

LETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of any diocese in behalf of the Catholic Record, published in London and Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their congregations.
Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, OCT. 26, 1883.

CONFIRMATION AT MOUNT CARMEL.

His Lordship Bishop Walsh, accompanied by Rev. Father Coffey, of this journal, left the city on Tuesday last, for Mount Carmel and on Wednesday morning administered the sacred rite of confirmation to eighty children who had spent several weeks in preparation for that solemn rite. The Rev. Father Kelly deserves hearty congratulations on the proficiency in Christian Doctrine shown by the candidates for confirmation. His Lordship addressed the children in a most feeling and instructive discourse, pointing out the significance of the sacrament of confirmation, and indicating the use they should make of the graces and gifts it imparts to lead lives of true Christian virtue.

KIND WORDS.

His Lordship the Bishop of Ottawa kindly commends the Record in the following cordial terms addressed to our agent, Mr. Donat Crowe:

"The Catholic Record, published in London, Ont., with the warm approval of His Lordship, the Right Rev. John Walsh, D. D., is a journal to which I would much like to see every Catholic family subscribe in the diocese of Ottawa."

J. THOMAS,
Bishop of Ottawa.
Ottawa, Oct. 13th, 1883.

THE SCHOOL QUESTION.

We are happy to learn from friends in all parts of the Province that the Catholic people are fully alive to the importance of an early adjustment of the school difficulty. Our people have had just reason to lose confidence in the management of educational affairs in Ontario. Nothing but some prompt measure of justice can now restore confidence on the part of the minority in the intentions of the majority. We have heard it intimated that there are changes impending at the head quarters in the education department. We hope that there will be some changes made there at a very early date, changes which will prove a veritable acknowledgment of Catholic rights in matters of education. With a Protestant Minister and a Protestant Deputy-Minister of Education, Catholics have really no voice at head quarters. We have no objection to a Protestant Deputy exercising control over public schools, but over Catholic schools there should be a Catholic Deputy invested with powers co-ordinate with those of his Protestant colleagues. An appointment of this character would greatly tend to inspire Catholics with confidence and lead them to hope that their grievous wrongs in the matter of education may soon be redressed.

NOT TO MEET.

From Copenhagen we are advised that the Czar of Russia has declined a proposition to meet the Emperor William at Kiel, not wishing to offend the King of Denmark, whose guest he is, by holding the desired conference in a city situated in Holstein. The Czar has, however, expressed a hope that the meeting may take place, and has designated the town of Swinemunde, in Pomerania, as being both convenient and desirable.

There is not now any likelihood of a meeting taking place between the Emperor and the Czar. The fact is that such a meeting would have no real purpose and serve no good end. The policy of the Czar's government runs counter to the projects of Bismarck and that is quite enough to render it inadvisable that any official meeting should take place between sovereigns who cannot be brought into agreement. Bismarck

has it in view to bring about the disintegration of the Russian empire for the purpose of annexing its Teutonic Provinces to Germany. He therefore encourages and urges Austria to checkmate Russia in the South East, and is no doubt ever ready to assist the former power to keep the latter out of Constantinople and erect in its own interest and under its own control a new eastern Empire. With all this before his eyes, for Bismarck's purpose to consolidate all Germans into one powerful state cannot be misapprehended by any one, it is not indeed surprising that the Czar is not specially desirous of having an interview with the German emperor, the purport of which might be very easily misunderstood by his own subjects and by Europe at large.

PRIVATE INTERPRETATION.

The evidence given in the case of Lawrence versus the Collector of Customs, Montreal, has deservedly attracted a good deal of attention. This evidence clearly shows the light in which many cultured Protestants regard the bible. We have often heard of the happy influence of private interpretation, and the "open bible" has been frequently made to do service for Protestantism. The bringing of the matter into court may have good effects in more regards than one. The suit was brought by Mr. W. C. Lawrence to recover the value of certain volumes of Paine and Voltaire seized as being immoral works under the act. The plaintiff summoned several witnesses to prove that the works in question were not immoral. The Star gives the following report of a portion of the evidence:

Mr. J. H. R. Molson, being examined on behalf of the plaintiff, testified as follows:—I own Tom Paine's "Age of Reason." I have read a good deal of it at times. It is generally known as a philosophical work. Its author looks into things and tries to find out a reason for everything. Could not say from recollection that there was anything in it debasing or immoral. Do not think there is any more in it than in Shakespeare or others. I own also Voltaire's "Philosophical Dictionary." Saw nothing of a debasing nature in it.

