

back in that line of matrimony. He espoused three widows in succession. As Erasmus ingeniously remarks, "the tragedy of Reformation ended in the comedy of marriage."

In England, Cranmer, Archbishop of Canterbury, is another of these godly men. As Henry's counsellor, and the abettor of his worst crimes, he pretended to divorce him from his wife Catherine, and pronounced his daughters Mary and Elizabeth as illegitimate when the young prince Edward was born. In Mary's reign he was partner in all the mischief that embittered her life. Cranmer was a most consummate hypocrite. During Henry's reign he had burned those who denied Transubstantiation; in Edward's reign he was ready to do as much for those who dared assert it. Now, what means did those men make use of in destroying the supposed errors and for introducing truth? First misrepresentation of the worst kind, pamphlets containing incitements to the lowest passions of the people, caricatures in which the most sacred things were lampooned. Secondly exciting mobs to rapine and spoliation and violence, attacking monasteries and churches, driving away multitudes of monks and nuns. The ring-leaders of those mobs appropriated to their own use the sacred vessels of the churches, the "copes and the vestments, which they used as bed covers. The princes who adopted the new religion threw upon the lands and riches of the Church as the reward of their apostasy. The pulpits rang with the most filthy abuse and ridicule against the old Church and its practices. Such epithets as "Antichrist" and "the scarlet whore of Babylon" were freely applied to the Popes. The new religion was nowhere established without violence. Accordingly, Frederick Von Scheigel has well observed that Protestantism was the work of men, the civil power enforcing it by pains and penalties. We have only to call to mind the penal laws of the new against the old religion, and its violent introduction into England and Ireland. The church lands and abbeys were powerful motives to secular princes to join the new religion. They sequestered the bishoprics, and appropriated them to their own uses, and divided the spoils among their friends. The gospel was introduced into England by the preaching of humble monks from Italy, with Austin at their head; the Reformation was brought in by the sword or the axe in the hands of "a royal wild beast," as Collier calls Henry VIII.

Now what were those incrustations of abominable errors and soul-destroying doctrines that the Reformation swept away. The old doctrines of the Catholic Church were all founded on the revealed word of God, both written and in tradition. In the first place was swept away the supremacy of the Pope, that is, the doctrine that the Pope is the successor of St. Peter and head of the Church. It was nothing new; Christ had said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it." And again: "Behold I am with you all days even to the consummation of the world." What doctrine was substituted for this? A most unheard-of assumption. Henry VIII proclaimed himself head of the Church, and declared the penalty of death on anyone who would deny it, and actually did put to death those who denied it. This exceeded all the atrocities ever attributed to the Popes. So that England got, instead of the venerable successor of Peter, the Bishop of the universal Church, a monster of crime, who married six wives and killed two of them. This appears rather a nasty incrustation to be at once placed at the head of the new Protestant Church of England. It was a change of superstition indeed a device, which the Scotch repudiated with arms in their hands, which all Protestants, except a very few at the present day spurn with indignation and disgust. Christ is head of His Church and His representative here below, as head, is Peter and his successors.

With such a head as England placed over her Church we may easily conjecture what will be the new doctrines that will rise in that Church. Religion and morality are on a down grade, and with immense velocity. The necessity of good works, always upheld by the Church and proved from the Epistle of St. James, was denied, although the Apostle says (ii 26). "For as the body without the spirit is dead, so also faith without works is dead." Luther found this text so opposed to his views that he called it an "epistle of straw." He tells them there is no necessity for fasting, or confession, or other painful works. That is a very convenient religion. Belief in Christ is the only thing necessary for salvation. Luther, writing to Malancthon, says to him: "Sin, and sin boldly, but let your faith be greater than your sin." Sin will not destroy in us the reign of the Lamb though we were to commit fornication or murder a thousand times a day." This Reformation, then was too favourable to human passions and to the cupidity of the princes of the world. Henry VIII, being Pope had no restraint on his capriciousness, tyranny or brutal passions.

The holy Sacrament of the body and blood of Christ was next swept away. Christ had said: "This is my body." "This is my blood," but it was an immense restraint on vice, and to approach it unworthily was too terrible. Then, too, the riches to be gained from its abolition! So altars were broken down and tables substituted.

