Trembling lest the enemy despair and livery lest the kingdom be lost, she believes what she likes, but all during the early days the Church reserved the right to punish those who disagreed with her and made use of the excommunication. In the time of Constantine, Catholicism was more or less a State religion. At the time of Charlemagne there was hardly any other religion. So you see that a heretic was not only an offender against the Church but also an offender against the State. Therefore, a man who was a heretic was a disturber of the peace.

The period of the Inquisition lies between the year 1183 to the present day. The first official document that we have from the Pope giving authority to inquiry into the teachings of any man was dated 1232. Could the Church probably allow any other doctrine to be taught than that which was given her by Christ? Is that intolerant? If you are absolutely sure that you are right, can you say that another opinion may be right? You could not possibly say that to yourself or to any one else, and if you had the coercive power to force others to your opinion, you would be perfectly right in making use of it. Could this country allow a body of men defending the German views and government to continue their work here while the country is at war with Germany? It could not, and that is the same way it was in the sixteenth century. It was treason.

Writers in opposition to the Church usually focus their attention to the Inquisition in Spain, but the Inquisition existed just as much in other places. The whole of Spain had been overrun with Moors. With the Moors there came over from Africa a large number of Jews. The Moors and the Jews had obtained a strong influence in Spain, but at the time of Isabella almost the whole of the country was reconquered and an effort was made to convert them to the Catholic religion. The Jews pretended to become Catholics, but among them there were still working secret societies, and some of these even came to Queen Isabella and tried to convert her to the Mohammedan religion. Therefore, the Inquisition. If a man was suspected of heresy he was told of thirty days to think it over, and if he changed his views he was left off with a slight punishment. If he failed to appear after the time allotted him had expired he was arrested. Now, we should take the view as looked at in those days. What is true today becomes untrue tomorrow in matters of policy.

The person accused of an offense against the Crown in those days was not told of what he was accused, nor who the witnesses were to be. But he was allowed a defense and was allowed an attorney. Torquemada was Grand Inquisitor of Spain for 15 years, and during that time it is said he put to death 8,800 men and imprisoned many more. Those figures are absolutely wrong. Probably two thousand people suffered death in those fifteen years in the whole of Spain. Was that death



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THE CHURCH AND THE INQUISITION

That the Church is intolerant of error, is narrow-minded in this respect, and has a right to be so, was one of the points made by Father Schwitalla, S. J., of Rockhurst College in his lecture on the Spanish Inquisition to Kansas City Council, Knights of Columbus. The Inquisition in the fifteenth century were officers appointed by the Pope to inquire into any heretical teachings or beliefs that might come to their attention, but they were empowered by civil authority to punish, even with death, those whom they found guilty. Looked at with our present-day standards, the proceedings were much to be deplored, and one is often hard put to answer even to himself the charges brought against the Church as a result of the executions and imprisonments of the Inquisition. These were not considered extraordinary severe by the people of those days. Men were put to death for far lesser crimes than than they are now.

The cry of intolerance has been raised against the Church," said Father Schwitalla, "for many years, and among the many of incidents cited in this matter of the Inquisition, Christ left a charge of His doctrines with His Apostles, and that charge was absolutely sacred to them. Every one now feels that he can believe what he likes, but all during the early days the Church reserved the right to punish those who disagreed with her and made use of the excommunication. In the time of Constantine, Catholicism was more or less a State religion. At the time of Charlemagne there was hardly any other religion. So you see that a heretic was not only an offender against the Church but also an offender against the State. Therefore, a man who was a heretic was a disturber of the peace.

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penalty too great? Bear in mind that heresy was treason. Was the Church responsible for this? Of course, the Inquisitor was appointed by the Pope, but he derived his authority for capital punishment from the civil government. "The Church never claimed the right over life and death. The Church merely did the investigating, the government the executing. Capital punishment would not have been so bad, but unfortunately there are criticisms to be made against the Inquisition. You can easily see how an Inquisitor was tempted to condemn a man to death when it is understood that by so doing the man's property was confiscated to the Crown and the Inquisitor could thus gain favor with the king. There were then men, as there are now, perfectly willing to do almost anything for a mere temporal gain. Then, too, there was a difference between the attitude of Rome and that of Madrid. Madrid said to put to death as many as you can in order to terrorize the people, but Rome said: "Save their souls no matter what you do."

The prisons then were not the same as the State prisons. The prisoner was allowed a great deal of liberty. What about the racks, the gridirons, the saw? History speaks absolutely nothing whatever of these. They were undoubtedly used in those days to make criminals confess, and it is possible that the Inquisition also used them. But why go to Spain for such instances? How many witches were burnt at the stake in our country in the early days? Why blame the Inquisition for something we ourselves have done?

The chief charge brought against the Inquisition is intolerance. The Church can never be tolerant of error because she knows that she has to deal with the souls of men, and under no circumstances can she be unfaithful to the charge entrusted to her by her Divine Founder. It is said again and again that Spain became decadent after the Inquisition, but this is not true, because Spain enjoyed some of her best days immediately following it. The charge that the Inquisition was unpopular is absolutely unfounded, as the people were anxious to know the truth and stood behind it.—Truth.

EXCLUSIVENESS OF CATHOLICS

By Wilfred Ward

In "Men and Matters," a collection of brilliant essays by Wilfred Ward, the author gives an answer to the frequent query why Catholics will not join in the "Church Unity" movement and similar movements for the general good of Christianity. In the essay on "Church Unity" the writer begins by asking: "What is the true import and rationale of the exclusiveness of Catholics; of their slowness to amalgamate with other Christians? Why, if they wished to co-operate with others against the common enemy, are they not more ready than they actually are to put out of sight points of difference, to join in common worship, to send their children to schools in which the essentials of Christianity are taught, though not the distinctively Catholic doctrines?"

The reply may be put in various ways. The one which I think best appeals to the modern mind is the view which is illustrated in Cardinal Newman's essay on "The Development of Christian Doctrine," by his comparison of the Catholic Church to an organism. An organism has to many parts performing various functions which cannot be regarded as equally important elements in its life-work. Yet its power to do its life-work effectively depends on the whole being kept alive and vigorous. And for this object functions not directly connected with its most important work are indispensable. Cicero's digestive functions are certainly a very minor matter in our thought of Cicero as a world power. Yet they may have played an all-important part in the general well-being, without which he would not have left us the writings by which his greatness was established. The Catholic Church, no doubt, claims to be the one indefectible guardian of the Christian revelation. Her ex-

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clusiveness is largely based on this claim. But it has also much of its 'raison d'être' in reasons which are the conditions of efficiency for any organization. Her creed and ritual and organization form a complete and living whole. Once you begin to tamper with it, and to suggest that only those parts of her creed should be insisted on which she shares with other Christians, you threaten the validity of the living organism, and the individuality on which its power largely depends.

CHRIST IN THE PRIEST

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, performs the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood—such as its separation from the world and, simultaneously its accessibility—these are nothing else but characteristics of Christ Himself, precipitated, as it were, in a human medium.—Msgr. Benson.

Our Lady will not only listen to us, but will help us if we will let her. She will often show us that what seems a misfortune is in reality a blessing.

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