

## The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY

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to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

## TERMS YEARLY IN ADVANCE:

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MONTREAL, FRIDAY, JANUARY 22, 1875.

## ECCLESIASTICAL CALENDAR.

JANUARY.—1875.

Friday, 22.—SS. Vincent and Anastasius, MM.

Saturday, 23.—Espousals of the B. V. M. and St. Joseph.

Sunday, 24.—Septuagesima.

Monday, 25.—Conversion of St. Paul.

Tuesday, 26.—Of the Prayer of Our Lord.

Wednesday, 27.—St. John Chrysostom, B. C. D.

Thursday, 28.—St. Anthony, Ab. (Dec. 18.)

## NEWS OF THE WEEK.

The most important item of political news from England that has reached us this week is the retirement of Mr. Gladstone from the post of leader of the Opposition, a fact which was announced in a letter from Mr. Gladstone to the Earl of Granville. Fatigue, and need of repose are the reasons assigned by the writer for this retirement, but it may well be that his late pamphlet has had something to do with it. No party of which Mr. Gladstone is a leader can henceforward hope for any aid from the Catholics of the British Empire; and without the support of the members from Ireland it would be no easy matter for the Liberals to hold their own against the Conservative followers of Disraeli.

Alfonso, son of Isabella, has been received with great rejoicing in Madrid, where he made his entry on the 14th, amidst a grand display of tinsel, of pasteboard decorations, and of cheaply got up marks of enthusiastic loyalty. The lad has inaugurated his reign with the announcement that what property of the Church is still in the hands of the Government shall be restored to its rightful owners—a magnificent restitution indeed, and which will no doubt turn out to be an attempt to transfer the liabilities with which the stolen Church property has been burdened whilst in the hands of the Government, from the shoulders of the latter, to that of the Church. In the meantime Charles VII. continues to assert his claims to the Spanish throne; his friends still cling to him, and peace seems to be as far off as ever. Don Carlos represents a principle; Alfonso represents only an intrigue; and though the former may be unable to make good his claims, the other will have but a short reign. The revolutionary forces that have for the moment hoisted him to his present position, are still at work, and so will soon bring about another calcastrism. In Germany the war against the Church continues as brisk as ever; of the nature of the persecution some idea may be formed from the following extracts from the London Times of the 28th ult.:

"One after the other, the rural Deans of the Catholic clergy in the Grand Duchy of Posen are being sent to prison. Their offence consists in declining to mention the person secretly appointed by the Pope to govern the diocese during the arrest of Archbishop Ledochowski."—Times, 28th ult.

We invite the attention of our readers to the head and front of the offending which consigns the Catholic clergy of Germany to the felon's cell; and because of which men of blameless conduct, guiltless, as the Times admit, of any other act but that of refusing to betray to the vengeance of Bismarck, the ecclesiastic to whom has been entrusted the administration of spiritual offices within the diocese of the imprisoned Archbishop—are undergoing in Germany the treatment which in England is reserved for thieves, gamblers and pickpockets; for it must be borne in mind that the Bishops and priests sent to jail for their fidelity to the faith, are treated as ordinary felons; fed with the usual felon diet; wear the felon's costume; inhabit the felon's cell; and are kept employed on the ordinary felon labor. For instance, His Grace the Archbishop of Cologne is entered on the prison register as "Paul Melchers," and is employed as a straw-plaiter. And above all be it remembered that these things are done in the name of religious liberty, by a Liberal Protestant Government, and amidst the plaudits of the liberal Protestant communities of both Continents, whose organs of the press, from the highest to the lowest, down even to the Montreal Witness—cheer the German Government in its policy of persecution, and bound it on to still greater excesses.

Almost would it seem as if the war betwixt North and South were again about to break out; and were it not for the exhausted condition of the latter we have no doubt that her people would again rise in arms to assert the violated principle of State Rights again outraged by the forcible suppression of the Louisiana legislature at the point of Federal bayonets.

But this last outrage is too much almost for some of the Northern, or so-called-republican party; for in his message to Congress, the President has found himself compelled to defend it; but, as the old proverb says, *qui s'excuse, s'accuse*. By implication the President admits a violation of constitu-

tional law by the hand of his agent General Sheridan; and in a fit of comic repentance he asks Congress to define his duties in the matter. This is making things worse. Congress is not competent to define those duties; they are defined clearly and fully in the original Act of Union betwixt the several sovereign and independent States of which the Republic of the United States of North America is composed; and any deviation from the express terms of that original Act of Union, as interpreted by the Supreme Court, is a violation of law, and an act of rebellion against legitimate authority.