Confession was next swept away, with examination of conscience and purity of life. This was a great step towards removing restraint. Unfortunate priests, having given vent to their passions, chose for themselves wives, and thus appeared the doctrine that celibacy of the clergy was an imposition and a snare. Thus a married clergy is substituted, but its time and care must be divided between the pleasures and solicitude of their families and the care of their congregation. The next thing to be swept away was the priesthood. Every man was made his own priest, a royal priesthood; hence no necessity for bishops or their inconvenient supervision. In some churches indeed they have retained the Episcopacy, as in the English Church; but generally they have substituted the congregation as ruling, and controlling power, though St. Paul says bishops were appointed by the Holy Spirit to govern the Church. The rich shrines of the abbeys and the golden vessels of the altars excited the avarice of the new Reformers. It was convenient then to preach against the honour due to saints and sacred things, and the shrines were plundered. Images of the saints were torn down from their places in the churches; then they did not believe in communion of saints; and what did they substitute in the place of the images of Christ on His cross and of the Saints? The coat-of-arms of the reigning prince. Go into St. Paul's, of London, and there you will see that they have substituted the heroes of the country, whose bodies and shrines encumber Westminster Abbey and St. Paul's—heroes not at all renowned for purity of life or morals. But the most wicked of all the changes in favour of human reason was the assertion that man was not responsible for his own acts. As Luther puts it, "man is like a beast of burden; if God sits in the saddle, He wills and goes whithersoever God wills. If Satan rides him, he wills and goes whithersoever Satan directs; nor is it in his power to determine his rides." Such is the doctrine of predestination, that man is predestined to heaven or hell independently of his acts. However, at the present day it is very difficult to determine what is really the doctrine handed down from the Reformation on this very essential point. Many, indeed, of its adherents, scarcely know themselves what they believe on this head.

But the doctrine of marriage soon came to be a leading question. Henry VIII had desired a divorce. He would like of course, that the marriage tie could be easily dissolved. Philip of Hesse wanted two wives at one time; and these were powerful princes, and favoured the Reformation, and their whims must be gratified. Hence the saying of our Lord, "What, therefore, God has joined let not man separate" must be interpreted to mean that man can sunder what God has joined. Therefore, for the stability of marriage in the old Church, we have in the new the instability of divorce.

It was all very convenient to let each man interpret the Bible to suit his own fancy. And this novelty must be substituted for the old doctrine that the wisdom of the infallible church, which Christ orders to teach, was the sole interpreter of the Bible. Hence the rule of faith is now shaped by men professedly fallible, and also may not only be deceived themselves, but they may deceive others. In the English Church it is the Parliament and privy council, composed of men of all religions and of no religion. It was an inconvenience to attend the sick and dying, especially if ill of contagious diseases. This was an old incrustation that had come down from the apostles. St. James had said—"Is there any man sick among you? Let them bring in the priests of the church, let them pray over him, anointing him with oil in the name of the Lord." But it was inconvenient to have that as a sacrament, and it is thrown overboard.

Ordination of priests and bishops could not be very well kept up amongst men who had no orders themselves; hence that sacrament was denied. Absolution must be given by a regularly ordained priest, having jurisdiction from his bishop, and he from the Pope joined to the universal church. In effect, only two sacraments are retained by some churches—Baptism and the Lord's Supper; and some retain none at all, denying the efficacy of grace conferred by them. As a consequence of all this the morals of the people became abominable. Young fellows of sixteen, quoting Luther's words that chastity in grown up people was impossible, rushed into the lowest vices. The confusion became so great from revolutionary wars and the upheaving of the lowest masses of society, from the degradation of the clergy and the abolition of colleges and monasteries, that even the Reformers themselves stood appalled at their own work. One of the Princes of Germany received a petition begging that he would make confession obligatory by law.

