

What has Reformation done for the World?

[From the N. Y. Courier and Enquirer.]
THE REFORMATION, &c.

[FIRST PROPOSITION.—That long before the Reformation, the principles of Civil and Religious Liberty were well understood and carried out in Catholic Europe; that they are not incompatible with the existence of the Catholic Church; and that there is scarcely any good or true element in the essence of law or politics, which we have not derived from a people and an age long previous to that event.]

Before turning to the other countries of Europe, it may be as well to prove here the third part of the first proposition, viz: "That there is scarcely any good or true element in the science of law or politics which we have not derived from a people and an age long previous to the Reformation"—inasmuch as the proofs must necessarily be drawn from English history.

What are the principles that lie at the bottom of our free institutions—as of those in every country which has any? What are the rights which we prize most dearly, and to the support of which we are willing to pledge "life, fortune, and sacred honor?" Are they not—the great truth that the people are the source of all legitimate power—that taxation and representation must go together—an extended franchise—Habeas Corpus—trial by jury—the integrity and independence of the judiciary? All these were known and cherished—the good, and established and maintained by the good swords of freemen, long before the Reformation.

Our obligations in law are equally great.—The common law of England is the cornerstone of American, as it is the foundation of English, law. It is a monument of consummate wisdom, and is full of the genuine spirit of liberty. It is entirely to be referred to the Catholic times of England. I need not descend to details, which only serve to protract these remarks. Every lawyer knows the truth of what I assert. Yet, it is curious to see how even in the minutest particulars our indebtedness may be traced. A single instance must suffice. Few features in English and American law are more indicative of an impartial sense of justice and a profound foresight than that of Circuit Judges. As has been well said, it preserves uniformity in the administration of the laws—a thing of the highest importance—and it gives to the poorest and humblest among us the assurance that his cause is weighed by the same incorrupt and acute understanding to which the decision of the highest questions is confided.—This feature is altogether referable to England's Catholic days.

The readers of the *Courier* will pardon me if, before closing my remarks upon England, I say a few words upon the obligations of English history, both in law and politics, to Catholic Churchmen. It is due to them that their memories should be rescued from the oblivion or reproach into which they have fallen. No one who reads English history in a candid spirit can deny that at all times the Church was the bulwark of Constitutional freedom. The Priests and the People were one; together they suffered and together they triumphed. I assert distinctly, and I challenge denial, that in the writings of all the Ecclesiastics, Priests, Monks and Friars, which have come down to us from English Catholic times, there cannot be found a single sentence in favour of despotism. Their productions breathe a love of freedom; and the most ardent hatred of tyranny burns in their pages. They carried this noble spirit every where. Twice a year they read the Charter for the people assembled in the Churches throughout the kingdom—the only means then possible, before the art of printing, for giving general instruction. In the Confessional it was their duty, imposed by the Church, and gladly discharged, to see that their penitents understood and observed the principles and provisions of Magna Charta; and to inculcate that mutual respect for each other's rights, which is, after all, the essence of liberty. For instance—they made it for years a practice to impress upon their flocks the danger of one Christian man holding another in bondage; "and thus temporal men, by little and by little, by reason of that terror in their consciences, were glad to manumit all their vassals"; so that at the period of the Reformation, vassalage (or servitude) was almost extinct.

While the clergy of England were engaged in this labor of love, let me observe on paren-

theses, their brethren in Ireland were not far behind. At the council of Waterford, held 1058, the Bishops of Ireland by a decree emancipated all the slaves in the land.

It is facts like these which drew from Coke (2 Inst. 265, 573) his warm tribute to "the honorable and true-hearted courage" of the clergy, in maintaining the laws and customs of the realm from encroachment, and in the discharge of their duty, not looking *above them or about them*;—and from a distinguished Protestant writer, Petyt, the marked eulogium in his "Rights of the Commons of England," p. 107: "The Priests and Confessors of old times were strictly commanded to form and direct the consciences of the people to the observation and obedience of the Great Charter, and they did so; not like the Sibthornes and Manwarings of later times, who by their flatteries of prerogative for their own promotion, seek to ruin the subjects' property."