Cross-examined—I do not remember reading the "Age of Reason" through. Did not read that part referring to the incarnation of our Saviour, Jesus Christ. I do not think that a reasoning man or a person of mature age could be offended by Paine's style, still the language is a little strong.

Re-examined—Indecent and immoral passages from the Bible are frequently commented upon. There are many things in the Bible that will not bear reading in the presence of young persons and women.

Re-cross examined—Q. Are you a believer in revealed religion?

A. Well, I do not exactly know what you mean.

Q. Are you a believer in the Bible as being the revealed word of God?

A. Do you mean all of it?

Q. Do you believe it contains the revealed word of God?

A. Well, I understand that you ask me if I believe that the whole swallowed Jonah? If so, I do not believe it.

Q. Then you do not believe in the Bible?

A. I believe that the Bible was made by man, put together by man, collected by man. It is certain, according to the judgment of man in times past, that these collections have been made.

Mr. Geo. Martin was subjected to a long cross-examination, during which he was asked:—From the remarks that you have made, I presume that you do not believe that the Bible contains the word of God as revealed by Him to man?

A. Well, if everything has come from God, of course that has come from Him, but only in a sense that I do not suppose is held by the popular mind. The will of God may be revealed to man through Herbert Spencer, Shakespeare, Tyndall, Huxley, and other great and learned men.

Q. Then, in your opinion, there has been no more revelation from God to the authors of the Bible than has been to writers such as Shakespeare and Herbert Spencer?

A. There are many very excellent things in the Bible, I must admit, but there are portions which, instead of being revelations from God, I would rather surmise came from the other quarter. (Laughter.)

Q. Then you do not believe that this book, the Bible, contains the word of God?

A. I have not said that.

Q. Do you believe it or do you not, sir, that is the question?

A. I have expressed my meaning in the sense in which you or any one else can take it to be the word of God.

A. They may be.

Q. I suppose you have some opinion about it?

A. Well, I have read Colenso. He shows pretty clearly that a great many things in the Old Testament are erroneous.

Q. Then you don't believe that some things are correct?

A. Well, I hardly believe that the sun stood still at the command of Joshua, in order to give him a chance to slaughter his fellow-creatures.

Q. Do you consider an oath taken on the Bible binding on the conscience?

A. Yes.

Q. Why? How do you reconcile that with your previous statements?

A. Because I am here to tell the truth.

Q. That is all?

A. That is all.

Q. And not on account of your belief in the Bible?

A. Not at all.

Mr. Abbott here raised an objection to the Court's receiving the evidence of the witness, on the ground that he was a disbeliever in the Bible.

The witness—I did not say I was a disbeliever in the Bible. It is a verity; some of your most advanced Christians of the present day believe as I do.

Mr. Abbott recorded the objection that the witness' belief prevented him from being a competent witness.

Witnesses considered the works in question fairly within the bounds of free and legitimate discussion, and admitted that certain portions of the "Age of Reason" quoted might have been written in less offensive terms.

The case was closed with the evidence of Charles Stevens and judgment reserved.

Messrs. Molson and Martin are of course Protestants, they have read the bible with what profit our readers can see. The fact is that infidel reading is common in this country and that outside the Catholic Church agnosticism is daily growing in strength.

When men stand up in open court to state that they see nothing debasing in Paine or Voltaire and that the bible is a mere human compilation written in times of ignorance and barbarity, it is indeed opportune to enquire what is the cause of an evil so manifest as such revolting declarations of unbelief in revelation.

Well, we do not now purpose to enter into any lengthened enquiry into the matter. Our readers know as we know but too well indeed, its veritable cause, which is nothing more nor less than the infidel education of the day.

LUTHER.

