THE REFORMATION.

LUTHER AND HIS FOLLOWERS RE-

WHAT MYERS' HISTORY HAS TO SAY OF HIM —SOME CHOICE QUOTATIONS FROM VARIOUS AUTHORS, PROTESTANT, AGNOS TIC INFIDEL - HALLAM, CARSTADT AND JURIEN - ERASMUS AND OTHER DIS

As our readers are aware, the school committee of Boston have decided to retain Myers' history as a text book in the Public schools. The author of this history, himself, admits that it contains unfounded charges and inaccuractes in regard to the Catholic Church, especially when speaking of the period that claimed Luther and the reformation as contemportes. A few words about the great reformer and his work may not be out of place, especially if the sources from which our picture is drawn are all Protestent writers. Luther,

drawn are all Protestant writers. Luther, himself, and his biographers and co-relig ionists will be quoted; no Catholic writer will be allowed to speak of the unfrocked and rebellious monk whom Myers paints as the second Mosee, leading God's chosen people out of the Egypt of Popedom.

Let us first see what Hallam, the English historian, a man by no means an adherent or even an admirer of Rome, says of Luther. Speaking of the reformer's writings he says: "Their intemperance, their scurrility, their wild paradoxes that menace the foundation of religious morality are not compensated, so far, at least, as my elight acquaintance with them extends, by much strength or acuteness, least, as my elight acquaintance with them extends, by much strength or acuteness, and still less by any impressive cliquence. His epistle to Erasmus, prefixed to the treatise, 'De Servo Arbitrio, is bitterly in solent in terms as civil as he could use. But the clear and comprehensive line of argument, which enlightens the reader's understanding and recoives his difficulties, the least wreating An appearance dogs. is always wanting. An unbounded dog matism resting on an absolute confidence mattem resting on an absolute confidence in the infal ibility, practically speaking, of his own judgment, pervades his writings; no indulgance is shown, no pause is allowed to the hesitating; whatever stands in the way of his decisions, the fathers of the Church, the schoolmen and philosophers, the canons and councils, are swept away in a current of away in a current of

IMPETUOUS DECLAMATION, and as everything in the Scripture, according to Luther, is easy to be understood, and can only be understood in his sense, deviation from his doctrine incurs the authents of needling." When such anthema of perdition." When such a criticism comes from a man who would be glad to find in this "godly" reformer all the wonderful gifts of mind and soul attributed to Luther by Protestants generally it is more case, to believe that one erally, it is very easy to believe that one who could commit to paper ideas so teem ing with intolerance and egotism, must in his speech and manners have been nothing more than an inflammable revolutionary, which indeed Luther was. He lutionary, which indeed Luther was. did not possess one single trait of a reformer, for reformers do not tear down, they build up. Some abuses may have crept into the Church, but Luther was not the man to reform them. Errors had assailed her gates, but vainly. Pelagianism, Nestorianism, Sociatanism had dashed themselves to pieces on the rock of Peter, as Protes. to pieces on the rock of Peter, as Protestantism is doing to day, but the rock has not moved. This fact is the greatest proof of the Church's divine mission—that she is able to withstand all these and remain the one and unchanged in doctrine and dogma. Does she not fill Christ's prophecy, "the gates of helishall not prevail against t?" She has been hunted like a wild heast into the very heart of like a wild beast into the very heart of the earth; she has been drenched in her own blood and torn by schlems; yet look at her. Stronger than ever, more beauti-ful, because better understood, she stands the greatest phenomenon of endurance the world has ever seen, the living proof of that promise made her nineteen hun-dred years ago by her Spouse: "Behold, I am with you all days even to the consum-mation of the world!"