The danger of another outbreak of civil war is however much mitigated by the fact that the Northern States are beginning to see that the policy of President Grant towards Louisiana establishes a precedent for extinguishing all State autonomy. What bayonets can do in New Orleans may be done by bayonets in Boston; and a regard for their own liberties may therefore prompt the men of the North to espouse the cause of their Southern fellow-citizens.

The Rt. Rev. Dr. Vaughan, Bishop of Salford, sailed from Liverpool on the 7th inst., en route for New York. His object is to look after the Catholic missions to the negroes of the Southern States, in whom His Lordship takes a lively interest.

Fresh troubles, perhaps another nasty little war, seem to be in store for us in New Zealand, where a cutter, the *Lepwing*, was attacked by the natives, who massacred her entire crew, and afterwards made an attempt upon *H. M. Sandfly*; in this case the natives were repulsed.

The Quebec legislature recommenced business on the 14th inst., and in consequence the Tannery Land Swap Committee has transferred its place of meeting to Quebec. Nothing new in connection with this business has as yet transpired.

The election of a representative to the Dominion Parliament for the Centre Division of Montreal came off on Tuesday, the 12th inst., and gave a majority of 83 in favor of B. Devlin, Esq., the Ministerial candidate.

## CHRISTIAN MISSIONS.

(CONTINUED.)

The moral results of the Coast of Africa Missions, in spite of the yellow of the Missionary man, are declared by the *Westminster Review* to be even more deplorable than those which have attended Protestant Missions in Australasia and Polynesia. In proof of this statement the *Reviewer* quotes the proceedings of, and speeches delivered at, a late meeting of the Anthropological Society. We again lay before our readers some portions of this Protestant testimony.

"Mr. Harris read a short paper founded on his own personal observation, in which he expressed his decided convictions that African Missions were failures. The conversions were all hollow, and insincere. The native boys who had been sent out of the Mission Schools were thorough liars, thieves, and drunkards, as compared with the uncontaminated negro boys. This he could vouch for as he had employed many boys of both kinds."

"Captain Burton said that Mr. Harris had laid before them a photograph which he (Captain Burton) could say from his own knowledge, was exactly and disgustingly true. The native pagan of Africa was not a nice animal, but he was infinitely superior to the African converted to Christianity. No people could be worse, more immoral, or every way disgusting than the native Christians of Sierra Leone. . . . The Christian Missions"—(Protestant missions are the only missions on which, as a Protestant himself, Capt. Burton is competent to testify, and as to these he is an unexceptionable witness)—"were the curse of Western Africa."

"Mr. Walker speaking from his own experience could say that, if the missionaries at Abbeokuta were to be relied upon, they had not saved a single soul. . . . He could say that in the Gaboon with which he was acquainted, Christianity had receded; a community of converts there, known as Jesus Christ Town, having for some years past degenerated into a society of thieves, liars, forgers and prostitutes."

"Such"—adds the *Reviewer*—"was the language held to the meeting on the subject of missions by those present who could lay claim to a practical experience of them. Something not altogether unlike it has recently been uttered by Governor Pope Hennessy in relation to the very locality then principally under discussion, Sierra Leone, and the West African Coast. We have heard the same kind of statements in a modified form from other experienced persons, friendly to missions, who deem it part of our duty to convert savages and idolaters into Christians; while admitting with a sigh of perplexity, that in most cases which have come under their eye, conversion is by no means identical with improvement."

What good the Missionaries have done the *Reviewer* fully admits; they have in many cases taught the converts to read; but as he points out:

"If the unfortunate heathen is taught to read it is mainly that he may read *The Sunday Party*, or *The Spirit's Teaching*, or if there be a rival Romish mission in the neighborhood, *Pope's Opposed To Truth*, or *Scriptures Light*, and *Romish Darkness*, in his own language."

In a word, the Design of the Protestant missionary is to make Protestants rather than Christians; and in this no doubt he succeeds.

Let us now accompany the *Reviewer* on his visit to that other bright and eminently blessed "field"—the British West India Islands.

"In Jamaica," he tells us; and we must bear in mind that it is a Protestant, not a bonighted Romanist who speaks—"in Jamaica, which may be taken as a type of the West Indian Islands, the whites, as is well known, are but a handful in the midst of the emancipated slaves and their offspring. The population is a population of black and 'brown' people. For years past they have been operated upon, chiefly by the Wesleyans and the Baptists, the most fanatical of Protestant Churches; the Churches which by the help of processes widely differing from those of Rome"—(widely differing God knows, as widely as heaven differs from hell)—"share with Rome the faculty of stirring to its depth an uneducated nature such as that of the negro."