It is quite clear from the festivities already held in connection with the Luther centenary celebration, that Protestantism is making an effort to invest its founder with the attributes of greatness. To make the world look upon Luther as a great benefactor of the human race, is evidently the object of those who have in hand the management of the centenary festivities. The royal family of Germany has not hesitated to take prominent part in the celebration held in honor of the so-called reformer, whose preaching and teaching introduced so much of discord and misery amongst men already sadly enough divided, distracted and afflicted. The German emperor, unable himself to attend the Luther celebration at Wittenberg on the 13th ult., addressed a Cabinet order to the Crown Prince regretting his inability to attend, concluding as follows:

"As a Protestant Christian, however, and as chief governor of the Church, I feel the most lively interest in every such celebration in which the Protestant confession finds full expression. I most fully appreciate the high blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given to the Reformation. I should not like to be unrepresented at such a festival, especially at Wittenberg, the immediate scene of Luther's mighty and divinely blessed work, all the more as this passes the limits of a merely local festival. I accordingly appoint my imperial and royal Highness, my dear son, my representative at the festival proceedings, I pray to God that the coming Luther festival may be blessed to the awakening and deepening of Protestant good morals, and the confirming of peace in our Church."

Babelsburg, August 25, 1883.—Wilhelm.

The Crown Prince, with other royal personages, attended the Wittenberg demonstration; amongst other features of which was the reopening of Luther Hall, an event graphically recounted by an eyewitness, who says:

"The Burgomaster briefly addressed the Crown Prince, thanking the Royal family for their support, and concluding by requesting His Imperial Highness to open Luther Hall. In reply the Crown Prince said:

"After spending some time in earnest contemplation at the grave of our great Reformer, I now enter the place where the man of strong faith incessantly laboured in search of the path upon which he joyfully and courageously advanced to his grand historical deed. I am charged to represent His Imperial Majesty at this Festival, and my first act in Luther's

house shall be to read the words of our Emperor and King, who has sent me to attend this celebration."

After reading the Imperial Cabinet order the Crown Prince delivered a touching and very appropriate speech, in which he said:

"May this festival serve as a holy exhortation to us to uphold the great benefits of the Reformation with the same courage as was displayed in acquiring them for us. May it above all strengthen us in the resolution to be ready at all times to defend the Evangelical creed, and with it liberty of conscience and religious toleration. The strength and essence of Protestantism do not rest upon any stiff form of written words, but in the striving after the knowledge of Christian truth. May Luther's anniversary help to strengthen Protestant feeling, preserve the German Evangelical Church from disunion, and lay for her the foundation of lasting peace."

We cite these words of the Emperor and Crown Prince, not that they contain anything of special value in themselves, but as showing clearly the feeling in which Luther and his work are held by German Protestants. The existence of such a feeling in regard of a man who was neither great nor good affords a very striking instance of the extent to which the distortion of history and the perversion of facts have been resorted to by the enemies of truth.

How few men, indeed, even amongst Catholics, have a just idea of the evil influence exercised by Martin Luther. Even in his own day Henry VIII. said of him, in reply to an abject letter of Luther himself: "It is not at the feet of a king but before the divine majesty that Luther should bow his head; He should above all return to her convent the unhappy nun whom he has seduced, and then consecrate the rest of his life in doing penance for the thousands of Christians whose death he has caused, and for the myriads of souls whom he has deprived of eternal salvation."

Such was the view entertained of Luther by Henry VIII., destined himself also to acquire sad pre-eminence as an innovator. If Luther were, as his followers claim, a veritable benefactor of the human race, he had assuredly left some trace of good influence over mankind. We look in vain for any such trace of good influence. There followed in the wake of the reformer more real misery, vice and inhumanity than ever before visited the world. Not even in the days of Caligula, Nero, or Domitian did such barbarity and wickedness stalk through the nations. There was under Luther an upheaval against justice and truth, and for a time it did seem, amid the perturbations excited by him, that God had veritably abandoned the children of men. Luther possessed of power of expression at once vehement, picturesque, and well nigh irresistible, used it to gratify the worst of passions. He found his countrymen ready for a religious revolt—the result of royal encroachments on Papal rights—and profited by this feeling to give the anti-Papal movement shape and vigor. Dr. Brownson, speaking of that time, has the following just reflections:

"We agree with Protestant historians, that society in the sixteenth century was in a most wretched state, and that, though not in their sense, there was a loud call for a reformation."