"WHAT IS PROTESTANTISM ?" saks a recent agnostic writer, and answers himself in these words: "A flood of unbelievers in each other." What is Protestives tantism tending to ? is another pertinent question of this writer, and the auswer is:
Protestantism is nothing but a bridge
between Catholicism and infidelity. Those orthodex and conservative disposition will gradually drop off and go back to Rome; the rest, in due time, tired of perpetual negation as a creed, will embrace infidelity and agnosticism." Surely, here is food for thought, and no matter how much the fanatics may gnash their teeth with rage, it is an incontrovertible fact that every where stares them in the face. Truly, where stares them in the face. Truly, nothing else could come of such a religion, emanating, as it did, from such corrupt sources; founded upon human weakness, and built upon material things. Look at its founder, Luther. A man of unbrided passions, who had respect neither for God or man, only as his self interest dictated. "Had I been Moses," says this godly man, "I would, with the help of some lawyer, have framed a bill of complaint against the Lord God, for He said to Moses, I will be with thee, and He kept not His promise." Such blasphemy as this pervades all his writings and speeches. A man of utter coarseness and a fountain of curses; ir capable of nice feeling or discrimination; plausible and even cringing in attempting to gain his ends, if baulked, a roaring wild beast longing for the blood of his enemy; if successful, either a capricious tyrant or bragging egoist. Failing to win the famous Erasmus over to his elde, and receiving a sound literary drubside, and receiving a sound literary drubbing from
HIS QUONDAM FRIEND,

he thus expresses his ire: "Erasmus of Rotterdam is the vilest miscreant that ever disgraced the earth. Shame upon thee, accursed wretch! Whenever I pray, I pray for a curse upon Erasmus." Carstadt, one of Luther's first disciples, emulating his leader's tactics, started a religion of his own. Luther, hearing that Carstadt used his (Luther's) arguments against himself, vowed from that day forth a hatred that time neither weakened or extinguished. "By carrying some praiseworthy dispositions to excess, he he thus expresses his ire: "Erasmus of

Immorality, drunkenness and mad fanaticism, loosed from the leashes of religious restraint, went flying over all E trope like harples, poisoning and destroying all they came in contact with. Civil war stalked in all its ghastiness through the land. The soil was soaked with the blood of thousands of hearts which, during ten yeare, were sacrificed. The reformers were quarreling among themselves as to which would be the greater, and roundly abusing one another. The only real good brought about by the reformation was that the Church was freed of all her reballious children. All the bombast about the ignorance and darkness of monastic orders is easily confuted. Any person of even ordinary justice will see that is a false accusation, for the Church in every age fostered learning and the arts and sciences. From her sprang all the gentus that has been brightest, most enduring, most beneficial to man in his higher and nobler nature. 'What the reformation retained of Christianity,'' says a recent writer, not a Catholic, 'is a dead stuff, dry chips, rude bones, without life, without warmth. All that is ideal, sublime, elevating, art inspiring, poetical, that seizes the heart, they rudely eliminated, banished, smashed and denounced.'' The reformation reformed nothing, neither religion, nor morals, nor politics. It was reformation reformed nothing, neither religion, nor morals, nor politics. It was

A REVOLUTION A REVOLUTION
such as history has to record in every age.
Its success was brought about, as Fred
erick the Great tersely put it, "in Ger
many by self interest, in England lust, in
France love of novelty." Jurien, a bitter
opponent of Catholicity, says: "That the
reformation was brought about by the
civil nowers is incontestable."

them; one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace, or by the tyranny of princes; the other, that after stimulating the most ignorant to throw off the authority of their Caurch, the state of the control of the c it instantly withdrew this liberty of judg-ment, and devoted all who presumed to swerve from this line drawn by law to virulent oblequy and sometimes to bonds and death. These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted." These are a few of the many opinions gleaned from writers par-tial to the reformation. From Luther's own utterances it is plain to be inferred own utterances it is plain to be inferred what a condition of things existed, for he bewails that drunkenness and swinish vices prevail everwhere, but particularly at Witenberg, where he was ruling spirit—which is easy to imagine as being the case. Philip of Hesse, Luther's great protector, was a bigamist, with Lutner's sanction. The Elector Frederick was a conformed dumphard and Luther himself was

firmed drunkard, and Luther himself was

firmed drunkard, and Luther himself was VERY FOND OF THE CUP, "ranking it next to the Lord's Prayer as an antidote for sadness."

