

his place, to meet, perhaps, with no better fate.

The fact is, where there is no sure faith, there is no stability of purpose in religion. The father and mother profess one set of principles, the brother and sister just the reverse; while in many cases, no two members of the family believe alike. Even the children of Protestant ministers will despise the tenets of their parents, and adopt some other system of ethics. Can this be the work of God? If so, the good Lord would contradict Himself, and to say that, would be blasphemy.

## CHAP. XI.

DR. CLARK'S TRIP TO EUROPE—HIS VISIT TO THE CITY OF THE PONTIFFS—LYING STATISTICS OF MORALITY BY PROTESTANT MINISTERS—AN OLD DODGE—COMPARISON BETWEEN THE FATHERS OF THE CHURCH AND THE LEADERS OF THE REFORMATION—VAGARIES OF PROTESTANTS—THE IMMORALITY OF THE REFORMERS—THE VILE PRACTICES OF THE ANTI-NOMIANS—THE PROFLIGATE LIVES OF PROTESTANT MONARCHS AND RULERS.

DR. CLARK goes to Europe, whether for the good of his health, or a respite from the terribly exhausting labor of preparing two sermons a week, it is none of our business; but the Doctor must be learned and interesting to feed his fashionable flock; he must present them with dainty scraps of spiritual food, served up with anti-Popery sauce, and seasoned with the pepper of infidelity and the salt of modern progress and Protestant civilization. But a journey to the Old World is not a journey at all without a visit to the Eternal City; and Dr. Clark, being a lover of ancient Roman civilization, must make a pilgrimage thither. Now, a D. D. of the Dutch Reformed stamp is a very small potato in

Rome, and just as much out of place, as "Mickey de Boots" would be in the society of Shakspeare and his friends. Having no feeling in common with the spiritual and learned circles of that classical city, he lounges round the haunts of vice, and visits the most abandoned places of foreign resort, kept by Protestants and Infidels; or wanders about the site of the ancient city, weeping over the ruined temples of pagan civilization, wishing, no doubt, that he had been there in the golden age.

What else he did, we know not; but he returns to his Dutch Reformed pulpit to treat his dear brethren to a feast gathered by him in the purlieus of Catholic Rome; knowing full well, that such a banquet would tickle the palates of the godly people of Albany.

It is with Dr. Clark as it has been with most Protestant preachers, when all other arguments against Rome fail, they try to get up lying statistics concerning the morality of Catholic and Protestant countries. On this

subject, Protestant ministers should forever hold their peace. They and the virtue of morality parted company a long time since; and, like two diverging lines, the farther they go the wider will be the breach. True morality emanated from the Catholic Church of Christ, the fountain of purity and holiness. She has been, from the beginning, the uncompromising enemy of every evil intention, every unclean thought and action. Can there be any thing more in unison with the Divine mind than her theology, more acceptable than her offices, or more beautiful than her liturgy? She has opposed the avarice and cunning of the Jew, the sword and imposition of the Mahomedan, the impiety and corruption of the Infidel, the fury of the Pagan, and the malignity, deceit, wicked and lying assaults of the Protestant and the Apostate. Her mission is a service of love; she listens attentively to the cries of woe, rebukes the wayward, calls back the erring, and pours the oil of consolation into the wounded, throbbing heart of hu-

manity. From the peasant's hut to the king's palace, she exercises a moral influence; she curbs the passions of the tyrant, and softens the heart of the outlaw. She provides a home for the cast-away and the forlorn, the sick and the unfortunate; she gives countenance and support to every useful occupation and to every benevolent and humane enterprise; to the weak she is merciful and compassionate, and to the strong she imparts lessons of wisdom, so that they may exert their strength in favor of virtue and good works. She regulates the conduct of her children from the cradle to the grave, decrying vice, and inculcating practices of virtue, with a watchfulness that never ceases—with an energy that never tires. How, therefore, can she be held responsible for the irregularities that may at times break forth among a few members of her communion?

Compare the lives of the Fathers and Doctors of the Church, with the apostates and leaders of the Reformation, and the

contrast is so great, that no rainbow of the heavens could span the gulf that lies between. The former were saints, in the true acceptation of the word; full of faith, devotion and humility, ever ready to obey the calls of duty, to deny themselves, take up their cross and follow Christ; and nobly did they walk in the footsteps of their Master. They endured hunger and thirst, toil and fatigue, insult, and every conceivable cruelty; yet they faltered not in their path of duty, nor feared a lion in the way. On they went, with their hands to the plough, nor did they look back, until they accomplished their task—they kept the faith, and received the crown. How was it with the latter? Actuated by a spirit of pride, a love of display, and a thirst for self-indulgence, they bartered away every noble action, and every pure sentiment, for base and unworthy motives; perverted the word of God to justify their wayward passions, and enlisted their forces under Mars, the god of war and bloodshed.