However, and its anti-Papal tendency, had interfered with ecclesiastical discipline, had favored false and dangerous modes of thought and expression, and prevented the Church from applying in the proper place and at the proper time the appropriate remedy. Rome taught one doctrine, and the courts another, and the latter were better instead of the former. The people to a fearful extent were taught only a mutilated Catholicity, because the temporal authority would tolerate no other; because pastors neglected their duty; bishops and priests turned against the Pope, and found in their royal masters a ready support in their opposition. The mass of the people throughout no small part of Europe knew hardly the simplest elements of the Catholic religion. They may have been able to recite the Apostles' Creed and a prayer or two, but beyond these they knew little or nothing. Even in the theological schools of Germany theology could have been but imperfectly taught, if we may credit at all Luther's own account of his doubts and scruples. His doctrine of justification by faith alone betrays an ignorance of Catholic theology as great as that which he betrays of the Holy Scriptures. So far as Catholic doctrines are concerned, all religiously-minded Protestants to-day would pronounce them infinitely more solid and reasonable than the opposing Protestant doctrines, if they only thoroughly understood them. The faithful and the great body of the clergy seem to have been taken by surprise, and not to have known how to meet the Reform movement; and, notwithstanding all M. Audin says to the contrary, we cannot help thinking that the controversy, at least in the beginning, was to a great extent blunderingly conducted on the side of the Catholic party. Evidently there was a great ignorance of Catholic doctrine at the time upon the part of the clergy, or a great want of be-

lief in Catholicity. In Germany they were lamentably defective. Many of the bishops even suffered themselves to be carried away with the movement, and of those who remained faithful, not one whose name has reached us proved himself equal to the emergency. In England all the bishops, save one, the Bishop of Rochester, yielded to the demand of the lustful Henry, and even he at first gave his assent to the royal supremacy—an assent which every true Catholic theologian knows could not be given without a virtual renunciation of Catholicity, a renunciation never for a moment contemplated by the noble Bishop, as his subsequent conduct amply proves. His assent, though subsequently retracted, showed how little even the better class of Catholics in that age were accustomed to study the Papal constitution of the Church, and how far they were from regarding that constitution as essential to her existence, and to her unity and catholicity. The truth is, the mass of the Catholics in the sixteenth century, and even long before, had ceased to be genuine Papists."

Luther, recognizing the strength of the civil power in the dissemination of good or evil doctrine, sought at an early period to enlist, either by flattery or menace, the petty princes of Germany in his favor. Many joined him through hatred of the Papacy, others again through fear of the people, whose passions Luther knew so well the art of exciting. Brownson very clearly declares the true cause of the success of the reformation:

"The whole history of the Church proves that there is little to fear from heresy, when unaided or unprotected by the civil power. Every heresy that has made much progress has been a heresy that enlisted on its side either royalism or nationalism, and found some temporal prince or authority to protect it, if not openly, at least secretly. The history of the Reformation proves that heresy is formidable only when it assumes the form of royalism or nationalism, and appeals to national exclusiveness and temporal supremacy. Nearly all heresy seems to know this by instinct, and hence the point of attack is not the Church in her dogmas, her sacraments, or her worship, but the Church in her polity, as the visible kingdom of Christ upon earth, instituted by Him for the government of all men and nations in all things pertaining to eternal salvation."