Every where in the annals of Catholic England, the clergy were the friends and when needs was the champions of popular liberty. It was the Archbishop Stigand and the monk Egassin who confronted William the Conqueror while in the full flush of his power, for the "customs" of the men of Kent; it was Archbishop Aldred and Lanfranc who died broken hearted because of the tyrannies which they could not prevent, inflicted by the first and second William; it was Britton, the Bishop of Hereford, who among the first, put upon record the rights of the people; it was the Archbishops whose coronation sermons before successive monarchs are the admiration of all students of English history, for their courageous defence of the rights of the subject and their strenuous enforcement of the constitutional limitations upon the Crown; and to close all, it was the Primate, Stephen Langton, ever honorable be his name, who at the head of the "United Army of God and Holy Church," wrung from a reluctant tyrant at Runnymede the restoration of the liberties and customs of good King Edward the Confessor, and established them forever in the Magna Charta.

Why not do justice to a body which boasted of men like these?

I do not desire to indulge in any vain vaunting of my own side of the question, nor to offend the prejudices of a single individual, but I confess I feel a natural pride in contrasting the Churchmen of England before the Reformation with those after it. Compare such men as those spoken of above—men emphatically the guardians and fathers of the people—with their unworthy successors, teaching to Protestant England, Divine Right and passive obedience, under pain of damnation. Place Thomas a'Becket, braving the wrath of a fearful tyrant for what he judged his duty, even unto a bloody death, beside Cranmer, surrendering every thing, honor, integrity, conscience, religion, at the nod of Henry VIII.; look at Hubert impressing upon King John his duty to his people and their supremacy, and then turn to his degenerate successor, Tilotson, preaching passive obedience, in 1700; see how grandly Primate Langton, confronting a king at Runnymede, bears himself, how he stands forth pre-eminent, compared to any or all of the Archbishops of the Reformed Church, from him who first proclaimed to an astonished and indignant people the degrading doctrine that "the King's Crown is given him by God alone, and therefore can never be forfeited by any mal-administration to either Church or State" down to William Howley, who rolls in his carriage for a hire of one quarter of a million of dollars yearly, wrung from a starving people. Indeed, Sir, when I look at these things, I cannot help feeling proud of Catholic times and their great men.

Well, too, did the "good stout commons" profit by the example and teachings of this clergy. They caught them up readily, and cherished them warmly. In their sturdy breasts they found generous soil, and a strong growth; so that centuries of right-divine persecution and arbitrary power grinding them to the dust, could not eradicate them; and ever and anon we see them breaking forth; as under Henry VIII, when the Commons of London, led by their alderman, Read, rose in tumult against the principle of taxing by royal prerogative, though it were but for sixpence in a hundred pounds, and "saved (says Hallam) the liberties of the English constitution"; or under Charles I, when fierce and bloody as was their manifestation, they taught a priceless and lasting lesson to English monarchs.

It was that dauntless love of freedom, and steadfast maintenance of right, implanted by the English clergy, so that they became a part

of the English character, which poured out Thomas a'Becket's blood before his own altar—which brought Thomas More and Bishop Fisher to the block—for which John Hampden suffered much, and Algazon Sydney and Lord John Russell mounted the scaffold.—Carried beyond the seas they lost nothing of their virtue. In the virgin soil of a new world they struck deep root, and the rude free air of young America fostered them into life and strength. Mr. Bancroft sees in our Revolution the result of the Reformation. I must presume to differ from him. I look farther back and I see in it the legitimate development of the sturdy independence ingrafted into the English nature by the clergy. True it is clear that the spirit which would not permit our fathers to pay three pence a pound on tea is the same which aroused the Commons of London against Henry VIII and made John Read choose imprisonment rather than acknowledge a tyranny by the payment of a single sixpence—it is clear that the spirit which would not allow the men of our heroic age to wait to be smitten, which drew the sword against a preamble, and fought for a principle was but the rekindling of that old, unyielding spirit which lives along the line of all Catholic English history; which fought with Harold at Hastings, well and manfully against a foreign invader; which failed not under the crushing grasp of the Norman conquerors; but which, at one time, clothed in the robe of authority, and speaking from the Parliament benches, and again making itself heard in the hoarse voice of tumult upon Blackheath, with Wat Tyler and the priest John Bale, or with the men of Kent and their wild leader—was ever ready to confront the tyranny of the throne for the good of the state; the same spirit which at Runnymede laid wide and deep, with crozier and sword, the foundations of English and American freedom. That spirit, I repeat, glows along the story of Catholic England; the Church gave it life; from her countenance it drew light and fervour; and when she had departed as it seemed forever—when, shorn of her splendor, she had set upon the land—she left it behind her, as the sun his evening beams, for long to cheer the hearts and light the way of the English people.

