The Council of Trent and the Council of the Vatican.

From the London Saturday Review,
The Council of Trent, while it effected some moral reforms, introduced, or rather stereotyped, a new era of Ultramontane exclusiveness in the Church. For the previous two centuries the ery for a searching reformation had waxed louder and louder, and especially since the manœuvring of the Roman Court had frustrated the endeavors of the Council of Basic to satisfy it. Germany had all along been foremost in urging the demand for a free representative Council. And when, at the beginning of the sixteenth century, an age of yet deeper profigacy was startled by the trumpet-tongued chal-lenge of a professed heretic and schismatic, who united the call to holiness with scathing denunciations of what was at once the centre of corruption and the central See of Christendom, even Rome could no longer affect to ignore the crisis. But she still adhered to her traditional policy of evasion, and dallied till the remedy came too late, Between 1530 and 1540 a bona fide Synod, not dominated by Papal legates, and fairly representing all the national Churches of Europe, might have availed to stem the tide, and secure reformation without precipitating a schism. When at length, in 1545, Paul III re-Inctantly assented to the assembling of a Council at Trent, it was transferred after a few months, on the idlest pretexts, to the Papal city of Rologna, and soon afterwards separated for sixteen years. When it reassembled at Trent, in 1562, Protestantism had already made its position, and received the allegiance of half Europe, The Council met, not to satisfy or even seriously to consider the complaints of the reforming party, but to draw the reins yet tighter on the necks of those who could still be coerced into submission. "The Germans," to use the words of the Allgemeine Zeitung, 'might have applied to their own treatment what, on a later sion, the French diplomatists said to the Datch. Nous traiterons chez vous, sur vous et sans vous." It had been forescen at Rome that the German bishops, as a body, would be unable to attend, and a Brief of Paul III provided, in defiance of all former precedents, that their proc-tors should have no votes. At the earlier ses-sions of this Conneil, sitting in Germany and claiming to be Germanical, and claiming to be Œcumenical there was present not a single German bishop and only one proctor, who had no vote; in the later sessions, one voting bishop and five proctors without votes. There was a small sprinkling of French and Spanish bishops and two hundred Italian bishops, who of course were practically supreme. Moreover, votes were taken, not by nations, as at Constance, but individually; and it was ruled, again in defiance of precedent, that the Papal legates should have the exclusive right of deciding what questions should be brought forward. Under these circumstances, we cannot wonder at what ensued. The German ambassadors of Ferdinand had demanded reform in the Curia, the restoration of the chalice, the marriage of priests, the revision of the breviary—which is full of exploded fables—the use of the vernacular in public services, and the reform of convents. All these demands were seconded by the Cardidal of Lorraine and the French bishops, who also insisted on the superiority of Councils to Popes, and wanted the decrees of Constance and Basle in that sense to be confirmed. Every one of these demands was either evaded or refused. "For the first time," to quote the words of Ranke, 'the Catholic Church owned the circumscription of its dominion. It (virtually) gave up all claim upon the East, and repudiated the Protestant half of Europe with countless anathemas,'

Instinctive distrust of the Teutonic peoples had long, indeed, and increasingly shaped the policy of Rome, and had become matter of public observation. Spanish jurists, like Antonio Gomez, supposed it was ne secreta Ecclesia Imperatori revelentur. Hardly any Germans received the red hat, and none except Cusa and Schomberg were allowed any share in the Pontifical Government. For the three centuries during which the Congregation of the Index has existed, though it has condemned German books by wholesale, only two Germans, and those monks in Roman convents, have ever sat upon it. Nay, more, it seems that the inequalities of earth are expected to be reproduced in Heaven. For six centuries, among multitudes of Italian, French, Spanish, and South American saints only two Germans have been canonized-Bishop who was recommended by his extreme Ultramontanism, and Canisius, membership of the Jesuit Order condoned the stain of his birth. And who, asks the Allgemeine Zeitung, will dare to raise a warning voice at the council now proclaimed at least twothirds of which will consist of Romanizers, on Who will tell the assembled fathers versed in Protestant literature and enjoy freecontempt on Scripture, the ancient Church, history, and human reason?" Who will caution trustworthy interpreters of the national mind? pously styled the Fifth of Lateran, decree and nations, thus reversing the decrees of Con-