"Nothing is more unphilosophical than to ascribe great events, whether good or bad, to petty causes. The effect cannot exceed the cause; any more than the stream can rise higher than the fountain. There must have been operating in the sixteenth century some cause of the Protestant Reformation adequate to its production,—equal in magnitude to the effect produced. What was it? In our judgment, while the magnitude of the Reformation is not overrated, we are too apt to overrate the magnitude of the work done by the Reformer. It is a mistake to suppose that Protestantism in any of its essential features was a product of the sixteenth century. That century was by no means as Catholic in its beginning as is commonly imagined. Luther found he did not create or introduce his Protestantism. Protestantism, if analyzed, may be reduced to four elements:—1. The rejection of the Christian priesthood or sacerdotal order; 2. The denial of all dogmatic theology; and 3. The adoption of religion as a mere sentiment of the heart, called by some Love, by others Faith. We do not of course pretend that all Protestants go the full length of these four elements, but these four elements embrace all of Protestantism. Luther did not formally reject all dogmatic theology, but he did reject the Papacy and the Christian priesthood; for his principal mistake was to reject against the Pope, and he maintained, as the great body of Protestants do now, that under the New Law every believer is a priest and a king. His doctrine of justification by faith alone is the virtual rejection of dogmatic theology; it is with him the essential element of the Gospel, and faith in his sense is simply a sentiment of the heart. Some Protestants go further, much further, in the developments of Protestantism, than Luther and his brother Reformers went, but none of them go further than the four elements we have specified."

"The Protestant Reformation, as we regard it, was not so much a falling away from the Church of those who were really Catholics, as the coming forth from her communion of those who had previously been in it without being of it; and we must explain the rapid and almost universal diffusion of Protestantism as soon as publicly proclaimed, by the occult heresy, more or less developed, with which the population that voluntarily embraced it were already infected. Whether the secret organization of the thirteenth and fourteenth centuries continued down to the sixteenth, we are unable to say; but that it did to some extent is probable, and hence, perhaps, the reason why the reform broke out in so many parts of Europe almost simultaneously. But be this as it may, the enemies of the Church certainly had not decreased in number during the wars and revolutions of the fifteenth century, and this much must be conceded, that Luther found a large part of Europe either totally ignorant of the Catholic religion, or but feebly attached to it. The intelligent Catholic of to-day can see nothing in the doctrines or the practices of the Reformers calculated to make a favorable impression on a Catholic mind or heart, and he is unable to believe that they ever gained one real convert to the reform. Protestantism promised something to the licentious, to populations impatient of restraint, weary of fasts and vigils, of works of mortification and penance, and who wished to find an easier road to heaven than that of self-denial and the crucifixion of the flesh, or of that inward purity and sanctity, sound faith, and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could have produced any serious effect, or served any other purpose than that of shocking or disgusting the Catholic who

understood and was attached to his religion."

It will thus be seen that Luther, instead of being the author of the so-called reformation, took advantage of existing discontent and error more or less covertly held to draw the German masses into open revolt against the Papacy. He had not at first any definite purpose in view in preaching doctrines hostile to those of the Roman Church. It was only when he found princes and peoples so ripe for revolt against every restraint that he grew emboldened enough to seek to lay the foundation of a purely national church. He preached his innovation as a veritable emancipation of the flesh, and sought the very sanctification of human passion.

As to the true effect of the reformation Dr. Brownson conclusively argues:

"From the day that Luther, amid the crowd of his students and followers, burnt at Wittenberg the Papal Bull, the heart of the Catholic began to beat more freely. The class who had impeded the exertions of the Church went out from her, and sound doctrine and holy discipline became once more possible. They who would not become heretics were forced to take the Catholic side in downright earnest. Royalism itself, as after 1648, became frightened at the revolutionary character of the Reformation, as exhibited in the insurrection of the Westphalian peasants, and felt it necessary to allow the Church, for a time at least, a freedom of action which it had hitherto denied her, and to suffer her to teach the faithful a sound and unimpaired Catholicity. The holy Council of Trent, that great fact of modern history, was convoked, and a Catholic reaction commenced, and aided by the brave and persevering sons of Loyola, continued without interruption, till checked by nationalism, represented by that unfaithful prince of the Church, Cardinal Richelieu, who dragged the Protestants into submission in France, and aided them with his policy and troops to subject Catholics in Germany, and by royalism in Louis the Fourteenth, who opened the way for Jansenism, infidelity, and the Revolution of 1789."

