

he wished to give this explanation to the Catholics assembled, and to place the Document in their hands for examination. He suggested the prudence of appointing a Committee to consider the whole case, and to report any amendments or alterations (for of its sound principle there could be no doubt) which would more effectually promote the object in view. He did not anticipate any objection from the Legislature. Other Denominations in the Province had their Church Property secured by Law. All he wanted was the same protection, and that this should be done according to the simple immemorial usage of the Catholic Church. When the Bill should pass, he would be prepared at once to surrender all the Properties which he now held absolutely, and to get them reconveyed to him in his Corporate capacity with a regular descent to his successors in office. This would he divesting himself of powers and control which he now enjoyed, but which he was most anxious to resign. Its gratifying result would be to secure the Property of the Church for ever.

After some observations from various gentlemen, his Lordships recommendation was adopted and the Bill which he submitted was referred to the following special Committee with a request that they would report to an adjourned meeting.

The Hon Michael Tobin,  
Hon Edward Kenny,  
James McKeagney Esq M P P.  
Dr Stevermann,  
William Hackett,  
Thomas Ring,  
Patrick Power, } Esquires.

It was then moved and seconded that the Meeting should be adjourned to the 25th inst at 12 o'clock.

William, Bishop of Halifax Chairman.  
James G Tobin Secretary.

(We feel much indebted to the Secretary Mr J G Tobin of Poplar Grove for his interesting report, as we had made no preparations for publishing a detailed account of the meeting.—Edits. of Cross.)

### THE RAILROAD.

The Meeting of the Citizens to promote this important undertaking was held last week, and was most numerously attended by persons of all classes and parties. The unanimity was most gratifying if not wonderful, and the enthusiasm as great as we could expect. The various speakers described the advantages to Halifax and Nova Scotia, of this gigantic scheme. We trust that the unanimous spirit of this meeting is an auspicious omen, and that when our collective wisdom comes to discuss the measure, union will be the order of the day. We step out of our usual course to notice this interesting subject, because we cannot be indifferent to the prosperity of Nova Scotia. A brilliant career is before her, if her public men know how to take advantage of the present crisis. We do not by any means wish to undervalue their services to the Country when we say, that their successful legislation on the Railway between Halifax and Quebec, would be of more importance to all Nova Scotia than all the Acts that have been passed for the last twenty years, and all the fine speeches that have been delivered since the very first meeting of our Provincial Parliament. With the co-operation of the Imperial Government, with the valuable assistance of the Canadas and New Brunswick, who can hesitate to pledge Nova Scotia for the comparatively insignificant sum that is now asked for a measure which will double her Revenue before it be five years in operation, and which will increase the value of property to an almost incredible degree?

The Electric Telegraph has been opened from St Johns N. B. to New York. We hope that Halifax and New Orleans will be soon on speaking terms.

### THE REFORMATION AS DESCRIBED BY THE REFORMERS.

From the last Dublin Review.

[Continued.]

It must not be supposed that the testimonies which we have hitherto alleged, or the great mass of those collected by the author, describe the social condition but of a portion of Germany, under the Reformation. There is not a single locality which has not its witness: Saxony, Hesse, Nassau, Brandenburg, Strasburg, Nurnberg, Stralsund, Thorn, Mecklenburg, Westphalia, Pomerania, Friesland, Denmark, Sweden; and all, or almost all, are represented by authors, or, at least, residents, familiar with the true state of society, and, if not directly interested in concealing, certainly not liable to the suspicion of any disposition to exaggerate its shortcomings or its crimes.

Indeed, the connection between the progress of Lutheranism and the corruption of public morals, could not possibly be put more strikingly than in the words of John Bolz, a minister of Allersstadt in Thuringia, (1566). "If you would find a multitude of brutal, coarse, godless people, among whom every species of sin is every day in full career, go into a city where the Holy Gospel is taught, and where the best preachers are to be met, and there you will be

sure to find them in abundance." "To be pious and upright (for which God praises Job) is now-a-days held, if not to be a sin, at least a downright folly; and from many pulpits it is proclaimed, that good works are not only unnecessary, but hurtful to our souls"†

We shall subjoin, as a pendant to this hasty and imperfect picture of the moral condition of Germany under the Reformation, a similar outline of its doctrinal, social, and literary state. The materials are even more various and abundant, and the details, though sufficiently startling, are of a character on which it is less painful to dwell. We pass on, therefore, to examine.

