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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—Llorente, the Protestant Historian, Unreliable.
(Contributed to the JOURNAL.)

[CONTINUED.]

Protestants ought not to declaim so loudly against the Spanish Inquisition. The founder of Protestantism, Martin Luther, endorsed the proceedings of that tribunal, it would seem, for he says of the Jews: "Their synagogues ought to be destroyed, their houses pulled down, their prayer-books, the Palmud, and even the books of the Old Testament, to be taken from them; their rabbis ought to be forbidden to teach, and be compelled to earn their livelihood by hard labor." But then you are not holden to him or to anybody else so long as his judgment goes counter to yours. "On Protestant principles, orthodoxy is my doxy, heterodoxy is your doxy." *N'est-ce pas?*

While admitting that excesses have been perpetrated by some of the inquisitors, justice demands that nothing be accepted in condemnation of any man but well authenticated facts. Llorente is the authority of bigoted and prejudiced Protestants. To them his dicta "are confirmations strong as proofs of Holy Writ." But this man Llorente was a degraded scoundrel, the Benedict Arnold of Spain without his sense of shame. Ranke regarded him as a dishonest man and questioned his reliability or truthfulness as a writer. Prescott says "his computations are greatly exaggerated and his estimates most improbable," and in this impeachment they stand on solid ground. This Llorente, for instance, quotes the historian Mariana saying that "in the diocese of Seville and Cadiz two thousand were put to death in one year." You will find by a reference to the pages of Mariana's work that that author says: "Two thousand were put to death during the entire administration of Torquemada, which embraced a period of fifteen years."

This same Llorente burnt and otherwise did away with such of the records of the Spanish Inquisition as he thought it injudicious for his purpose to preserve. It is certainly evidence of a bad cause to be forced to quote such authority.

The Inquisition continued, under three notable periods, down to the beginning of the present century. It dealt severely with Jews and Mussulmen at one period, with Protestants another, with infidel philosophers the school of Voltaire at another, showed no special mercy or favor to the Catholic at any time. Balmes, a Spanish philosopher of this century, tells us, in his admirable work on "European Civilization," that the immediate effect of the introduction of Protestantism into Spain would have been, as in other countries, civil war; and this, he continues, "would have been more fatal to us than to her people, because the circumstances were much more critical for us. The monarchy would have been miserably divided at a time when it was necessary to make head in the wars of Europe, Africa and America. The Moors were still in sight of our coasts; the Jews had not had time to get Spain; certainly both would have availed themselves of the conjuncture to raise themselves by means of our discord."

While Spain was struggling to escape the havoc of war then, and to maintain her national existence, other countries, notably England and

France, were deluged with the blood of their inhabitants. Civil war and block and scaffold and exile worked together in England, the three latter almost incessantly, for 300 years. Spain was defensive, England aggressive.

Severe measures sometimes become a necessity. During our late civil war, by suspension of the writ of Habeas Corpus, the Secretary of State had it in his power to arrest, imprison or exile any citizen. And the suspect or culprit was even denied the right of appeal. This would be deemed savagery did not the troubled condition of affairs make such measure necessary at the same time that the principle of self-preservation justified the measure.

* 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 Balmes, "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 or 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."*

St. Ignatius' motto was "Ad maiorem Dei gloriam." "For the greater Glory of God." Where you learned that his was the execrable motto—"that the end justifies the means," I cannot imagine. He never held nor taught such doctrine, and the best proof of his innocence on this score is found in the fact that he held an honorable position in the Church and has been canonized or declared a saint by the Church. The doctrine that "the end justifies the means," in the words of St. James the Apostle, "is not wisdom descending from above, but earthly, sensual, devilish." So is it characterized by the Church, therefore the absurdity of charging with such doctrine a Saint of that Church!

Ranke, in his History of the Popes, and Reuchlin, in his History of Port Royal, gave currency to this slanderous charge in the first editions of their works, innocently basing the charge on a false interpretation of a point in the Constitution of the Order. Be it said, however, to the honor of the two historians here named; that they corrected their mistake and pronounced the interpretation the Jesuits themselves put upon the point in question to be the true one, as shown by the context. Some Protestants who read the charge did not read the correction; others read both, but scrupled not to repeat a charge of which, under the circumstances, they were only proving themselves guilty. But then, private judgment plays queer pranks sometimes.