But how do we account for the rapidity with which this essential change in religion was effected? In the first place, we have said it was the work of the world, of the secular Princes grasping at the wealth of the Church; and in the second place we must make the humiliating confession that the clergy was far from being what they should be or what they are at present. The bishops and leading clergy of the Church were, not withstanding the protests of the Pope, put into positions and kept there by secular power and Princes who nominated into those important positions their own creatures, who lived worldly lives and neglected to take care of the minor clergy. There was great laxity also in monasteries and convents owing to the same cause, that they were used by the nobles as refuges for the minor branches of their families. The rich proprietors also had the presentation of parish priests to the care of parishes. They, too, selected friends, not so much for their virtue as for their own aggrandizement. Besides, many of the monasteries were exempted from episcopal visitation or jurisdiction. Hence immense abuses grew up in them. Before the Bishop could correct these abuses he had a long process to go through at Rome. But the Council of Trent checked these abuses by enlarging the powers of the bishops and by curtailing exemptions in monasteries. We acknowledge there was a great deal to be reformed in the morals of Churchmen, which the Council of Trent did in the proper time and way. We may return to this very interesting subject.

In our next lecture we will speak of the deposing power of the Pope, of the rights of kings and of all ruling powers, and also of the rights of the peoples in deposing tyrannical princes.

PAPAL INFALLIBILITY.

Lecture by Father Murphy at the Mechanics' Hall.

On Thursday night 14th inst. as previously announced, the Rev. James Murphy, of Wicklow, Ireland, delivered his promised lecture on "Papal Infallibility." The hall was filled by one of the largest audiences that ever assembled within its walls, and the greatest enthusiasm was manifested throughout. Father Salmon briefly introduced the Rev. lecturer, who, on coming forward was received with prolonged applause. He said when on that evening he would bring before them a controversial subject, one, too, which had disturbed the balance of many minds, he would not, in any way, sacrifice Christian charity to controversial effect. What he had to say he would say in the most measured manner, and with the tenderest regard for those whose opinions were not the same as his. And lest the influence of emotion should make him less guarded, he would, that evening, be as unimpassioned as his natural and national infirmities would allow. Very grave he proposed to be. Being grave, he should perhaps [and not unnaturally] be somewhat heavy. But his subject was one on which to trifle would be at least, to insult. And then an audience such as he had the honor of then addressing, had been educated above the level of the stump, and would appreciate the keener pleasure, and relish the keener air, of the clear cold heights, where reason, quiet and calm and self-concentrated, rules. His subject was "Papal Infallibility." The meaning was this, and this only, that when the Pope, in his capacity of Pope, that is, as the official pastor and teacher of all Christians, declares to the Universal Church that she is to believe a doctrine pertaining to Faith or Morals that the doctrine is, and must be, true. The ordinary formula, useful for its scholastic compactness, was that the Pope was infallible when he speaks *ex cathedra*. That last phrase Mr. Gladstone informs the British public, has even amongst Catholics no received and dignified definition. The Prime Minister was a distinguished statesman, but not in his opinion, a man of genius, undoubtedly an accomplished scholar, but his knowledge of the Latin tongue seemed to be very limited indeed. In the very Vatican decree which he undertook to analyse, and in which the Pope's infallibility is proclaimed, the phrase *ex cathedra* is expressly and exhaustively, and with inimitable theological precision, explained. The Pope can be regarded in many ways. For instance he may be an author and write books; he may be a preacher and deliver sermons; he may be, and was, and by right is still, the temporal ruler of a certain temporal state; he is (as yet) master of the Vatican palace; and he is, as Pope or supreme Ruler, Pastor and Teacher of the Universal Church. It is only in that last capacity that he possesses the *Cathedra* or chair of Peter; and it is only in that last capacity that he has been declared infallible; and in that last capacity he is said, to speak *ex cathedra* or from the chair, just as the Queen's words spoken by her as Queen are said to be spoken from the throne. He would undertake to prove from the Protestant Bible, the "Papal" Infallibility. He quoted St. Matthew, St. John, and St. Luke to show that God, addressing His Apostles, said "Go ye and teach all nations."

