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A Protestant Answered. CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

Ignatius Loyola and the Inquisition.—The Catholic Church not Responsible for its Excesses—Lhorenta, the Protestant Historian, Unreliable.
(Contributed to the JOURNAL.)
[CONTINUED.]

You certainly will not go so far as to hold the great founder of the Society of Jesus responsible for the existence and the cruelties of the Puritanic Inquisition. In a word, I do not believe you ever read of the founding of the Inquisition by Ignatius Loyola, a Jesuit, nor did anybody else for the very good reason that he never founded the Inquisition or an Inquisition!

The Spanish Inquisition, which you undoubtedly had in your mind when you penned the above query, was a political court established by Ferdinand and Isabella for the purpose of "inquiring after," ferreting out and bringing to trial persons found guilty or suspected of secret conspiracy against the government and the Church. The king petitioned the approbation of the Pope before setting the tribunal in motion and the Pope sanctioned its establishment, represented to him as demanded by the principle of self preservation. On this principle recognized and acted upon

by every government the Papal approbation was given. To form a correct judgment of the exigencies of those times and the necessity such a tribunal you must remember that railroads were not known in those days nor was telegraphy in use. Communication with distant parts, therefore, was much more difficult than now, and consequently the knowledge of danger naturally dictated a vigilant, inquiring or "inquisitorial" enactment to save and protect Spain, at the time of the establishment of the Inquisition, just emerging from the destructive havoc of a war of 800 years with the Moors of Africa, who in the 8th century became masters of the whole country, only the province of Asturias remaining independent. Here Pelayo established a kingdom which gradually expanded and grew in strength until, by the battle of Tolosa, in 1220, it recovered all of Spain except Granada. And Granada was not wrested from the Moors until 1492. Now here is the point, there was in Spain a very strong element of disaffected Jews and Mussulmen who were conspiring with the Moors for the overthrow of both Church and State. On account of their wealth and influence and their hatred of Christianity they became really formidable. Under the circumstances, decisive measures were demanded and the very principle that gave rise to our courts of justice and to all tribunals for the maintenance of public peace and the preservation of individual, social and national life called into requisition this tribunal. The Spanish Inquisition directed its power against a formidable foe, against criminals such as any nation would be justified in punishing to the full measure of their criminal intent. They were guilty of high treason, a crime most severely punished by law in every nation, as justice demands.

Now you have the reason of its establishment. You will not find me justifying all the acts of the Spanish Inquisition any more than I would justify all the acts of our civil and criminal courts of justice. There have been crimes and excesses perpetrated by some of the Inquisitors as there have been by our judges and civil magistrates, and they are answerable for their crimes of injustice or excesses, but their wrongs do not

move the legality nor do away with the necessity of courts of justice. The Catholic Church deplores and condemns the excesses of the Spanish Inquisition. You no doubt were of the opinion that it was an ecclesiastical-tribunal and that, therefore, the injustice and wrongs perpetrated through it would redound to the disgrace and condemnation of the Catholic Church, after the Protestant fallacy of non-cause for cause. But lest you might question the truth of the statement that the Spanish Inquisition was a political institution hear Ranke, a Protestant historian, who was nowise friendly towards the Catholic Church: "In the first place," he says, "the inquisitors were royal officers." "In the second place, all the profits of the confiscations by this court accrued to the king." "In the third place, it was the Inquisition and the Inquisition alone, that completely shut out all extraneous interference with the State. The sovereign had now at his disposal a tribunal from which no grandee, no archbishop could withdraw himself." "It was in spirit and tendency a political institution. The Pope had an interest in thwarting it and he did so, but the king had an interest in continually upholding it." Though the Pope consented to its establishment he withdrew his approbation as soon as the inquisitors transcended the bounds of justice and right and his letter of remonstrance is on record. He would not consent to its establishment in the kingdom of Naples then an appanage of the Spanish crown. He ordered the establishment of a court of appeals in the kingdom of Spain itself and when its design was frustrated by the king and his court "he rebuked their intemperate zeal and even threatened them with deprivation," and encouraged the accused to come to Rome. In two years he received four hundred and fifty refugees from Spain and restored them to all the rights of citizens. The Roman Court, or Inquisition before whom they were tried upon appeal is a venerable institution of long standing, but in the very long period of its existence, and despite the innumerable cases tried before it there is not a record even one where capital punishment was ever the penalty inflicted. Could such a case be found, whatever the evidence against the accused, or however justifiable the sentence of condemnation, the Church would be censured by your thoughtful, discriminating judgments:

"You shall and you shalt
You will and you won't
You'll be damned if you do,
You'll be damned if you don't."

