

course of it, which they did not profess to justify by texts and instances drawn from the sacred volumes."—Examin. of Neal's Hist. of the Puritans. Leland, Bergier, Barruel, Robison, and Kett, abundantly prove that the poisonous plant of Infidelity, which has produced such dreadful effects on the continent of Europe, was transplanted thither from Protestant England, and that it was produced, nourished, and increased to its enormous growth, by that principle of private judgment in matters of religion, which is the very foundation of the Reformation. Let us hear the two last mentioned authors, both of them Protestant clergymen, on this important subject. "The spirit of free enquiry," says Kett, quoting Robison, "was the great boast of the Protestants, and their only support against the Catholics; securing them, both in their civil and religious rights. It was, therefore, encouraged by their governments, and sometimes indulged to excess. In the progress of their contest, their own Confessions did not escape censure: and it was asserted, that the Reformation, with these Confessions, was not complete. Further Reformation was proposed. The Scriptures, the foundation of their faith, were examined by clergymen of very different capacities, dispositions, and views, till, by explaining, correcting, allegorizing, and otherwise twisting the Bible, men's minds had hardly anything to rest on, as a doctrine of revealed Religion. This encouraged others to go further, and to say that Revelation was a solecism, as plainly appears by the irreconcilable differences among the enlighteners, so they were called; and that man had nothing to trust to, but the dictates of natural reason. Another set of writers, proceeding from this as from a point settled, proscribed all Religion whatever, and openly taught the doctrines of Materialism and Atheism. Most of these innovations were the work of Protestant Divines, from the causes above mentioned. But the progress of infidelity was much accelerated by the establishment of a PHILANTHROPINE, or Academy of general education, in the principality of Anhalt-Dessau. The professed object of this institution was, to unite the three Christian communions of Germany, and to make it possible for the members of them all not only to live amicably, and to worship God in the same Church, but even to communicate together. — This attempt gave rise to much speculation and refinement; and the proposal for the amending of the formulas, and the instructions from the pulpit, were prosecuted with so much keenness, that the ground-work of Christianity was refined and refined till it vanished altogether, leaving Deism or natural, or, as it was called, *philosophical religion* in its place. The Lutherans and Calvinists, prepared by the causes before mentioned, to become dupes to this master piece of art, were enticed by the specious liberality of the scheme and the particular attention which it promised to the morals of youth; but, not one Roman Catholic could be seduced to his seminary of practical ethics." See Robison's Proofs of a Conspiracy Against All Religions, Kett's History, the Interpreter of Prophecy, vol. II., page 158.

We have seen to what endless errors and impieties the principle of private interpretation of Scripture no less than that of private inspiration of faith has conducted men, and, of course, is ever liable to conduct them. This circumstance, therefore, proves the self-evident maxim stated above, that it cannot be the rule which is to bring me to religious truths. Nor is it to be imagined that, previous to the formation of the different national churches and other religious associations, which took place in the several parts of Europe at what is called "The Reformation," the Scriptures were diligently consulted by the founders of the new sects; or that the ancient system of religion was exploded, or the new system adopted, in conformity with the apparent sense of the sacred text, as Protestant writers in the present day would have us believe. No; princes and statesmen had a great deal more to do with these changes, than theologians; and most of the parties concerned in them were evidently pushed on by motives very different from those of religion. As to Martin Luther, he testifies, and calls God to witness the truth of his testimony, that it was *not willingly*, (that is, not from a previous discovery of the falsehood of his religion) but from accident, viz., a quarrel with the Dominican Friars, and afterwards with the Pope,

that he fell into his broils about religion. His own words explode the invention of the chained Bible—"Casu non voluntate in has turmas incidit: Deum estor." The Protestant historian, Mosheim, with whom Hume agrees, admits "that several of the principal agents in this revolution were actuated more by the impulse of passion and views of interest, than by a zeal for true religion."—MacLaine, vol. IV. p. 185. He had before acknowledged that King Gustavus introduced Lutheranism into Sweden, in opposition to the bishops and clergy, "not only as agreeable to the genius and spirit of the Gospel, but also as favorable to the temporal state and political constitution of the Swedish dominions," pp. 79 80. He adds, that Christiern, who introduced the Reformation into Denmark, was animated by no other motives than those of ambition and avarice, p. 82. Grotius, another Protestant, testifies that it was "sedition and violence which gave birth to the Reformation in his own country."—Holland.—Append. de Antichristo. The same was the case in France, Geneva and Scotland. It is to be observed, that in all these countries, the Reformers, as soon as they got the upper hand, became violent persecutors of the Catholics. Bergier defies Protestants to name so much as a town or village in which, when they became masters of it, they tolerated a single Catholic. This will be enough for the present; but the Witness must learn, at the cost of its own contentions, how odious are comparisons, and that bigotry and a total disregard for the truth, not unfrequently bring their own chastisement on the heads of the guilty.

THE Roman correspondent of the Liverpool Catholic Times, writes thus regarding the publication of an alleged encyclical letter of which much has been written in the daily press of late:

"The recent publication of a so-called analysis of an encyclical by Pope Leo XIII upon the great social question, and that in a non-Catholic newspaper, has caused no little amusement in high clerical-diplomatic circles at Rome, and the general appreciation of the fact is, 'What a capital canard!' That Leo XIII. is engaged, and busily engaged, upon documents treating of the social question is incontestably true, and is not at all surprising in the author of Rerum Novarum. But that communication of such documents has been given, before their official publication, to a correspondent, and above all to a correspondent of a non-Catholic journal, is inadmissible when we remember the proverbial and habitual reserve observed in the Vatican. Of course the hypothesis of a breach of confidence does not appear at all probable. Nowhere in the whole world is secrecy more observed, and nowhere are so many precautions taken to assure it than in the Vatican. It is not likely, therefore, that with regard to an encyclical by Pope Leo XIII the traditions of centuries are to be broken. Besides, to glance at the wording of the telegram suffices in order to see that the whole affair is a mystification. The writer did not take the trouble to invent anything (although we are in a Roman summer and news is scarce); he just simply culled largely from previously published documents. *Voilà tout!*"

When Jack calls on Miss Eleanor,
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Most charm the maid of twenty.

And though Sir Jack has skinny arms,
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SOCIALISM.

Socialism is becoming a mighty factor in European politics. In the last municipal elections in France the socialist labor party engaged in the contests in twenty-seven cities, which have now socialist municipalities, including Marseilles and Rouboix. An English contemporary says:

"The number of votes gained by the socialist candidates at the municipal elections of 1895 was about 160,000 in the departments and over 100,000 in Paris. Taking into account the socialist elements scattered throughout the rest of France, the number of electors won over to the socialist labor party cannot be set down at less than from 350,000 to 400,000. Socialism now forms in France, as in Germany, a powerful political party, which aims at acquiring power by legal means—that is, by obtaining votes. As long as it confines itself to such means and does not favor revolutionary schemes it will at least command attention, if it cannot secure the realization of its ideals in legislative enactments. Open discussion and organization in the light of day of even the wildest theories is preferable to secret plotting, and a more manful method of agitation."

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