The wild orgies of the "revival," the demoniac phenomena which accompany it have their charms for the negro race; and with these the Wesleyans and Baptists are ever ready to accommodate their converts.

"To roll about the ground, foaming at the mouth, and biting the grass in a sense of 'wrath,'

and to see the devils figuratively, perhaps literally sneaking away when exhaustion has set in, is to these people a congenial religious observance; to get dipped in a tank, amidst a cannonade of hymns is a mode of conversion suited to the sable or mahogany 'inquirer.' What has been the result? Under a thin veneer of Christianity, Quashee is still an unmitigated heathen. It is impossible not to read this between the lines of the missionary reports themselves, abounding as they are in such expressions as 'gracious visitations of the Holy Spirit; sound and saving conversions; great success of the Gospel; richness in faith and good works.'"

In support of these views—for he gives the best of testimony for all his allegations, and asks us to believe nothing on his mere word—the Protestant *Reviewer* quoting from a quite recent work, *Letters From Jamaica*, Edmonston and Douglas, 1873—adduces the following striking testimony:

"Professedly a Christian, it may be doubted whether one negro in a thousand attaches a correct meaning to even the most simple ordinances of religion. In some districts of the island, indeed, there are travestied at midnight meetings held under leafy booths erected for the purpose, which are carefully concealed from the knowledge of the parish ministers. At these 'singing meetings,' a woman sanctifies the bread, and administers the elements. Hymns are sung, words are spoken, mysterious rites are observed. The worshippers grow more and more excited as the fires burn out and the night grows cold; and the meeting turns out as might be expected, in licence and debauchery."

In the same work, quoted by the *Reviewer*, we are assured that:

"the scenes that occur at the native Baptist chapels are almost blasphemous in their absurdity."

Of the "revivals" and their attendant abominations, the *Reviewer* quotes the following description from an English clergyman:

"For seven days and seven nights the people would not leave the chapel. Religious frenzy seized all classes; some fed on grass; others crouched on all fours like beasts; others went about prophesying that *Obeah* was hidden under the threshold of the Church. Immorality under such circumstances was much more rife than religion."

The practice of *Obeah*, or devil worship, an African custom—still largely obtain amongst the Protestant negroes; and amongst its votaries, so says the English clergyman, quoted by the *Reviewer*, are to be found some who are "the most earnest in their professions of Christianity." As to the converted Negro's creed, adds the same witness—(what his morals are we have seen)—it is that of a dog:

"Death to the negro has no terrors. He dies because his time has come. But he dies like a dog; without a regret, and without a prayer, confident that, if there be a heaven, he will find admission there; and that if there is not, he has finished his course, and drunk all that he will ever be allowed to drink of the pleasures and pains of life."

At the same time, strange to say, "he is a firm believer in the Bible" which is to him a sort of *Fetich*. "Such" concludes the *Westminster Review*,

"Such are the Jamaica Christians! And we have only time to observe that the religious condition of some of the other islands, (as St. Lucia and Trinidad) seems to be still more lamentable."

(TO BE CONCLUDED IN OUR NEXT.)

## FATHER NEWMAN AND MR. GLADSTONE.

Father Newman is about to enter the lists of controversy with Mr. Gladstone on the question—whether the Vatican Council Decrees have in aught altered the position of Catholics towards their respective governments? and whether there be aught in those Decrees which renders it impossible for those who accept them, to give true allegiance to their legitimate rulers? These questions Dr. Newman discusses in a pamphlet of ten chapters addressed to the Duke of Norfolk.

It seems almost a work of supererogation on the part of Catholics to reply to the accusations of Mr. Gladstone. Nobody believes them to be true; and Protestants have fully answered them. *Blackwood's Magazine* in its last issue, and no one can suspect *Blackwood* of Romish proclivities—deals with the questions very roundly.

"It seems only reasonable that an infallible Church should have an infallible mouth-piece; and those who uphold the former might easily acquiesce in the latter, and the difficulties about civil allegiance can apparently be cleared at a bound."—*Blackwood's Magazine*, December, p. 755.