"Through an error, caused by the transposition of two pages of copy, this paragraph was misplaced last week, much to our regret. It is now in its proper position."—[ED. C. J.]

(TO BE CONTINUED.)

NOTICE.

Our agent, Mr. Edward Frye, will canvass Ithaca and vicinity next week. Those wishing a good Catholic paper at a nominal price should not fail to subscribe.

IRISH NEWS.

A mission was opened in St. Mary's church, Belfast, on the evening of Oct. 18, by the Redemptorist Fathers, Laverty, Hays and Boyle, of London.

Judge Hickson, of Longford was presented a pair of kid gloves Oct. 23, at the Quarter Sessions, there being no criminal business.

Catherine Hanley, who had been evicted from the Glensharrold estate, was fined 25s. for digging potatoes from the farm she had occupied.

On the occasion of the removal of the Rev. Hugh Boyle, C. C., from Moville to Derry, recently, the people of the district presented him a generous purse of sovereigns as a testimonial of their love and affection.

M. D. Pressense, the editor-in-chief of Le Temps, whose book on the Irish question attracted so much attention some time ago, is shortly to write a history of the foundation of New Tipperary.

The death occurred recently of Mr. Patrick McMenamin, of Park, one of the oldest and most respected citizens of Donegal. He was born in 1799, and was hale and hearty up to within a short time of his death.

Several fights took place at Galway Nov. 12 between the police and the military. In one of the encounters a police sergeant was severely injured. The military finally routed the police and chased them to their barracks. The Connaught Rangers, who took a prominent part in the disturbance, have been ordered away from Galway.

The little town of Schull, Cork, was the scene of a pitiful but striking demonstration recently. An immense procession of laborers, small farmers and women, headed by Father O'Driscoll, of Goleen, and Father O'Connell of Schull, passed through the town on their way to the workhouse; a more ragged, distressed, or half-starved crowd could hardly be imagined. Some of the men carried black banners, on which were emblazoned such phrases as "We want work, not charity," "Thousands for Coercion, not a penny for employment," "We will not starve," "Remember '46, '47, '49 and '80." The majority of the people came from the mountain hillsides of Dunmanus, Mizen Head, Goleen, Crookhaven, and Toormoor. A photographer took pictures of the crowd.

The Archbishops and Bishops of Ireland have issued a pastoral to the clergy and laity of their flocks, in which they bear testimony to the seriousness of the calamity now impending over Ireland. They say: "From close personal observation, and from the trustworthy reports of those in daily contact with the people, we have ample evidence of a disastrous failure of the potato crop over large districts of the country. We feel it, therefore, an imperative duty to call upon the Government to take effective measures, whilst there is yet time, to prevent the deplorable consequences that, more especially in the poorer parts of the country, must inevitably follow from so large a failure of that crop on which the people mainly subsist. We fully recognize the relief that may be afforded by means of the construction of railways, under the scheme already sanctioned by Parliament." A large part of the pastoral is devoted to the Decree of the Holy Father regarding the Plan of Campaign. They remind their flocks that the Decree was "a decision strictly and exclusively on a question of morals," that the decision was in the negative and this method of action cannot lawfully be employed:

ST. STANISLAUS.

Dedication of the New Church for Polish Catholics.

St. Stanislaus' Polish Catholic church, on St. Stanislaus avenue, near Hudson street, the fifteenth Catholic Church edifice, was dedicated Sunday at 10:30 a. m., by Bishop McQuaid. The Bishop was attended by Revs. J. G. Van Ness and J. P. Quinn. After the dedicatory services, Solemn High Mass was celebrated by Rev. Eridolin Pascalar, of St. Michael's, with Revs. J. G. Van Ness, and J. P. Quinn, deacons; Mgr. DeRegge, master of ceremonies; deacons of honor to the Bishop, Revs. August Pingl, of St. Joseph's, and Rev. Theophilus Szadinski, pastor of St. Stanislaus; Rev. F. C. Oberholzer of the Most Holy Redeemer, occupied a seat in the sanctuary and the Holy Redeemer choir furnished excellent music. Father Szadinski preached a sermon in Polish after the Gospel and at the close Bishop McQuaid addressed the congregation, which nearly filled the church, as follows:

"I wish to say a few words to you, hoping that many of you can understand what I say and repeat it to those who cannot understand English.