This is the sort of man that is to be placed before the impassionable mind of children as a sort of demigod. As Kosthin, one of his blindest, most infatuated blographers, says: "For us Protestants the object of our love and veneration." We have not the slightest objection to

the object of our love and veneration."
We have not the slightest objection to Protestants teaching their children whatsoever version of historical events they may desire, but we do protest against their doing the same with ours.

Let every one read up the matter for himself. Let him be influenced by a spirit of justice and a love of truth. Myers' history is not reliable in anything relating to the Catholic Church, and we think Esiscopalians will not agree that what it says of them in unique and alle. His assertions of them in unimpeachable. His assertions regarding the Catholics are false to the core, that relating to indulgences a gross untruth. Is not the Catholic Church itself a sufficient contradiction to suc calumnies? If her doctrines and dogmas were so puerile, so superstitious, so debasing to man's intellect, would such men as Newman and Manning, Wilberforce and Faber, and thousands of others of highest raber, and thousands of others a highest intellectual gifts, have left behind them all worldly honors, all the "purifying and elevating" influences of Protestantism, to embrace the "errors of Rome."

COMPARE THE CONVERTS
to Catholicity with those of our faith who to Catholicity with those of our faith who go over to Protestantism, and what will you find? That they who come to us are the very cream of their communion, men and women of thought and culture and noble aim whilst those who go from our ranks are withered, decayed branches, which have been cut off and cast out, because of misconduct or insubordination.

This is natent to anyone who will see. This is patent to snyone who will see This is patent to snyone who will see.
The movement for Christian unity shows that the last Protestantism understands her inherent principle of dissolution.
Toree hundred and seventy-three years ago they rejected this stone which now they recognize as the head of the corner.
While all around us the cockle-shell craft. of the Reformation are being swamped in the sea of unbelief or tossed about by every wind of doctrine, the Bark of Peter sails calmly on unchanged and unchanged able, " the same to day and yesterday and

It is almost impossible to escape Cold in the Head during this wet, disagreeable season. But Nasal Balm gives instant reseason. But Nasal Balm gives instant re-lief and never fails to cure. A trial will

courage in asserting them to rashness, i a firm each athering to them to obstidacy, and his zeal to confuting his adversaries to rage and scurlifty." All marks and signs of the spirit that moved him, and that did not come from above. "Towards the end of his life, his infimities so tocreased upon him," says his "Table Talk," "that he grewdaily more feverish, more fractible and more impatient of controlled and poly knowledge? By observation. Life is always learning who keeps his eyes and always learning who keeps his eyes and two nostrils to acquire either facts or principles; nearly in the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on the process still fauther? In school we acquire either facts or principles; nearly on

up as to giving out.
Good companions are good teachers.
The living teacher is better than the dead one. Every man knows something better than you know it, and will be willing to tell you if you are willing to listen.

Most men like to impart knowledge;
but there is a choice of teachers—that
is—of companions. The wise man will
pick out companions wiser than himself.

He will seak companionship the inpick out companions wiser than himself. He will seek companionship that is educative and stimulating, not merely that which is alluring and enjoyable. The advantage of school or college is largely the advantage of intellectual companionship. In the long run, companions mould character. A man is made as well as known by the companions he keeps. The graduate of the billiard room or bowling alley or pool room learns nothing in its companionship. Do not ask, will it do me any harm? Ask, will it do me any good? The companionship of much of what we call "society" is little or no better. Small call "society" is little or no better. Small talk is the smallest of all microscopic sub talk is the smallest of all microscopic subjects—a Sahara of sand to a grain of gold. The best place to find companionship ought to be at home. The first duty of the father and mother is to furnish companionship in the home. Reading is an educator; whether it is a good or a bad educator depends on what you read. Read good literature. No man in this year of grace, 1890, who lives in America, needs to be without a good library. The best books are within the reach of the most meager pures. You can get a good most meager pures. You can get a good companion for as little cost as a good opponent of Catholicity, says: "That the reformation was brought about by the civil powers is incontestable."