Where in the ranks of Protestantism can you find such illustrious personages as SS. Gregory, Ambrose, Augustine, Jerome, Martin, Nicholas, Anthony, Benedict, Bernard, Francis, Ignatius, Basil the Great, Alphon- sus Liguori, Vincent de Paul, Aloysius ; SS. Jane Frances, Rose of Lima, Bridget, Elizabeth of Hungary, Genevieve, Agnes, Agatha, Euphrasia, Balbina, Monica, Teresa, Cecilia, Catherine of Sienna, and thousands upon thousands of holy men and women who conquered the impulses of human nature, to cultivate the heavenly aspira- tions of the soul. They forsook the fleeting pleasures of this life, for the everlasting happiness of the life to come. Search the universe and you cannot find, outside the pale of the Church, the equal of St. Francis Xavier, or any of the saints in the Roman Calendar. Even the laws of nature yielded obedience to their pious demands, and bore testimony to their great sanctity.

We will now impeach those from whom Dr. Clark draws his inspirations, and, lest

our Dutch Reformers should think that we draw upon our imagination, we will give Protestant authority as our witnesses. To begin with their apostle and high priest Luther, we accuse him of the gross crime of concubinage, with a woman he had seduced from the paths of virtue, and from that time he gave full swing to all his animal passions. Morgenstern, a Protestant, produces a letter of Luther's, which decency forbids us to lay before our readers ; one sentence will suffice, "good drinking, and good eating ; behold the surest means of being happy !"

Audin, a Protestant, tells us that Luther was on intimate terms of friendship with his satanic majesty, the devil, in proof of which Luther himself says : " I have been always better treated by the devil than by men ; and I would rather be strangled by the devil than by the emperor. I would at least die by the hand of a great man." In his "Table Talk," he speaks eloquently of the "man in black." "There are devils in the forests, in the waters, in the marshes,—wherever,

in fine, there are creatures to torment. Some hang on the sides of black clouds, others excite storms, raise up tempests, hurl thunderbolts, dart lightnings, and, in fine, infect the air, the sea and the fields. The philosophers attribute these things to the stars." He also asserts that the devil is the author of all physical evils, of sickness, death, etc., and undertakes to prove his theory by the second chapter of Hebrews. He declares that his own sickness at Coburg was not a natural malady, but the finger of the devil pressing heavily on him. "I have found many varieties of caterpillar in my garden, I thought it was the devil that sent them to me. They have, as it were, horns on the nose; they have rings of gold and silver; outside they appear brilliant, inside they are full of poison. The devil is like a fly. As soon as a fine book appears, the fly goes over its white pages, leaving well known traces of its presence, as much as to say, 'I have been there.' So the devil, when he finds an innocent and pure heart,

sullies it." (See Frankfort edition of Luther's Table Talk.)

But after a while, these mutual friends had a falling out. "The devil gives me no rest, he annoys me night and day; at table and in bed; in the church and in my study; at home and even in the cellar!" While in his study at Wittenberg, translating the Psalms, the devil would steal up to him and suggest wicked fancies to his imagination. If Luther pretended not to understand him, old cloven foot would fly into a passion, fling his papers about, close or tear up his book, and put the candle out. On one occasion the devil, in the shape of a fly, annoyed him so much that he could stand it no longer, and with terrible voice cried out, "Begone, Satan!" and hurled the inkstand at the winged imp. The ink stains are visible on the castle wall to this day. Hear him as he mounted the pulpit of "All Saints," in Wittenberg, equipped in a coat of mail, and a long sword hanging by his side: "I know Satan; I know that he does not sleep, that his eye

watches for trouble and desolation. I have learned to wrestle with him, and do not fear him; I have inflicted more than one wound from which he will long suffer. What mean, then, these novelties which have been introduced in my absence? Was I at such a distance that I could not be consulted? Am I no longer the source of pure doctrine? What must the devil think when he sees you enact all your fancies? The sly rogue keeps himself quiet in hell, since he knows what tragedies you doctors are about to excite!" meaning Karlstadt and his brother reformers, who abolished the Mass, and gutted the old church of All Saints of all that was rich and costly in its decorations, the works of piety and genius.