"Here you are establishing a home for yourselves in this portion of the city, and a church for Catholics of the Polish nationality. You have left behind you much that you dearly loved—a country and a home in that Polish land—much that was most dear to your hearts. You have come to a strange land, whose language, customs—and manner are different from what they were at home, to establish homes for yourselves and families. That holy place we call home and all in it—father, mother, children—forming one. And you are here establishing a home to shelter those dear ones. And for this home all sacrifices will be made. You will work day by day, winter and summer, to procure comforts for that home. That home will bring around it all the memories of the old home in Poland. You may know no other; your children will know nothing of Poland save what you tell them. It will be just and right that you make sacrifices for your home, because it will ensure comfort to yourselves and your children. And when you gather around the hearth, you can tell your children of poor persecuted, dismembered, ancient, illustrious Poland.

"But you have brought over to this new land one home from Poland. You loved it in Poland, loved it with an up-dying love. And when you crossed over the ocean and put your foot down here you said, 'This will be our new Poland and here we will establish our holy religion.' It is your religion, your church, your Sacraments, you have a right to a priest, you have a right to a Bishop. Both Bishop and priest are one, bound up with our Holy Father, Pope Leo XIII., Head of Christ's Church, Vice-Regent of Christ, and successor to Peter, Christ's own chosen one. So you have brought with you as the Irish, German, Swiss and all others did, your holy religion to this new country. This is your home before God in things spiritual. So, beloved children in Christ, strangers you are, and yet not strangers before Christ. All who enter here kneel before the same altar. How much we are all at home here! We bishops, priests and people of all nationalities, Irish, Scotch, German, Swiss, Italian, Belgians, French, yes, and Poles! One great, noble, Catholic family. We have here peoples of many countries, we have built churches for all nation-

alities; we have now built a church for the Poles.

"Be sure and tell those who cannot understand me what I wish to put before them. I have been in this city a bishop nigh upon twenty-three years; this is the fifteenth church I have dedicated, and the sixteenth will soon be dedicated. In all that time, in the city of Rochester there has been peace, unity, harmony; there has been no dissension, no quarrelling between priest and people. During my stay here of over 22 years—and I am proud to say it—I have had neither trouble or vexation from any one of the Catholic congregations in the city of Rochester. I have been told that the Poles would be the first with whom I would have trouble. I deny it. I will never believe it. I do not to-day believe there will be any trouble come from the congregation of St. Stanislaus. I want to be proud of you and have you shine among the best congregations. The Poles have been belittled and derided. It is a calumny. I want to be able to stand before other bishops and priests and state that the Poles are as orderly, peaceful and united as any other class in the whole United States. Let there be no dissension. I have sent you a priest in whom I have every confidence, a worthy young man. Stand by him. If there be a few bad men among you push them aside; let them know there is no room for any but good Polish men.

"Stand by your priest. You will soon want to have him here with you in your beautiful parish of St. Stanislaus. We are pleased to have him with us, but we know you will want him as soon as you have a residence for him. If you are true to your religion, God will be with you and you will be blessed. True, it is only a small beginning of the work that is to be done. The Cathedral 70 years ago was not as fine as the church to-day. It was established by a few poor Irish people, but see where it is to-day. If you stand shoulder to shoulder you can be in the same position in the future. I expect St. Stanislaus to rank with the Cathedral, St. Michael's, the Holy Redeemer, and St. Joseph's. And when you have a home for your priest you will want a place where your children can be educated in the principles of our holy religion, and you will build a school. When you do, I will send you as teachers Sisters who can speak both Polish and English; thus your children will make rapid progress. United and firm in their faith, religion will grow and flourish in this parish of St. Stanislaus of Rochester."

The exercises closed with the singing of the *Te Deum* by the entire congregation.

Special mention is due the society of St. Casimir, an organization of 100 fine looking men, members of St. Stanislaus, who met the Bishop at St. Michael's and escorted him thence to the church.

Brockport.

Mrs. John Doyle has returned from Jaunestown, where she has been visiting her daughter, Mrs. Phillip Hoffman. Mrs. James Cotter returned home Tuesday after a week's visit in Pittsburgh. Miss Annie Stack, who has been the guest of her grandmother, Mrs. H. Slavin, has returned to Medina.

At a meeting held in the Catholic school Tuesday evening, a reading circle was formed by the young ladies. About fourteen were present.

The Ontario House at Troutberg, was burned to the ground Monday. Loss on building and contents, about \$3,000. Insurance, \$2,500.