We must seek in the ideas, manners and exigencies of the time what superficial men or women would attach to cruelty, wickedness or ambition. "If the doctrine of those who plead for the abolition of capital punishment," says Balme, "are carried into effect, posterity, when reading of the executions of our times, will be seized with the same horror with which we view the punishment of times past," etc. Form your judgment now in accordance with principle and the facts of history. Censure the guilty but denounce not the law of the institution that pleads for the innocent and condemns the wrong. Hold the Catholic Church responsible for the excesses of the evil-doer, and it is because you will have it so, right or wrong; and in doing this you simply prove it to be your motto or your principle that "the end justifies the means."

[CONTINUED.]

Herr Windthorst, the German Cath-

IRISH NEWS.

An important discovery of petroleum was made October 24th, in Down.

It is stated that a strong company is being formed to construct a line of light railway from Letterkenny to Gweedore; with a branch to Glenties.

Mrs. O'Connor, wife of Arthur O'Connor, M. P., for Donegal, is reported to be progressing as favorably as can be expected from the effects of the injuries she recently received in London.

Mrs. Cridget Daly, Lifford, Ennis, widow of the late James Daly, and mother of the Rev. James Daly, C. C. Toomevara, died on Oct. 17. Fortified by the rites of the Church, she passed away at the ripe age of 78.

Malachi O'Dwyer was released from Tullamore Jail October 23, after completing his term of imprisonment for alleged intimidation, contained in speeches which he delivered to the tenantry on the Smith-Barry estate. Mr. O'Dwyer is in good health and does not seem to be much daunted by his incarceration.

A bazaar in honor of St. Laurence O'Toole's Convent, Dublin, took place a few days ago. The convent, the only one in Dublin dedicated to the Great Archbishop of Dublin, was erected for the Sisters of Charity by the Very Rev. Canon O'Donnell, P. P. The bazaar was opened by the Lord Mayor.

John McEnery, editor of the Limerick Leader, and John Kelly, are the only political prisoners in Tullamore Jail at present. Mr. McEnery has over two months to serve. Both he and Mr. Kelly, whose term will soon expire, are in good spirits.

There was a special meeting of the Mucknalee Branch of the National League on October 19th, the Very Rev. Patrick Canon Hoyne presiding. It was unanimously resolved that the parochial collection in aid of the Tenants' Defense Association should be held on Sunday, Nov. 16.

The Most Rev. Dr. McCarthy, Bishop of Cloyne, has made the following changes in his diocese: The Rev. J. Russell, C. C. Killeagh, to be P. P. Roscommon, Rev. J. P. O'Connell, C. C. Kilmartina, to be C. C. Killeagh; and Rev. P. Leahy, from an English mission to be C. C. Kilmartina.

At a meeting of the inhabitants of Ballinamore, a resolution was passed adopting a memorial on the motion of Father Breen, P. P., and seconded by Rev. Mr. Clarke, Protestant rector, in reference to the potato failure. The memorial states that the yield is less than the seed planted in spring.

The Sligo Catholic Literary Society gave a dramatic and musical entertainment in the rooms of the society, Temple street recently. The various items were so excellently rendered that general hope was entertained that many of these reunions would take place during the season.

A meeting of the Tralee Young Ireland Society was held in their rooms Tuesday evening, October 21. J. D. O'Sullivan, V. P., in the chair. The following resolution was adopted: That the Tralee Branch of the Young Ireland Society express their regret at the loss which the national cause has sustained at the death of the Rev. Prof. Galbraith.

Mr. Isaac Holden, M. P., has forwarded to W. E. Byles, of Bradford, treasurer of the movement, a check of \$1,000 in aid of the English Fund for Ireland, and in an accompanying letter says: "I hope the Liberal party will take it up heartily, and thus assist the Irish patriotic party in

JACK AND TOM.

(Written for THE JOURNAL BY NAWM.)
(Continued.)

CHAPTER II.

"To answer that question satisfactorily, I think I had better go back to the time of Christ. Jack, do you think or suppose that Jesus founded all the so-called Christian Churches in existence at the present time?"

"Why, I suppose they have a Divine commission. At all events they take the Bible for their rule of faith. The Scriptures are God's revelation to man and contain His laws and commandments. If we follow these commands as closely as we can, we will undoubtedly get to Heaven."

"Humph! Pray, where in the Bible do you find the word 'churches' or any passage implying that Christ intended there should be more than 'one' Church?"

"I don't know that I can cite any such passage just at present. But what difference does that make?"

"Considerable. If the Bible is the only rule of faith, how comes it to be interpreted in so many different ways? Each particular Protestant sect twist Sacred Writ to suit its own claims and support its own ideas. Certainly, all cannot be right. Many passages are rendered by contending sects in directly opposite terms. One must be wrong. For instance, the early German Protestants gave as many as two hundred different interpretations of one single text, the plainest, perhaps, in the New Testament—'This is My body.' Such being the difficulties of the learned, how can the unlearned hope to arrive at the real meaning of the sacred text?"

"But, Tom, did not our Savior say; 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me?' (St. John v., 39.)"