Of course they can. All Catholics have infallible held as of faith, that the Church is the infallible teacher on all questions of faith and morals; all Catholics have always held that the Pope, as successor of St. Peter, and inheritor of the peculiar functions assigned by Christ Himself to that Apostle, is the supreme teacher, guide, or pastor of the infallible Church: in the words of the great St. Bernard:

"Nec modo ovium, sed et pastorum omnium pastor."—*De Cons.*, lib. 2, c. 8.

All Catholics therefore—unless guilty of the supreme absurdity of holding that an infallible Church has for its supreme teacher, guide or pastor a fallible Pope—must by implication have held that the latter in his teachings enjoyed, through the continual presence of Christ with His Church, an immunity from error. To suppose that God gave His Church a fallible teacher, and entrusted the guidance of her pastors to one who was himself liable to go astray, is to admit that Christ did not endow His Church with infallibility; for if the blind lead the blind, both shall fall into the ditch. This argument is of course applicable to those only who admit an infallible Church.

Of course a man may deny the commission to feed the entire flock, sheep and shepherds—"poimaine ta probata mou,"—given by Christ to St. Peter in particular; but he who admits both these premises—and all Catholics have always admitted them—must, if capable of reasoning logically, admit that the Pope as inheritor of the pastoral office of St. Peter, is, on questions of faith and morals, and when exercising his peculiar functions, infallible, in so far as it is the power of Christ to confer the gift of infallibility. Of course, in last analysis, we have nothing but the promise of Christ for it; but if His word may be believed, His promise is not empty; and His good sense trusted—we have full assurance that the successor of St. Peter will never be permitted to teach as true that which is false; or

condemn as false that which is true. This has always been the faith of the Church.

As to the question of loyalty, all Catholics have always held that, when the laws of the State enjoin anything forbidden, or when they forbid anything enjoined by God's law, no obedience is due to them; and it matters not in so far as the principle of allegiance is concerned, whether it be the Pope speaking *ex cathedra*, who determines, or the Bishops of the Church in Council assembled who determine, what is contrary to, what enjoined by, the divine law. Catholics have always openly avowed since the day of Pentecost, that their obedience to the State was limited by the allegiance which they owed to God speaking through an infallible Church—infallible on all matters pertaining to faith and morals. In this therefore Catholics are to-day but what they were yesterday, and what they will still be to-morrow.

Hardly then do we think that Mr. Gladstone's pamphlet is worthy of the honor done to it, or that so illustrious a champion of Catholic truth, as is Dr. Newman should have stooped to pick up the gauntlet. We should not, so we remember to have read when at school, invoke the aid of a God on every trifling occasion—*nee nisi dignus vindice nodus*; and so, remembering the Horatian precept, we almost think that Dr. Newman might have left the task of replying to Mr. Gladstone to some humbler mortals. Still we should be thankful, for we may be sure that, as is everything that comes from Dr. Newman, his reply will be replete with beauties and cogent arguments.

## THE CARMELITES.

We have to congratulate ourselves on the establishment of a new religious community in Montreal, that of the Carmelites who by their prayers will, we may be sure, bring down upon us the blessing of divine grace. Already a site has been secured by the munificence of the Hon. M. M. Trudel, and A. Desjardins, Esq., M.P., who have given for the purpose a suitable piece of ground at Hochelaga; and at a meeting held under the auspices of our Bishop on Tuesday last, a Committee of gentlemen was named to collect subscriptions for the further endowment of the new institution.

The *Witness* is troubled in spirit, and asks what may this thing mean? Is it not another encroachment of Rome upon our dearest rights as Protestants; and he cannot understand what a "contemplative order" may be. We refer him to St. Luke 10, wherein he will read how of two sisters, both disciples of our Lord, both beloved by Him one is said to have chosen the better part; and yet this favored one did naught but sit at Jesus' feet, and dwell upon the words that fell from His lips.

We congratulate our friend James Bonfield, Esq., of Eganville, Ont., on his being elected by acclamation to represent South Renfrew in the Local Parliament of Ontario. We are also pleased to notice the return of the Hon. C. F. Fraser for the County of Grenville.

On Sunday, 20th inst., Mgr. Fabre, Bishop of Gratianopolis, conferred the Holy Order of Priesthood on the Rev. M. Arthur St. Louis.

## TO THE POST MASTER GENERAL.

A few days ago the collector at one of our inland ports seized a large quantity of explosive American oil, and this, providentially, saved the lives and property of many citizens. If the fiery stuff had been allowed to enter the market, some trifling and fatal accidents would have been the result. The officer did his duty well, and the community, through the press, thanked him for it.

