

THE REFORMATION AS DESCRIBED BY THE REFORMERS.

From the last Dublin Review.

We promised to give some extracts from the above article which is a review of a recent recent remarkable work by Dr. Dollinger published at Ratisbon. We select the following:—

1. THE MORAL RESULTS OF THE REFORMATION. Upon this head few will be disposed to call in question the authority of our first evidence, the Father of the Reformation himself.

With all his partiality for the child of his own labours, Luther is forced to admit, that it were no wonder if his beloved Germany were sunk in the earth, or utterly overthrown by the Turks and Tartars, by reason of the hellish and damnable forgetfulness and contempt of God's grace which the people manifest; nay, that the wonder is, that the earth does not refuse to bear them, and the sun to shine upon them any longer. He doubts whether it should any longer be called a world, and not rather an abyss of all wile, wherewith those sodomites afflict his soul and his eyes both day and night. Everything is reversed, he laments, the world grows every day the worse for this teaching; and the misery of it is, that men are nowadays more covetous, more hardhearted, more corrupt, more licentious, and more wicked, than of old under the papacy.

Our evangelicals, he avows, are now sevenfold more wicked than they were before. In proportion as we hear the gospel, we steal, lie, cheat, gorge, swill, and commit every crime. If one devil has been driven out of us, seven worse ones have taken their place, to judge from the conduct of princes, lords, nobles, burgesees, and peasants, their utterly shameful acts, and their disregard of God and of his menaces. Under the papacy, men were charitable and gave freely; but now, under the gospel, all almsgiving is at an end, every one fleeces his neighbour, and each seeks to have all for himself. And the deeper the gospel is preached, the deeper do men sink in avarice, pride, and ostentation. So utterly, too, does he despise the improvement of his disciples, that he often wishes that these filthy swine-bellies were back again under the tyranny of the pope, for it is impossible that a race so savage, such a people of Gomorrah, could be ruled by the peaceful consolations of the gospel.

It could hardly be expected, indeed, that Luther would himself attribute the universal depravity, the presence of which he thus frankly acknowledges, to the influence of his own gospel. But he cannot, and does not conceal that such was the popular impression regarding it; and although, of course, he denounces the imputation as sinful and blasphemous, he admits that men loudly and complacently attributed it all to the gospel, or, as they call it, the new learning. And tauntingly demanded what was the good of all their fine preaching and instruction, if no one followed it, or was the better of it, nay rather, if they grew worse than they were before; it would be better, they said, if things had remained as they were. Indeed, not to multiply evidence of a fact so notorious, he himself acknowledges that the peasants, through the influence of the gospel, have become utterly beyond restraint, and think they may do what they please. They no longer fear either hell or purgatory, but content themselves with saying, 'I believe, therefore I shall be saved!' and they become proud, stiff-necked Mammonists, and bearded misers, sucking the very substance of the country and the people.

These are but a few out of a host of similar avowals, which Dr. Dollinger has collected from every portion of Luther's works. Lest it should be supposed they are confined to the early years of the Reformation, and regard only the state of the Lutheran body in the first phases of its formation, we shall venture, even at the risk of being tedious, to select a few passages written during the last years of his life, not a whit less expressive than those already produced. During the years 1540-6, Lutheranism may be truly said to have reached its calumniating point, as

far as regards the career of its founder. In a letter of his written to Hermann Bonn, (April 6, 1513), he expresses his exultation at the completeness of his success—From Riga to Metz—from the foot of the Alps to the north point of the peninsula of Jutland—his realm had been gradually extended. The number of crowned heads and of sovereign princes now in his following, was very great, and later years had notably increased the catalogue. Duke Otto, Henry, Elector Palatine of the Rhine, the Duchess of Calenberg, Archbishop Hetmann of Cologne, and the Bishop of Munster and Osnabruck, were among his most recent adherents. Wolfenbuttel had just been added to the ranks by the ministry of Bugenhagen. The nobility and many of the lower classes in Austria, had begun to feel the contagion. The great body of the German nobility were, at least indirectly, favourers of the movement. Many of the noble chapters had passed over en masse, and others were but tottering in their allegiance. The Imperial Cities were for the most part Protestant; and it seemed but a question of time to complete and perpetuate the conquest thus rapidly and systematically achieved!

Such was the exterior history of the movement; such was the external condition of the Lutheran Communion during the latter years of its founder's life. But how hollow the triumph, and how unsubstantial the conquest which had been thus obtained!

(To be Continued)

MURDEROUS AFFAIR AT NEW-HAVEN CT.