behalf of the twenty-five million German Cathoplainly that the Germans are no longer the much-enduring people who bore the yoke so patiently till at last, in 1517, it broke the camel's back; that the Catholics of Germany, who are closely intermingled with Protestants, who are dom of the press, cannot for very shame accept the tenet of Papal infallibility "which throws them against the fond illusion that a handful of Jesuits and their pupils, whose foreign education has denationalized all their feelings, are and who will remind them that if a system of sheer terrorism com-pels German theologians for the moment to bend their backs under the Caudine yoke of a newly-coined article of faith, it will never command their belief? To the last they will continue German in all their feelings and thoughts, and will say "E pur si muore! this Papal infallibility is an idle dream." When Leo X had made his Synod of Italian prelates, pomsupremacy of the Pope over Councils, kings, stance and Basle, he and his courtiers imagined that the Papacy had attained its zenith, and that the world would be at its feet. A few mouths later a German professor posted his theses on the door of a church at Wittenberg; ten years later Rome was sacked by a German army; forty years later half Europe had finally revolted from This time no such outward her spiritual sway. convulsions are likely to follow an Ultramontane triumph. "There will be a great calm," as Dr Manning says, and the Jesuits and their allies will sing Hosannah. The world will leave will sing Hosamah. The world will leave them to their Pyrrhic victory—and its results. From the Council of Trent onwards their policy has been one of repression and terrorism. The Inquisition and the Index have done their work, as Dr. Dollinger pointed out some years ago, in destroying not only all intellectual, but all theological energy in the countries where they have had free course. man can write what is worth reading under censorship; "beneath its iron heel no grass can Theology shrank into the dry husks of scholasticism and casuistry, biblical studies disappeared, history became perilous ground, and very name of criticism excited suspicion and The learned Antonio Palearlo was burnt at Rome, in 1570, for his critical tastes simply. Belgium and its University of Louvain were under Spanish control; in Austria, Bayaria, and the Ecclesiastical Principalities of Germany the Jesuits were all-powerful and monopolized education; the rest of Northern Europe was Protestant, except [France, which remained awhile the one refuge of theological study, and of the angient doctrine of the Church. In Spain or Italy any reference to the amons canon of Constance, or any denial of Papal infallibility, was visited with imprison-ment and death. No one could safely meddle with theology who was not a member or a protege of one of the great religious Orders, and these are governed by a General resident at Rome. No priest who breathed a whisper against the preva lent system could call his character or position worth a week's purchase, and no layman could impugn it who valued his head in lands where the Holy Office bore sway. And the dead slience produced by this reign of terror was named in "the consent of the Catholic olemn mockery Church," while all dissent was branded as Gallican heresy. They make a solitude and call it peace. Indeed, but for France and the Gallican Liberties, which modern Ultramontanes term "the Gallican servitudes," all historical or theo-

logical literature would have expired.

We have examined elsewhere the religious condition of the French Church since the revolution, which is very different from what it was before. In the rest of Catholic Europe, with the exception of parts of Germany, much the same system of spiritual tyranny still prevails, though shorn, for the most part, of its secular terrors. No Roman Catholic priest of ordinary discretion would venture to profess Gallican opinions in England; and the recent treatment of Mr. Ffonlkes and Mr. Renoul shows what any Roman Catholic writer has to expect who dares to run out of the prescribed groove, though within the strict limits of Tridentine orthodoxy. It is not, therefore, without some reason that the ultramontane whips reckon on securing an easy majority at the approaching Council. The Civilla already indulges in a strain of exulting prophecy. The Univers and Monde have done their work in France, and most of the bishops are well primed to take the right side; the minority, it is hoped, will be overborne. No open opposition is expected from other quarters. "The English bishops will follow Manning: the Irish, Cullen both nominees of Rome, and thoroughgoing Romanizers; the Belgians will swim with the stream; the elder German bishops will stay at home, the younger ones who have been trained by the Jesuits will come to a man; of the two hundred Italian prelates may be said what the Archbishop of Rouen said of his clergy, 'We give the word of command, and they march like a troop of soldiers; the same applies to the Spanish and South American bishops, who have been indoctrinated in this article of Papal infallibility from their childhood " And it must be remembered further that the Ultramontane party is everywhere far better organized than its opponents, just as the Tories with ourselves