We have no need to speak here of Luther's personal defects. But we cannot fail to state that in view of his noted disregard for truth, his uncontrollable arrogance, overweening pride, and contempt for that self-denial which must be at the basis of all Christian virtue, and of all Christian perfection, but above all in view of the miseries entailed upon the human race by the preaching of his doctrines, the wars and revolutions, with all their attendant horrors, that have since afflicted the world, not to say one word of the gigantic growth of infidelity, directly traceable to the reformation, he cannot be classed as a human benefactor. A reformer, to our mind, a man who, himself professing and practicing justice and truth, seeks, by both word and example, to bring his fellow-men amongst his fellow-men by his practice of self-abnegation, and the sanctity of his life gives approval to his teachings. Thus it is to-day with Catholic missionaries in every part of the world. Apply this test to Luther and declare it, if any man can, that he deserves the appellation of reformer. Compare him with St. Charles Borromeo, or St. Ignatius Loyola, or with our earlier American missionaries, and how far short does he not fall from the ideal of the true reformer and benefactor of his race?

Those sainted and illustrious men understood that it was not by disturbing conscience, assailing authority, and defying truth, that man was to be benefited. They made it the purpose of their lives to preach the truth and lead men to its practice. Now the truth is one and immutable. It is the very self-same at all times and in all places. But the reformers or followers of Luther understood it not so, for each preached and taught as it pleased himself to preach and teach. Hence confusion, contention, and the gradual decline of all religion amongst Protestants. Compare Luther, we repeat, with St. Charles Borromeo, and what a difference do we not see between the true and the pretended reformer? Luther sought to uproot, while Charles Borromeo sought the more deeply to implant respect for authority. The exalted character of the Catholic priesthood has rarely been so fully brought into view as in the case of Cardinal Borromeo. He was a pontiff in whose character were blended, with intellectual acumen, broadness of view, rectitude of conduct, and practical experience, a faith at once simple and submissive, a most scrupulous fidelity in action, perfect self-denial,

and devotedness to his duty. His first act in taking charge of the diocese of Milan was to hold both provincial synods, convinced that no well adapted re-erudition in ecclesiastical liberation in ecclesiastical synods took into best means to diffuse good books, faithful the Word of God, and instruction of the people, particularly that of penance, provision for the divine worship, and the establishment of Catholic made frequent visits everywhere for reform, salutary exercises, and leading his flock to the edge and practice of preaching the Word of God, and out of season.

Of St. Ignatius we feel, say but we and his merits speak for themselves. The great work of his foundation of the Society of Jesus, which growth of heresy, realms for Christ, as in Charles, was an income, entire devotedness, will, and unquenchable life.

Of our early aries, we have not ourselves true and veritable fellow-men. On Mexico we have can Catholic sketch, from readers with a

"Bishop Zamarramero's diocese, form his clergy, clergymen he sent to the frontiers. He enforced the observance of the passage of civil life. The numbers of his flock left a wife and productive of more were made required Spain or to send him time. His flock led him and have others which were principally thus the found in America, and whose works v Church fostering Germany and issued by the go first issue of the ing by a full cense of a priest, English colonies Doctrina Christiana, Bishop Zamarramero, Senor Icazabal, the Tripartite Doctrina Christiana, and Richelieu on the same year, the bishop to prevent seemly conduct cessations, espec Other catechists Mexican, follow these, the Senor Icazabal others to show that his flock w the faith, and i action to read th in America was of Mexico and first half of the "Bishop Zamarramero's diocese, form his clergy, clergymen he sent to the frontiers. He enforced the observance of the passage of civil life. The numbers of his flock left a wife and productive of more were made required Spain or to send him time. His flock led him and have others which were principally thus the found in America, and whose works v Church fostering Germany and issued by the go first issue of the ing by a full cense of a priest, English colonies Doctrina Christiana, Bishop Zamarramero, Senor Icazabal, the Tripartite Doctrina Christiana, and Richelieu on the same year, the bishop to prevent seemly conduct cessations, espec Other catechists Mexican, follow these, the Senor Icazabal others to show that his flock w the faith, and i action to read th in America was of Mexico and first half of the

In 1546 the main, Oajaca seemed with and learned several reso right of Indi illegality of pretensions of that the po Spain by th on the exte tended for Ind the duty of the Span public act took part time, for great, and fires requ the Span vigilance, ing infirm career was play the he doubled the repositio firmation