Catherine Harvey, an Irish woman, recently employed by one Henry Ryer as a servant in his house, was reported some weeks ago as having been struck by her employer in such a manner as to cause her death. Ryer, very adroitly went to the authorities himself, as soon as the affair occurred, and made plausible representations of the matter; setting forth that the woman had attacked him in a furious manner, and that he had struck her in self defence. It would seem that the authorities to whom he reported were of that peculiar stamp of Yankees who consider New-Haven the centre of intellectual light and of moral principle for the entire universe, and who judge that foreigners are barbarians. To such, it seemed that as this was only a 'wild Irish woman,' and as Ryer was born and reared in Connecticut there could be no more difficulty in the case, and, we believe, they let him off scot free.

It so happened however, that there were other servants about the house. The master, who was an Englishman, expressed his doubts as to whether the woman in question ever offered any resistance to the brutal attack of Ryer. A boy, was got only on the premises, but adjoining the room where the homicide occurred, and who saw part of it, went farther, and let drop quite enough to render it more probable that the woman who was killed was one of those meek and patient Irishwomen to whom our country and its inhabitants are, in so many ways, indebted; and that Ryer, in striking her, was prompted only by his own diabolical temper and unreasonable demands.

The good Catholic countrymen of the woman, found out, about this time that she was an Irishwoman and a Catholic, and they at once undertook to obtain for her christian assistance and consolations. The Rev Mr O'Reilly, the pastor of New Haven, sought to see her but in vain. He was repulsed from Ryer's house, who would let no one see her, until by the interference of a magistrate Mr. O'Reilly gained a too tardy admission.—He found the woman past speaking, and able to give no account of herself. On Monday of last week, she expired, and was buried on Wednesday by the Rev. Mr. O'Reilly in the Catholic burying-ground.

With a praiseworthy and charitable zeal, the Catholic Irish of New Haven agreed, after the funeral, that they ought so have the matter thoroughly investigated, and to see justice vindicated, by ascertaining how far Ryer would be able to exculpate himself from the guilt of murdering poor Katherine Harvey. It was found that Ryer had brought the boy, who would have been the most material witness, to this city; and that, since then, nothing had been heard of him. James Reilly, Esq., was requested by them to come to this city and try to find out some traces of the missing boy. It was from this gentleman that we learned the circumstances of the case, but he failed in learning anything about the boy

We have since learned by a newspaper paragraph that Ryer has been held to bail in the sum of only \$1000, which, we are led to conclude, is the price at which the moral people of New Haven value the life of an Irishwoman. Further particulars have been promised us, so even as they shall have come to light. In the meantime, we hope that the zeal of these private citizens of New Haven may shame the authorities of the place into taking a matter of this kind into more serious consideration. It was the duty of the public authorities to have endeavored to have found out this boy who was present at the time. It was their business to have seen why an innocent woman, and one with the sacred name of a stranger, was mortally wounded, and then left on the hands of the man that killed her, without examination and without protection and succor. Among Hottentots or South Sea Islanders, we understand such things, but is not Connecticut at least in a half civilized condition? We are in doubt!

The boy above referred to is named Patrick Heppessy, is 14 or 15 years old, and Ryer says was about taking passage for Charleston, S. C. Any one knowing anything of this boy, or able to throw any light on this affair, is requested to give us information of the same.—U. S. paper.

"THE CHILDREN CRY FOR IT."

The reformation of "the Papist Peasantry of Ireland" is a subject of deep study and unflinching effort to sects whose erroneous and wavering opinions upon religious subjects are practically rebuked by the composed and unflinching fidelity of the Irish people. In these endeavours, no persecution nor persuasion has been left untried—no appeal, secular nor spiritual, has been neglected. Neither age, nor sex, nor circumstance, has proved a barrier to the proselytizing endeavors of these self-appointed ministers of redemption, and still they are as far from the accomplishment of their purpose as at the commencement of their labors. However, we did not propose to indict a family upon that species of profession which, assuming to obey the divine mandate to "feed the hungry," leaves the bread of its charity with proselytism, but simply to relate some particulars of the last campaign of the Protestant Crusade.