But why should rigid inspection of imports be confined to the Inland Revenue and Customs Departments, and not extended to the Post Office? Why not seize obscene literature as well as explosive coal oil? In almost every newsdealer's stall the *Illustrated Police Gazette*, the *New Sensation*, *Day's Doings*, and other filthy publications, imported without let or hindrance from New York and other American cities, are prominently exposed for sale, and, needless to say, eagerly purchased by the young. The Post Office authorities know this, but they are too listless to interfere. The Post Master General can, if he will, seize all objectionable papers on the frontiers, and destroy them, no matter who may be the loser in a pecuniary sense. Why does he not do it? Fathers and mothers, why do you not urge him to do it? Free and independent electors, why do you not compel him to do it?

There is no need in Canada of a league or crusade against immoral literature, because there is not in Canada, to our knowledge at least, a single publisher of *ex-professo* immoral books and papers. It is not against the home, but the foreign, publisher, we must guard, and we can put an effective stop to this trade with Canada without the noise and expense of such a thing as a crusade or league. A little vigilance in the chief offices along the lines is all that is required; and we hope the P. M. G., in obedience to the call of public morality, if not to the voice of his own conscience, will provide some system of inspection at once, before the new postal arrangements between the two countries come into use. We ask him to remember that it is not so long since the New York daily papers, containing the dirty details of the Beecher-Tilton Scandal, were arrested in England, and withheld from subscribers until they had been carefully purged with the official scissors of the poison they contained. We are certain such *professedly* immoral publications as those we have already named would not be tolerated in England. Why are they tolerated here?

But—says a friend who is looking over our shoulder as we write—the fault is not altogether with the Post Office; some newsdealers are supplied by the Express Co. We are aware of that; the Post Master General is aware of it too; and we hope he will secure the co-operation of his colleague, the Minister of Customs, controlling the Express Co., so as to stamp the evil out more quickly and effectually.

M. J. W.

## AGENTS.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the *True Witness*:—  
St. Brigid.—Mr. W. Donnelly.  
Sydney Mines, N.S.—Mr. Wm. Haggerty.  
Souris, P.E.I.—Mr. James Moynagh, Jr.  
Sarnia, and the County of Lambton.—Mr. John Mahoney.  
Brockville.—Mr. Richard Evans.  
Brinsford.—Mr. Patrick Walsh, P.M.  
Tamworth.—Mr. Andrew Prout.  
Roblin.—Mr. Andrew Donovan.  
Tweed.—Mr. Patrick Casey.  
Madoc.—Mr. Richard Connolly.  
Marmora.—Mr. Michael Connors.  
Kalladar.—Mr. James Armstrong.

## THE ARCHBISHOP OF TORONTO

ON THE

## Reformers and Reformation.

His Grace thus commenced his discourse:

We have read with no ordinary astonishment the following strictures against the Catholic Church of Christ. It is the old stereotyped calumny, repeated by every writer and speaker on the old themes of the Reformation and of the vices that it cleared away. Coming from so respectable a source as the Protestant Bishop of Toronto, whose private virtues every one esteems, I consider it worth while to refute. The charge runs thus:

"Our Reformers, then, did what duty, and wisdom impelled them to do. They cleansed away that rubbish of superstition; they removed those incrustations of error and defilement; they restored the pure doctrine of the Apostles, while they maintained their order and good fellowship; and they restored to a gladdened people the primitive purity and completeness of the Church of the living God. The change from the soundness of her principles had been violently and unauthoritously made; and wise and good and able men, with the Divine help, repudiated that change, and brought back the Church to its original condition—to what it was at its first planting in the land by Apostolic hands."