(To be Continued.)

STATISTICS OF CATHOLIC MISSIONS, THROUGHOUT THE WORLD. Rome, 1843

A most interesting little work in the Italian language, bearing this title, has reached us. It gives 147 archbishops, and 581 bishops, governing 731 dioceses, and 155,776,540 of the faithful, besides 71 Vicars Apostolic, 9 Prefects governing 5,662,684, making the Catholic population of the world 160,842,424. There are 1,945 missionaries of various orders, besides secular priests.—*Catholic Herald.*

RECIPE FOR DYSENTERY.—As the season is come when all classes of citizens are liable to be afflicted with dysentery, diarrhoea, &c., we deem it our duty to make public the following simple and efficacious remedy, which has been known to us for several years, and which we have repeatedly used with complete success. It is simply to take a tumbler of cold water, thicken it with wheat flour to about the consistency of cream, and drink it. This is to be repeated several times in the course of the day, or as often as you are thirsty; and it is not very likely that you will need it on the second day. We have not only used it in our own case but have recommended it to our own friends in many instances, and we never knew it to fail of effecting a speedy cure, even in the worst stages of dysentery. It is a simple remedy and costs nothing. Try it all who need it.—*Weekly paper.*

PULMONARY CONSUMPTION.—In the incipient, and indeed in more advanced stages of this unhappy complaint, the inhaling of the fumes arising from the burning of a composition, the basis of which is supposed to be common tar, has been of singular utility. A Mr. Tunewell, of Poole, Dorsetshire, has employed it with extraordinary success; the *modus operandi* he thus explains:—"The first symptoms of this horrid disease are generally accompanied by an irritating cough, which arises from the excoriation of that beautiful and delicate structure, the lining of the air tubes, which no medicine can possibly reach; these

excoriations aggravated by the cough, gradually degenerate into open and destructive ulcers, whereas the fumigation coming in immediate contact with these excoriations, or perhaps, small ulcers it heals them, the cough ceases the patient gains strength, and ultimately recovers.—*Foreign Paper.*

WHAT IS BEER?—Green vitriol is used to make the beer frothy, treacle to sweeten it, occlusus indicus to intoxicate, pepper to sharpen it, grains of paradise to warm it, and salt to prevent its quenching thirst. One of the commonest, and, at the same time, most pernicious narcotic additions is tobacco, which, being licensed for sale at the publican's, is not, like the other articles, tangible by the officers. This is not an exaggerated account of the composition of the trash which, under various seductive names, is pumped up from those underground laboratories, and retailed at the bar and tap; and this it is which the labourer, because perchance it is stimulating and stupifying, considers as strengthening and comforting.—*Medical Times.*

PAYMENTS RECEIVED.

Kingston—Archibald McDonald, 7s. 6d.
Sandfield—John McDonald, \$5.
St. Raphaels—John McDonald, 10s.
Picton—Rev. Mr. Lallor, \$12, viz, for James Moore, \$6; Gregory Delany, and Edward Fegan, each \$3.
Amherstburg—Mr. Kevil, for sergeant Sherman, 7s. 6d.

O. K. LEVINGS, UNDERTAKER,

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an UNDERTAKER'S WAREROOM in Mr. H. CLARK'S Premises, John Street, where he will always have on hand every size of plain and elegantly finished Oak, Walnut, Cherry and Pine COFFINS, Together with every description of Funeral appendages.

Funerals attended on the most reasonable terms.

*The charge for the use of Hearse with Dresses, is £1.
Hamilton, Sept. 6, 1843.

DENTISTRY:

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residence.
Office at Chatfield's Great Western Hotel, King St.
Hamilton, Sept. 6, 1843.

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843.

SAMUEL McCURDY,

WALTON'S,
JOHN STREET, HAMILTON.