to observe all things whatsoever I have commanded you and, lo! I am with you always, even to the end of the world." These men, he said were sent as teachers of the true doctrine. They could not state an untruth. Their representatives now on earth were Catholic bishops, and they should be infallible. The Catholic Bishops declared the Pope was infallible. Therefore, the Pope was infallible. He also showed that God, addressing Peter, said "Feed my lambs; feed My sheep." Therefore, Peter should teach the truth, and it was the same with his successors now on earth. But again, no one claims either to be Peter's successor or to be infallible except the Pope. Therefore the Pope is Peter's successor and is infallible. He said, and gave reasons to show, that the Catholic Church was infallible in itself. Then he said it was an absurdity to think that the Church could believe what was wrong. But even to this absurdity they were brought by the wise men who call Papal infallibility a new doctrine. They are not learned enough, these wise men, to be acquainted with an alphabetic bit of theological teaching, that, namely, a doctrine is one thing and a dogma quite another. The Divinity of Christ was not a dogma till the Council of Nice; Mr. Gladstone, he hoped, admits that even from the commencement of the Church the Divinity of Christ was in a like situation. It was always a doctrine, for always was it a belief of the Church; not till the Vatican Council was it a dogma, for not till then was it finally defined, promulgated and enforced with penalty. But for one evening they had enough of biblical analysis. He would invite them to consider an argument that addressed itself to a larger circle and based itself on a broader, though not a firmer foundation. And if in the audience present there was any man who was neither Protestant nor Catholic, but was still a believer in God and Providence, it was to him especially that he would speak. When, therefore he looked out upon the world beyond Catholicity, he beheld a sight that filled him with a vast sorrow. He knew, and even Deists knew, that men have been sent into the world not to discuss religion but to practice it; not to deliver controversial lectures but to lead noble, heroic lives. He knew that men were essentially servants and he knew that unless their Master, the Master of the tangled universe, be a maniac, He must have given clearly and completely the rules and conditions under which he would have His servants serve Him. So much sheer reason told him. His Bible which he used not as at all, and which he used only against his Protestant friends, told him much more. In the 35th chapter of Isaiah he read that in the days of Christianity there would be in the world "a path and a way, and it shall be called the holy way, and it shall be a straight way, so that fools shall not err therein." But with all this told him by his reason and by his Bible when he looked beyond Catholicity outside his own church, what did he find? No way and no rule fixed or definite or certain at all. Neither Infidel nor Protestant knew what to believe or what to do. Is hell eternal or not eternal? The doctors outside the Catholic Church, disagree. Is Jesus Christ true God or merely the most splendid among men? The foremost doctors cannot agree. Is the Bible inspired truth, or is it a mingled mass of fact and fable; part poetical; part sensually bestial; nothing heavenly divine? The doctors still differ. What God hath joined no man can put asunder. Is that true, or is it rather true that what God hath joined is severable by the honourable and right honourable gentlemen who legislate for the Dominion? Among the doctors again diversity. Has each man full license to shape his own beliefs, the socialist according to his impudence and the set according to his stupidity; or is there a Church which he hears not as is the heathen, and which a man who can say with St. Paul: if even an Angel of Heaven teach you the contrary of what I teach you let him be anathema? Not even here are the doctors in perfect harmony. And on these matters, and on the matters quite as serious but not quite so mentionable, have the doctors, been differing ever since that first of doctors, Martin Luther, did, without much trouble from examiners, take out his degrees. He asked, did any man believe that God left religion in hopeless litigation, and appointed no tribunal to which men may with certainty of satisfaction appeal? To put such questions was to answer them. Either such a tribunal God has established or the character which even reason gives Him as a God of law and love is all a lie. That latter supposition they would not for a moment entertain. We infer, therefore, that upon earth some tribunal, judge of religious controversy and solver of religious doubt, is existing now. But if such tribunal were itself liable to error, it would be useless, could settle no doubt and end no controversy. Therefore not only must such tribunal exist, but it must be also not liable to error, that is, it must be infallible. He asked where was this tribunal found. Was the Bible a tribunal at which the sin doubts of men are infallibly resolved? The Bible that raised the most doubts. It starts problems, but rarely ends one. Long ago, even in the first days of the Reformation, did the Calvinist Wagsheider write in the sharp, straightforward Latin at his time, of which the following was the translation, which for the ladies he rendered, and to the ladies he dedicated the rendering:

"The Bible! that's the Book where each Seeks out the faith he's most inclined to, And, as is fit, he finds it teach Whatever faith he's most a mind too."