"This extract contains three assertions.—1st, that the Reformation cleared away the rubbish of superstition and incrustations of error and defilement; 2nd, restored the pure doctrine of the apostles; and 3rd, that this was done by wise and good and pure men with divine help. We have, therefore three subjects on which to touch. 1st. What were those errors and superstitions that deformed the Church? 2nd. What were the pure doctrines that were restored? and 3rd. Who were those wise and good and pure men whom God is said to have assisted in this work? Powerful worldly motives impelled the Reformers to exaggerate the faults of the Churchmen, and to call the doctrine of the Church idolatrous and damnable. In the first place, they seized upon the revenues and lands of the Church; and to make this look like equity, and to have some plea for retaining them, they must invent and circulate in the darkest dye the vices of the former occupants. There must be some cause for remaining in the religion of the Reformation, and some means must be found of enjoying their ill-gotten spoils without fear of the law. If a man willfully injures another he will ever after hate and calumniate him. To give a plea of persecution the Reformers must make out the Catholic creed to be idolatrous and damnable that the followers of it were not worthy to live in a Christian Community, and, as a consequence, should be deprived of their civil rights of franchise and of representation in Parliament, and of course were fit subjects for unparalleled persecutions; and that no one could remain in that Church, or join it afterwards, without renouncing all virtue, honour, fealty, and allegiance to his country. Consequently, their literature, both solemn and gay, for the old and young, has carried with it in every century calumnies against the Church and against the creed in which their ancestors were born and died. This Reformation was carried on principally by lewd monarchs by dissolute princes and by a rapacious gentry, who obtained the spoils of the Church. Holy men, those Reformers! Two characters stand out in bold relief in this work of the Reformation—Martin Luther and Henry the Eighth. The character of Martin Luther is painted in high-wrought colours by his disciples and followers. He was a providential man; a man raised up by Providence for his great work. All acknowledge that he had grievous faults, but failings such as these must be overlooked in such a man. Catholic writers, on the contrary, say that he was a man of violent passions, and a fit subject to become a reformer; addicted to the most grovelling vices, violent in anger, debauched in morals, sycophant of the great and beastly in his passions; perverse and coarse, tyrannical and licentious. No writer has attempted to say he was free from great vices. The true character of the man can be known by his works, as a tree is known by its fruit. But here is presented a difficulty. No honest and pure man, having before his eyes the fear of God and the laws against indecent literature, could dare publish in full Luther's writings. His "Table Talk," a folio volume of 1350 pages, and his sermon on matrimony, preached in the church of Wittenburg, are so indecent that we must leave this great hero of the Reformation in his own hideous darkness, because too impure to be brought to light. And yet how many persons are taught to think that Luther was a godly man, and a worthy instrument in the hands of divine providence. He changed his religion, not to lead a more pure life, for he soon broke his vow of chastity, though a priest, and debauched an unfortunate nun, who also had vowed her chastity to God. From keeping fasts and vigils he became a gourmand and a beer drinker in low houses. From being accustomed, in some degree, to subdue his passion of anger he became most violent in his temper, sparing no one however venerable or great, in his invectives. His coarseness and indecency exceeded all bounds, as we read in his "Table Talk." His boast of having visions of the devil marks him to have been a man of unbounded licentiousness. Henry the Eighth's character is so well known as to need but little telling. Whilst he remained a Catholic, and acknowledged the Pope as his spiritual superior, he kept himself within some bounds of decency; but on becoming head of his Church, and supreme lawgiver for himself as well as for others, he considered himself bound by no law, human or divine. Tired of his marriage with his respectable and chaste wife, he sought a divorce from her; tired of one, he sought another. He made a toy of the sacred bonds of matrimony. The monster married six wives, and beheaded two of them. Another, Anne of Cleves, he divorced; and he would have beheaded Catherine Parr had she not taken precautions. It has been well said of him that "he spared no man in his anger or woman in his lust."

We have other minor lights of this Reformation. In Germany we have the Landgrave of Hesse. Philip was another of those holy men, instruments of Providence to reform the world. John, Elector of Saxony, was, according to Menzel, one of the most gluttonous princes of his time, fond of wine and good cheer. His stomach, overcharged with excessive feeding, was supported by an iron circle. His sideboard groaned under sacred vessels taken from the monasteries and churches. The religion that abolished fasting was the one for him. We pass over others in Germany, such as, Wolfgang, Prince of Anhalt, and Francis of Lüneburg, who added to their estates the riches and spoils of the convents and monasteries. They spread the Reformation by the sword, as the Turks did theirs. Luther himself declared that the church property made many friends for the new religion. Prussia, a Territory of the Teutonic Order, was oppressed by Albert of Brandenburg, chief of the Teutonic Knights. He erected it into an hereditary principality for his own family. The candid Melancthon himself a Reformer, avowed that the triumph of the Reformation in the principality looked not to the purity of faith or the improvement of morals, but regarded only the imperfect and miserable acquisitions of the world. The civil power, induced by hope of plunder, was the great arm of Reformation. Zwingle, in Switzerland, took up arms for his tenets. But matrimony seems to have been the more general denunciation for dissolute priests and monks, who thought it well to rail against celibacy. Zwingle espoused a rich widow, Calvin another. Martin Bucer had a singular run of good