This proceeding on the part of Luther called forth the opposition of the assailed, and the authorities of the city called the warlike doctor to a conference, to which he responded. He there met a famous cobbler, named Crispin, who was looked upon as a great theologian among the Protestants of

Orlamundi, and who took sides against him. The discussion being ended, the question was decided in favor of the cobbler; and the sequel was, that the warrior doctor was pelted with stones out of the city, the mob crying after him, "May the devil and his imps have you! May you break your neck and limbs before you leave the city!"

It is needless to recite any more from the lips of this bold, bad man; if the reader should be curious enough to look up the subject, we will refer him to Audin's Life of Luther, American edition. There he will find Luther's theory of Demonology; his famous conference with the devil; his Satanic majesty's overwhelming argument which completely demolished Luther; the squabble of Martin and the devil, over the bag of nuts, etc., etc. Over his conversation on the "charms of beautiful women," we prefer to draw our pen; such lasciviousness is not to be spoken or written, in a Christian community; let it forever sleep amid the ruins of the Black Eagle Tavern at Witten-

berg, that once spiritual retreat of Luther and his drunken companions and fellow reformers, Amsdorf, Staupitz, and Justus Jonas. "I tremble," exclaimed Melancthon, "when I think of the passions of Luther!"

Zwinglius compares Luther to a nasty hog, grunting around, tearing up the sweet flowers of a fine garden. "Luther," he says, "cannot speak of God and of holy things but with procacity, great ignorance of theology, and impropriety."

Let us now bring John Calvin before the bar of public opinion. He is charged with committing *sins against nature*, for which he was *branded*; he is stripped, and the mark is visible! The charge being sustained, his apologists came forward, and with an unblushing impudence, sought to justify him on the ground that St. Paul was marked in like manner. We will bring forward as witness, Galiffe, himself a Calvinist, and author of a work entitled *Notices Genealogiques*, published in the city of Geneva, the

hot bed of Calvinism. "Truth compels me to say, that John Calvin raised the standard of the most ferocious intolerance, of the grossest superstitions, and the most impious tenets. A terrible apostle, a drinker of blood, from whose inquisition nothing escaped. During 1558 and 1559 he caused one hundred and fourteen judgments to be given in criminal matters, etc.!" Next we will call Volmar to the stand. What do you know of your hero, Calvin? "I know him to be violent and perverse, but he is the man to further our interests!"

Here comes Calvin's favorite disciple, Theodore Beza, whose evidence is as follows: "Calvin could never be trained either in temperance, in honest habits, or in truthfulness; he was always stuck in the mud." Our last witness shall be Bucer, who declares, that "Calvin in all truth is a mad dog; he is a bad man. . . . Be on thy guard, O Christian reader! against Calvin's books."

Bullinger pitches into Zwinglius, and

tells how he was expelled from his parish on account of his immoralities. He acknowledged his vices to a friend, after this fashion: "If you are told that I have given in to pride, intemperance, and impurities, believe it, for it is true: I am a prey to these vices and many others." Luther said of him, that he was "satanized, in-satanized, and over-satanized, and that he would surely be damned."

The pious Beza, who Protestants would have us believe was a model of perfection, did not escape the criticism of his co-laborers. Heshussius asks, "How can any one wonder at the incredible impudence of this monster, whose lewd and infamous life is so well known over all France, through his epigrams, worse than cynic? And still in hearing him, you would say, that he was a holy man, another Job, or a modern anchorite of the desert, even a greater man than Saint John or Saint Paul, he boasts so much, on every occasion, of his exile, his labors, his purity, and the wonderful sanc-

tity of his life!" Schlusseberg calls him "an obscene man, equal to a devil incarnate, kneaded with cunning and impiety, who can do naught but belch forth satirical blasphemies."

The Antinomians cried out that good works were an impediment to salvation. Eaton, a Puritan, taught, that "believers ought not to mourn for sin, because it was pardoned before it was committed." Richard Hill maintained, that "even adultery and murder do not hurt the pleasant children, but rather work for their good." It was also preached, that God sees no sin in believers, whatever sin they commit. "My sins might displease God; my person is always acceptable to Him. Though I should outsin Manasses, I shall not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders and incest, he can address me with, 'Thou art all fair my love, my undefiled, there is no spot in thee.' It is a most pernicious error of the school men to dis-



tinguish sins according to the fact, and not according to the person. Though I blame those who say, 'let us sin that grace may abound,' yet adultery, incest and murder shall, upon the whole, make me holier on earth, and merrier in Heaven." For gross immoralities among our early Protestants, we will refer the reader to Fletcher's work on Antinomianism.