### II.—Doctrinal Results of the Reformation.

The popular controversialists, when discussing the question of church authority, never fail to dwell upon the doctrinal extravagancies and excesses to which the great principle of the Reformation—the right of private judgment—has invariably led, from the very first day on which it was propounded. It would be easy to collect from the second volume of Dr. Dollinger's work, evidence of these results, which would satisfy the most sceptical and incredulous. But as we shall have, in the other topics which still remain, more pressing claims upon our space, we must confine ourselves to a few extracts. It is really painful to read the lamentations of the writers of those days, over the utter and inextricable confusion in which every doctrinal subject had been involved by the disputes and contentions of the rival religions. "So great," writes the learned Christopher Fischer,† superintendent of Smalkland, "are the corruptions, falsifications, and scandalous contentions, which, like a fearful deluge, overspread the land, and afflict, disturb, mislead, and perplex poor simple common men not deeply read in Scripture, that one is completely bewildered as to what side is right, and to which he should give his adhesion." Bartholomew Mevet, professor of theology at Marburg, declares, that the "last times," predicted by the Lord and his apostles, have arrived, and that "not only in morals, but also in the doctrine of the church, there is such confusion, that it may be doubted whether there is a believer on earth."‡ An equally unimpeachable witness of the same period admits, that "so great, on the part of most people, is the contempt of religion, the neglect of piety, and the trampling down of virtue, that they would seem not to be Christians, nothing but downright savage barbarians."§ Flacius Illyricus declares, that "the falsification of the doctrine of penance and justification had led to complete epicureanism"¶ Klopfer, the parish minister of Bolheim, in Wurtemberg, (1566) complains, that "the greater number among them hold all that God has revealed in the scriptures, to be silly and idle things, old-world fables and tales."\*\* Ratzenberger, an old friend and fellow-labourer of Luther had long before complained that "all true doctrine and religion was utterly extinguished in Germany;††" and the celebrated Selnecker was so impressed with a sense of the hopelessness of the evil, that he declared that many pious hearts gave up in despair. "I advised that things should be left to themselves, that it was not possible to change them, so completely had this spirit got the upper hand almost throughout Christendom."‡‡

We need not multiply authorities on this topic, fertile as it is. Although Dr. Dollinger's authorities on this, as well as all the rest of his subject, are for the most part new, yet as it is one which has often been handled in our popular controversies already, we think it more interesting to devote a portion of our space to other subjects on which much less is known, and regarding which most erroneous notions are entertained even among Catholics themselves.

### III. The Social Results of the Reformation.

If every written evidence of the injury inflicted on society by the preaching of the Reformers had been lost or destroyed, the War of the Peasants, and the Anabaptist atrocities, would remain as indisputable monuments of its unhappy and fatal influence. It would be tedious to appeal to contemporary writers for proofs of the direct connexion of this sanguinary outbreak with the first principles professed and preached by Luther. Although he himself disclaimed and denounced the misguided men who carried out his principles too faithfully in practice, their proceeding was not only [as he himself admits in a passage already cited] vindicated by

† Page 201. ‡ Page 203. § Page 310. ¶ Page 223. \*\* Page 223. †† Page 227. ‡‡ Page 298. §§ Page 347.

themselves, but is recognized by numberless writers of the times, as the natural, if not legitimate, consequence of Luther's teaching. But in truth, the whole framework of society is represented by the writers and preachers of that day as in a state of complete and hopeless dissolution; class set against class, subjects against rulers, peasants against nobles, poor against rich, flock against pastor. "If you would look around upon the society of the present day," asks Burenus, what age or what rank will you find that is not changed, and grievously unlike the generation that is gone by? What rank or condition has not fallen away, and wandered far from the habits and institutes of our forefathers?† "The father," says Leopold Dick, "is no longer safe from the son, the son from the father; the daughter from the mother, nor the mother from the daughter—the citizen is not safe from his fellow citizen, the rich man from the poor; everything is turned upside down, without discrimination and without order; an universal and so uncontrolledly does deceit [diabole] now-a-days pervade the world, bringing frenzy, strife, and contention in her train."‡ "Such is the depravity of living," says Joachim Camerarius, "such the corruption of morals, such is the wretchedness and confusion, both public and private, of all ages, sexes, ranks, and conditions, that I fear all piety and virtue are at an end"§ And in another place he declares that "Nothing is so daring as to be beyond the reach of their cupidity or their violence. Neither reason, nor moderation, nor law, nor morality, nor duty, will serve as a restraint, not even the fear of their fellow men, nor the shame of posterity."¶ Even in Luther's time, the complaints of the "insubordination, the arrogance and the pride of the young, and in general of all classes had become most universal"‡‡ They had grown so "wild and licentious as to be utterly uncontrollable—indifferent to the authority of parents, masters, and magistrates."\*\* "Every one," says Melancthon, "strives with his neighbour to obtain unbounded liberty and unrestricted gratification of all his desires; every one tries to gain money by every unjust act, pillages his neighbour for his own profit, takes from others to increase his own stores, and seeks advantages for himself in every way."††

We might pursue this through numberless other writers, but we have said enough to show the extent of the evil; and we shall only add, that the great source from which it all flows, is discoverable even through the interested declarations of the great reformer himself. "The people," he writes, "stick to the idea of the gospel." "Eh," say they, "Christ proclaims liberty for us in the gospel, does he not? Well then, we will work no more, but eat and make merry!"— "And thus every boor who but knows how to reckon five, seizes upon the corn-land, the meadows, and the woods of the monasteries, and carries everything according to his own will, under the pretext of the gospel."‡‡ Here was the true root of the evil. It was all very well for Luther to express his "mortification" (verdrossen) at these results. But results they were, and natural results, of his teaching. He had sown the wind, and we need not wonder that he reaped the whirlwind; nor need we any longer be surprised at Brentius's good-humoured, though most cutting jest, that "there was no need to warn Protestants against relying on good works, for they had not any good works to rely on."§§

IV. The influence of the Reformation on the condition of Literature and Science.—To those who judge by the commonly received notions, this inquiry, we doubt not, will appear perfectly idle, perhaps, absurd. To move a doubt upon the subject is to return to the first principles—to call evidence itself in question. The very name of the Reformation is popularly regarded as synonymous with enlightenment and progress, and from it is commonly dated the origin of what is called the great intellectual movement of the modern world. How far the character is merited, let it be determined from the statements of the reformers themselves.