"Though your rendition of the passage is according to the St. James version, the sense is not materially altered. But—"

"What right have you to dispute the King James version?"

"Tush, foolish boy. Don't you know but for the Catholic Church you would have no Bible to dispute about?"

"Didn't Luther translate it and give it to the masses?"

"Bah! Where did Luther get a Bible to translate? He got it from the same Church against which he rebelled and whose Christ-given commandments he sought to repudiate."

But we are wandering. The passage you refer to is no argument in your favor. It is rather against you. Even if it be a command and not a reproof or a mere declaration of fact—as is more probable, as the Greek verb is the same in the imperative and indicative moods, thus allowing it to be rendered: 'Ye search,' etc., in which case the entire force of your argument is lost. The Savior's words palpably refer to the Old Testament, those prophetic portions which speak of the coming of the Messiah. They can refer to none other, as the New Testament was not yet written. So that prop. falls to the ground. Let me quote St. Peter says in the third chapter and 16th verse of his second Epistle, 'In which are some things hard to be understood, which the unlearned and unstable (the bulk of mankind) wrest, as also the other Scriptures, to their own perdition.' The same Apostle says in the same Epistle, first chapter, 20th verse, 'Understanding this first, that no prophecy of Scripture is made by private interpretation.' Does not that imply there are passages in the Bible that unlearned and ignorant men cannot understand and cannot pretend to comprehend?"

we do but take the Bible as our rule of faith, even though there be parts of it we cannot comprehend?"

"That's the point. Christ must surely have intended to leave in the world an exponent of His doctrines and truths, one that could not err and to whom the ignorant man could come authoritative testimony and information? But who is that exponent? It must have existed since the time of Christ, for He said to His Apostles, He commissioned them to 'go ye, therefore and teach all nations.'"

THE NEXT CONGRESS.

How the States will be Represented for the Next Two Years.

Last week's election was a veritable landslide, and corrected returns give the Democrats a still more overwhelming majority. They have the next Congress by over two-thirds majority and will gain United States Senators in Illinois, Wisconsin, New York, Indiana, South Dakota and possibly New Hampshire. Following is a table showing the complexion of the next Congress:

Alabama, 8 dem.
Arkansas, 5 dem.
California, 2 dem. 4 rep.
Colorado, 1 rep.
Connecticut, 3 dem. 1 rep.
Delaware, 1 dem. Florida, 2 dem.
Georgia, 10 dem. Idaho, 1 rep.
Illinois, 14 dem. 6 rep.
Indiana, 10 dem. 2 rep.
Iowa, 7 dem. 3 rep. 1 Farmers' Al.
Kansas, 4 dem. 1 rep. 2 Far. Al.
Kentucky, 9 dem. 2 rep.
Louisiana, 6 dem. Maine, 4 rep.
Maryland, 4 rep.
Massachusetts, 7 dem. 5 rep.
Michigan, 6 dem. 5 rep.
Minnesota, 2 dem. 3 rep.
Mississippi, 1 dem.
Missouri, 14 dem. Montana, 1 dem.
Nebraska, 2 dem. 1 rep.
Nevada, 1 rep.
New Hampshire, 2 dem.
New Jersey, 4 dem. 3 rep.
New York, 23 dem. 11 rep.
North Carolina, 9 dem.
North Dakota, 1 rep.
Ohio, 14 dem., 7 rep. Oregon, 1 rep.
Pennsylvania, 12 dem. 1 rep.
Rhode Island, 1 dem. 1 no-election.
South Carolina, 7 dem.
South Dakota, 2 rep.
Tennessee, 5 dem. 2 rep.
Texas, 11 dem.
Vermont, 2 rep.
Virginia, 10 dem.
Washington, 1 rep.
West Virginia, 4 dem.
Wisconsin, 7 dem. 2 rep.
Wyoming, 1 dem. 1 rep.
Arizona, 1 dem. (delegate.)
Indian Ter. 1 dem. (delegate.)
New Mexico, 1 dem. (delegate.)
Oklahoma, 1 rep. (delegate.)
Utah, 1 People's (delegate.)

SUMMARY.

Democrats, 243.
Republicans, 81.
Farmers' Alliance, 1.
No election, 1.
Democratic plurality, 154.

Brookport.

George Owens of Medina was in town Wednesday.

The Young Peoples' Social Euchre Club held their second party at the residence of John Welch on Wednesday evening. There were about sixty members present.

High Mass was celebrated Monday for the repose of the soul of Mrs. Margaret Maloney.

Danville.

Mr. and Mrs. T. E. Gallagher will soon go to Rochester to spend the winter. The Forty Hours Devotion held in St. Mary's church last week was very well attended each day, large numbers receiving Holy Communion. A large number of priests were in attendance.

P. J. Donnelly lost a valuable Jersey cow last week, and is smiling now over