The Reformers themselves abused and cursed each other in the vilest manner. Luther called Zwinglius a pagan, and said he despaired of his salvation. He also declared, that Ecolampadius was strangled by the devil. Luther wished that Carlostad would break his neck, and the latter desired to see Luther broken on the wheel. Grotius testified, that it was sedition and violence that gave rise to the Reformation in Holland. Henry VIII, it is said, never spared a man in his anger, or a woman in his lust; and the vile Cranmer, himself a libertine, who changed his religion seventeen times, allowed the beastly monarch the full sway

of his passions, and nowhere could you find a greater scoundrel. The illegitimate Elizabeth, mistress of Leicester, and the murderer of her own sister, is another fine example of Protestant morality.

Those apostles of perdition, in spite of their hypocrisy, were obliged to cry out against the increasing depravity of the times. "Men," said Luther, "are now more revengeful, covetous and licentious, than they ever were in the Papacy"; and in a letter to the Christians of Antwerp he writes, "there are almost as many creeds as heads. There is no simpleton, who, if he happens to have a dream, does not believe himself visited by God, or become a prophet."

The cruel Calvin lamented, that "of the many thousands, who, renouncing Popery, seemed eager to embrace the gospel, how few have amended their lives! Nay, what else did the greater part pretend to, but, by shaking off the yoke of superstition, to give themselves more liberty to follow all kinds of lasciviousness?"

Another of them says, "they give due place to the preaching of the word of God, but no amendment of manners is found among them; on the contrary, we see them lead an abominable, voluptuous, beastly life; instead of fasts, they spend whole days and nights in revelings and drunkenness." And how could it be otherwise, when the leaders themselves were actuated by motives of the basest kind, and the people but reflected the excesses of their teachers? John Bockhold, who headed one of the sects, had eleven wives at one time, most of whom he put to death. Some ran naked through the streets, and others actually professed the doctrine of continuing in sin that grace might abound. Modesty forbids me to recount the prominent immoralities of the Family of Love. Fletcher says, "many persons speaking in the most glorious manner of Christ and their interest in His complete salvation, have been found living in the greatest immoralities."

Frederic the Great says: "If the causes

of the progress of the Reformation were reduced to simple principles, it would be seen that in Germany it was the work of interest; in England that of love, and in France that of novelty."

In truth these miserable men, as a distinguished author declares, "changed the Christian religion into a true pandemonium, where all dreams, all half-truths, and all errors can disport themselves at ease and celebrate their Sabbath."

In 1838 some of the leading Protestant papers of Europe came out with the plain declaration that they could not support any longer the Reformed churches of Germany, Switzerland and France, because they "were corrupted in what constitutes the essence of Christianity. The gnawing worms of Socinianism and Infidelity, have, in their devouring activity, penetrated every part of the body, substance and even heart of these alien churches."

The British Review, also, of August, 1838, calls what remains of the Reformation, in

those countries, "a mummy, a solemn corpse, which can no longer walk, nor breathe, nor live."

Poor deluded maniacs, you resemble the foolish woman, who set fire to her house to free it from cobwebs! You deliberately followed the inspirations of pride, and blindly obeyed the demon of self-interest! You broke the sweet yoke which bound you to the cross of Christ, to worship at the shrine of ambition and false pleasures! You threw away the torch of truth, for the dark lantern of error and falsehood, and were lost in the mazes of heresy and speculation!

How could holiness, virtue or any other godlike quality take root and grow under such influences and among such a people? The blind credulity, unfortunate aberrations of intellect, the deep and damning crimes of depraved human nature, never showed with such demoniacal splendor, as in those nations over which the fell spirit of Protestant disunion and unbelief hovered. I hesitate not to say that the greater part of the evils

manifest in Catholic countries and among Catholic people, can be traced directly or indirectly to the corrupting influences of Protestantism.

Can the records of the Christian Era point us to a more wicked or shameful set of leaders, in any cause, than Henry VIII, Frederic of Saxony, Elizabeth of England, Philip, Landgrave of Hesse, the Electors and Princes of Germany, Frederic I of Denmark, Gustavus Vasa of Sweden, the Lords of Berne in Switzerland, and the Prince of Orange in Holland? A bloodier, more impious and cursed set of rascals, never disgraced the fair face of earth, or polluted the kind atmosphere of God's universe. In lust, envy, gluttony, anger and every other capital sin, history places them in the first rank.

The preachers and disseminators of these heretical creeds were, in their hands, like potters' clay, to be shaped as fancy dictated. They shifted their willing dupes at pleasure from Lutheranism to Calvinism,