(1.) The sciences and profane literature. Perhaps it would be wrong to insist too much upon the testimony of Erasmus; but it is impossible to read his indignant denunciations of Luther, as condemning the whole philosophy of Aristotle as diabolical, declaring "all science, whether practical or speculative, to be damnable, and all speculative sciences to be sinful and erroneous," his denunciation of Euclid of Geneva as "repre-

† Vol 1, p 477. ‡ Vol 1 p 483. § Vol 1 p 484. ¶ Vol 1 p 493. \*\* Page 330. †† Page 231. ‡‡ Page 402. §§ Vol 1 p 326. ¶¶ Page 698.

senting all human learning as an invention of the devil; his furious trade against the whole reforming body, as "both publicly and privately teaching, that all human learning is but a net of the devil"†—his reiterated assertions, that "where Lutheranism reigns, learning comes to ruin"—his contrasts of the Catholic and the Protestant seats of learning—without feeling that the pretensions of modern historians, as to the services rendered to learning by the Reformation, are not entirely beyond question. And, on a nearer examination, we find that these denunciations of Erasmus are literally borne out by the facts. Melancthon himself, notwithstanding his own literary tastes, is found to admit their justice.‡ Glarean, a Swiss reformer, maintains a long argument against a party of his fellow Lutherans, who held that "there was no need to study Greek and Latin, German and Hebrew being quite sufficient."§ Gassius records the prevalence of a still more extravagant opinion among the evangelical ministers, (compluscule evangelii ministros), that it was even unnecessary for those destined to the preaching of the gospel to study any part of philosophy except the sacred scripture alone.¶ In the Bostock university, the celebrated Arnold Bure was suspected of infidelity, because he placed Cicero's philosophical works in the hands of his pupils as a textbook;‡‡ and in Wittenberg itself, the Rome of Lutheranism, it was publicly maintained by George Mehr, and Gabriel Didymus, that "scientific studies were useless and destructive (verderblich), and that all schools and academies should be abolished."\*\* And it is actually recorded, that in pursuance of this advice, the school-house of Wittenberg was converted into a bakery! "It is with reluctance," writes the celebrated Brasskanus, one of Melancthon's disciples at Tubingen, "I am forced by truth to say, that a distaste for letters exists among men of genius, and to such a degree, even in the greatest cities of Germany, that it has become a mark of national pride to hate learning, and an evidence of prudence and statesmanship to condemn all study."†† What must have been the evidence of the evil to have extorted such an admission! Under these influences science fell completely into disrepute. Nicholas Gerbel could not find "any period in history where the sciences were at a lower ebb than the present."‡‡ "In the last century, the least cultivated man," writes Eusebius Menius.§§ "would have been ashamed not to be expert in mathematics and physics; but nowadays one cannot but see that (to our shame in the sight of posterity) these sciences are completely despised, and that, out of a great number of students, but few would ever know what other men boys would have been perfectly familiar with." And so universal and deep-rooted had this hatred of science become, that "from the revivings of science, which echo in almost every church in Germany, and the coarse invectives against which issue from the press,"¶¶ Muller,‡‡ in his commentary on Malachi, "can anticipate nothing but the complete downfall of the sciences, the re-introduction of the most immeasurable barbarism into the church, and unlimited licence for daring spirits to deal with the christian doctrine as they may think fit."

(2.) Theological Studies. The same distaste extended even to sacred studies. It will not be matter of surprise that Luther's hatred of the scholastics should have driven them at once and for ever from the schools of the new learning. But it will sound oddly in the ears of a Protestant of the present day, that the scriptures themselves should have fallen into disrepute, even among students of divinity, and even in Luther's own university of Wittenberg. Yet we learn from an unimpeachable witness, a professor at Wittenberg itself, that "so great is the contempt of God's word, that even students of divinity fly from a close study and investigation of the bible, as if they were sated and cloyed therewith; and if they have but read a chapter or two, they imagine that they have swallowed the whole of the divine wisdom at a draught;" and Melchior-Petri, minister at Radburg, in 1569, "is driven to confess that things have come to such a pass among Lutherans, that as Luther hints had set at naught the authorities of the entire of the fathers, so his disciples place their father Luther far beyond, put morally the fathers, but even the scripture itself, and rely exclusively upon him."††

† Page 437. ‡ Page 441. § Page 441. ¶ Page 416. \*\* Page 413. †† Page 525. ‡‡ Vol 1 p 65. §§ Page 609. ¶¶ Page 456. \*\* Paul Krato, p 466. †† Page 454.