"The adherents of the Church of Rome," says Hallam, "have never failed to cast two reproaches on those who left them; one that the reform was brought about by intemperate and calumntous abuse, by outrages of an excited populace, or by the tyranny of princes; the other, that after stimulating the most ignorant to the ref of the Church left of the control of the control of money, but want of time. No! We all have time enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner table, and when he got interested in his book would take it for his detsert. He is a wise economist who does not waste more than half an hour a day in idle goestly, use, the control of time. No! We all have time enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner table, and when he got interested in his book would take it for his detsert. He is a wise economist who does not waste more than half an hour a day in idle goestly, use.

less conversation, frivolous amusement or mere vacuity.

Let the enlargement of your knowledge since there is no time or place, no trans action, occurrences or engagements in life which exclude us from this method of im-proving the mind. When we are alone, even in darkness and silence, we may con-verse with our own hearts, observe the working of our own spirits and reflect upon the inward motions of our own passions in some of the latest occurrences in sions in some of the institute of the single may discover something more of human nature, of human passions and follies, and of human affairs, vices and virtues, by conversing with mankind and observing their conduct. Nor is there anything more valuable than the knowledge of men, except it be the knowledge of God who made us and our relation to Him as our Governor.

WHAT CURES?

EDITORIAL DIFFERENCE OF OPINION ON AN IMPORTANT SUBJECT.

What is the force that ousts disease; and which is the most convenient apparatus for applying it? How far is the regular physician useful to us because we believe in him, and how far are his pills and powders and tonics only the material representatives of his personal influence on our health?

The regular doctors cure ; the home :pathic doctors cure; the Hahnemaunites cure; and so do the faith cures and the mind cures, and the co-called Christian scientists, and the four dollar and a half advertising itinerants, and the patent medicine men. They all hit, and they all miss, and the great difference—in the result is that when the regular doctors lose a patient no one grumbles, and when the irregular doctors lose one the community stands on end and howls — Rochester Union and Advertiser.

Nature cures, but nature can be aided, hindered or defeated in the curative process. And the Commercial's contention is cess. And the Commercial's contention is that it is the part of rational beings to seek and trust the advice of men of good character who have studied the human system and learned, as far as modern science lights the way, how far they can aid nature and bow they can best avoid abstraction have Ratifulo Commercial. obstructing her.—Buffalo Commercial

It is not our purpose to consider the evils that result from employing the unscrupulous, the ignorant, charlatans and guacks to prescribe for the malsdes that afflict the human family. We simply de-clare that the physician who knows something is better than the physician who knows nothing, or very little indeed about the structure and the conditions of the human system. Of course "he does not know it all."—Rechester Morning Herald, know it all."—Rochester Morning Heraud.

I have used Warner's Safe Gurs and but for its timely use would have been, I verily believe, in my grave from what the doctors termed Bright's Disease.—D. F. Shriner, senior Editor Scioto Gazette, Chillicothe, Ohio, in a letter dated June 20, 1800.

30, 1890. Dyspersia on Indigestion is occasioned by the want of action in the biliary ducts, ageinst himself, vowed from that day forth a harred that time neither weakened or extinguished. "By carrying some praiseworthy dispositions to excess, be bordered sometimes on what was culpable and was often betrayed into actions which exposed him to censure," says another of his Protestant blographers. "His confidence that his own opinions were well founded approached to arrogance, his of within the stomach to secret the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache. Parmelee's Vegetable Pills, taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., warrant us in neglecting to use it at the right time. Use it now.

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the acidity and cures
rheumatism, drives
out the germs of
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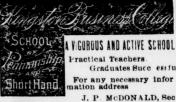
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Yours, &c., Celia Johnson.

Disease of the Kidneys.

Disease of the Kidneys.

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Pills have effected a most remarkable cure. My
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Yours, &c., L. W. Ferguson.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.