During the last fall or summer, a letter was received by a charitable society in this city from a Parish Priest in Ireland, which informed the society that a Protestant Association had been under the pretence of benevolence, collecting from various quarters a number of Catholic pauper children, and had shipped a cargo of them consigned to the Rev. Dr. C., minister of a Presbyterian congregation in Brooklyn, and the writer expressed his apprehensions that some evil was intended. According to this advice, a committee of the Society, as soon as the arrival of the indicated ship was ascertained, called upon the Rev. Dr. C. of Brooklyn, and politely requested information as to the whereabouts of this cargo of juvenile Popery. His Reverence would not understand their business—he became at first dignified and indignant—then theological and disputatious, and finally, upon being threatened with legal proceedings, communicative and submissive. He now confessed fully the whole plot—to import the poor little Irish papists, and by bunding them out in Protestant families, secure their being taught to read the Bible, &c. He consented to the committee seeing the children, only saying, that he wished to accompany them upon their visit. This being arranged, he became urbane and hospitable; called their attention to his splendid library and study; then introduced them to his new church (for meeting house?); pointed out its elegant conveniences to salvation; the ease of its cushioned seats; the mild luxuriousness of the muffled light, and its architectural adaptation to the development of sound, which he demonstrated by delivering sundry "Ho-hos" and "Ha-has" from various parts of the building at the top of his voice, to which the sullen echo responded with like distinctness "Ho-ho, ha-ha." No wonder! (The whole of his discourse, however, he scrupulously avoided all reference to the stupendous organ which presented its decaying front in this Puritan meeting house.) Pursuant to their arrangement, the committee called upon the Rev. Dr. C. on their way to the children, but finding him engaged in his study with a visitor, they left word they had gone, and proceeded upon their errand without delay.—With little difficulty they found the objects of their search in a

they called the children, numbering some twenty, all of a very tender age, around them, and explained to them where they were, and why they had been brought there, whereupon the most dismal wailings proceeded from the intended converts. The committee then informed them that those who wished might leave the place at once, which all but two or three (Protestante born) did with great alacrity. Thus this movement of the Holy Alliance of the Rev. Dr. C. utterly failed—a free passage across the Atlantic being gained to the unpromysolysed young Papists. We have another item on hand which we reserve for next week.—N. Y. Reformer.

A STURDY QUAKER VERSUS THE ESTABLISHED CHURCH.

From the Dublin Freeman.

To the Inhabitants of Audean's Parish belonging to the Sect called the Church of England, 10, Corn Market, Dec 7, 1848.

Dear Friends—Well and truly may your pastor James Howe, declare that "He has done that which he ought not to have done," for his taxation advantage of an act of parliament to take his property without giving me value. His collector called on me and made a demand of 16s 6d, for certain prayers, sermons, &c, performed by James Howe; but as I had never employed him for such a purpose I declined paying the demand. On the 28th of November the collector, Joseph Conway, again called, in company with two bailiffs and two policemen, and on my again refusing his demand he carried away two pounds fifteen shillings worth of my goods. I think it right that you should be aware that the person to whom you look for spiritual instruction makes out his livelihood by thus disobeying the simplest commands of Christ, and I ask you how you can be benefited by the teachings of such a man. It is disgraceful to have other people's property taken for your religion as it would be to have it taken for your bread and butter. If you require such a person, you ought to make up a sum which would enable him to live honestly. It is well you should know that the same James Howe, by his collector, &c, took from me last June 5 x pounds worth of goods, for prayers, sermons, &c, valued by him at twenty-eight shillings. Yours truly, JAMES H. WEDD.

NORTH LONDON PROTESTANT INSTITUTE.

The annual meeting of the above body was held on Monday evening at the National School house, Church street, Islington, at seven o'clock. The Right Hon Lord Ashley took the chair. The Rev. Mr. Hatchins had opened the proceedings with prayer, Lord Ashley addressed the meeting. He commenced by expressing his warm approval of the operations of the society. In the present day it was necessary to direct the disciplined attack of the enemies of their church by a disciplined resistance, and when they found their opponents prepared with all the artillery of war, it was their duty to do all in their power to counteract the assault. At no other period in history had Popery made such decided, open, and tremendous strides as within the last two years, and it was their bounden duty to repel this danger. He would ask them not to be turned by late events from their posture of defence. Their danger had not decreased because the Pope had fled from Rome, for he firmly believed that such was the present temper of man, that if the Pope became an ascetic he would possess more spiritual power than he did as Roman Sovereign. He would therefore conclude by imploring the members of the institute to continue the zeal they had ever evinced in defending their church against the errors and superstition of the Church of Rome.

BISHOP SMITH.

The venerable Bishop of Parium left our city on Monday, in the intention of sailing in the next steamer for Halifax, and thence, after a short sojourn, to return to Europe. We rejoice that his visit to the United States has been agreeable and successful. The charity of our citizens is gratefully acknowledged by the worthy prelate, who has appealed to them for institutions greatly needing aid, and having strong claims on all the friends of religion. About fifty years ago Glasgow contained scarcely any Catholics, whilst now it numbers fifty thousand. They are, however, chiefly Irish, with a good number of

Dollinger, vol 1 p 312. It would be tedious to transcribe the references to the several authors cited by Dr Dollinger. We must be content with the page of his own work, where the reader will find the references most fully and accurately given. Vol 1 208. Page 285. Page 280. Page 213. Vol 1 297. Page 287. Page 283. Page 283.