There must be upon the earth some God-erected tribunal to solve religious doubts and end religious controversy. That tribunal must be easily accessible; its authority must be final; it must be, and must be admitted to be (otherwise it could settle and end nothing) infallible. But that infallible tribunal which must be upon earth, where is it? Having disposed of the Bible we hear of no rival. The Catholic Church and that church alone among the churches, had always maintained her own infallibility. Thereupon, as some infallible judge of controversies there must be—else has God kicked off the world—and as the Catholic Church alone even claimed to be it, that church should be infallible. But that church thus proved by one large fact of thought to be infallible has declared for the Pope's infallibility. Therefore the Pope is infallible. He referred to the reasonable time at which the Oecumenical Council was held, as in all probability it could not be held a very short time after. And still God was looking on; and still His self imposed relations towards men bled him to supply the world with an infallible Judge of controversy suited exactly to the time; a Judge who can decide daily, without delay, and with a voice which will command attention, whether it be heard from a palace of the Vatican or a prison of Fontainebleau. No such authority even claims to be on the earth to-day except the Pope. Thereupon the Pope is that authority. Therefore he is the divinely appointed Judge of religious controversies in our time. But such a Judge to be at all suitable to his office must be, as we have seen, infallible. Either that is true, or God has abandoned the nineteenth century to its own vast, vast follies and its own vast crimes; its religious shams that unparalleled; and its religious animosities that are indescribable. That God has so abandoned the world to-day is a supposition which he (the reverend lecturer), alike for God's honor and man's hopes refused to entertain. Notwithstanding, Gladstonian pamphlets, careless of the wrath of Bismarck, coldly contemptuous of the lies of Dollinger, the

banner of Catholicity was flying to-day. If this perfect self-confidence in the face of peril proved nothing, human nature has changed since the days of Dryden— Without unspotted, innocent within, She feared no danger, for she knew no sin. Either the 800 Fathers of the Vatican defended what they knew to be the truth of God, or they were the cruellest of pastors and the silliest of men. But they had a specimen of one of them in Montreal, Ignatius Bourget, and not even a Gladstonian pamphlet would make them believe that he or his brother bishops were silly men. In conclusion if he had chosen it he may have dealt in easy generalities or addressed them perhaps that eloquence of emotion with which no Irishman could be quite ungifted. But though in blood and brain, as in name and nation, he was Irish of the Irish, his training had lain on quite other than Irish lines and that night mindful of his old masters, he set himself solemnly to do a man's work in a manly and honest and English way. Prolonged applause amidst which the rev. lecturer retired.

PORTRAIT OF THE HOLY FATHER PIUS IX.

The Oeographic Society of Bologna (Italy) out of gratitude to its magnanimous Benefactor, the Supreme Pontiff Pius IX who deigned to address to it a most encouraging Brief resolved to produce a portrait of His Holiness. Sparring neither pains nor expense, in order to obtain a likeness worthy of Him it represents, the Society commissioned some of the ablest Artists of Italy to execute a half-figure in life size. The Directing Council of the Society selected among the several Portraits one that it judged the most artistic and truthful, which really may be considered a perfect masterpiece. For some months the work has been going on in the large establishment of the Society and before Christmas the reproduction will be completed and the picture ready for transmission to those who order it. The face of the Holy Father is drawn to the life, with surprising art. There is visible that sweet majesty, that amability which so moves and captivates those who are admitted to His presence. With a fatherly look he is raising his right hand in the attitude of blessing. This Portrait painted mechanically on canvas in all colours, is sent free by post on a wooden roller for one pound sterling.—The price must be forwarded by Post Office Order in a prepaid letter, or in a registered letter in notes of the Bank of England, of France, Belgium, or Switzerland, etc. or in postage stamps to the following address: ALLA SOCIETA OEOGRAFICA, Strada Maggiore 208-209 (Italy) BOLOGNA.

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INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal. In the matter of ROBERT FOSTER, An Insolvent. On the twenty-sixth day of February next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 18th January, 1875. ROBERT FOSTER, By J. S. AROHIBALD, His Attorney ad litem.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal. In the matter of ALPHONSE DOUTRE, An Insolvent. On Thursday, the twenty-sixth day of February next, the undersigned will apply to the said Court for his discharge under the said Act, and for the appointment of ALPHONSE DOUTRE, as Assignee of the said Insolvent. H. MORTONSON, His Attorney ad litem. Montreal, 18th January, 1875. 20-5