always better organized than the als. We can hardly wonder if Civilla already raises its shoutnesolent triumph, in anticipation of Liberals. insolent trlumph, seeing the coping stone speedily placed on the edifice of Papal absolutism. For three cen-turies, by fair means and foul, by the combined machinery of the pulpit, the press, the lecture-room, and the confessional, by force where force was available, and by chicanery where it was not, the Jesuits have striven to enforce their darling doctrine, for the infallibillity of the Pope practically means their own. There is always "the black Pope" standing at the elbow of the white. If they succeed, they will have accomplished, in that silence which they misconstrue into consent, the most momentons revolution in the whole history of the Church. We may sum up the significance of the change

In words condensed from the Allgemeine Zei-lung:—"According to this theory Christ has made the reigning Pope the one vehicle of Inspiration and exclusive organ of Divine truth. Without him the Church is a body without a soul; during a Papal interregnum—she—is deprived of sight and speech. Yet, strange to say, this fundamental verity was never even heard of in the Church for thirteen centuries. No creed, no catechism, no doctrinal instructions of the Fathers [contain a word of the Pope, or a hint that on him depends all certainty of belief, Not single doctrinal question for a thousand years was settled by Papal decree, but either by Synod or by the general rejection of a new doctrine by the whole Church. Three Councils have anothe matized a dead Pope for heresy, and a long line of his successors has accepted and sworn their anathemas. In the beginning of

the sixth century, the principle that the first See is judged of no man, was first introduced, on the strength of a tissue of forgeries, into the Western Church; and it was gradually inferred that, as he cannot be judged, be cannot fail into heresy. In the ninth century the Isidorian Decretals came in to aid the movement, and Gratian's Decretum embodied them. Thomas Aquinas, who was himself taken in wrote in defense of the new system of Papal autocracy. The General Councils of Consta and Basle-the very names of which the Jesuits are striving to blot out of the memory of menemphatically condemned it, and all the German and French, and nearly all the Spanish, theolo-glans were on their side. Only the so-called Fifth Lateran Council, a mere assemblage of Italian prelates collected by Leo X in 1517, reversed their decision and diffrmed the superiority of the Pope to Councils. Finally, with the outbreak of the Protestant Reformation came the assertion of Papal infallibility, and the Cardinals Cajetan and Jacobazzi, who labored to propagate the notion, were the most effective auxiliaries of Luther. From that day to this, the Order which arose in Spain, the chosen home of the Inquisition, has made the promotion of this dogma its grand mission. They failed in the attempt to get it defined at Trent, but they look to see their efforts crowner in the Council of the Vatican."

DICKENS ON HIS RECENT SICKNESS. A Fly-Lenf in a Life.

Once upon a time (no matter when) I was engaged in a pursuit (no matter what) which could be transacted by myself alone; in which I could have no help, which imposed a constant strain on the attention, memory, observation, and physical powers, and which involved an almost fabulous amount of change of place and rapid railway travelling. I had followed this pursuit through an exceptionally trying winter in an always trying climate, and had resumed it in England after but a brief repose. Thus it came to be prolonged until, at length-and, as it seemed, all of a sudden-it so wore me out that I could not rely with my usual cheerful confidence, upon myself to achieve the constantly recurring task, and began to feel (for the first time in my life) glddy, arred, shaken; faint, uncertain of voice and sight and tread and touch, and dull of spirit. The medical advice I sought within a few hours was given in two words:-"Instant rest." Being accustomed to observe myself as curiously as it I were another man, and knowing the advice to meet my only need, I instantly halted in the pursuit of which I speak, and rested.

My intention was to interpose, as it were, a fly-leaf in the book of my life, in which nothing should be written from without for a brief sea-son of a few weeks. But some very singular experiences recorded themselves on this same fly leaf, and I am going to relate them literally. repeat the word, literally,

My first odd experience was of the remarkable coincidence between my case, in the general mind, and one Mr. Merdle's as I find it recorded In a work of fiction called "Little Dorrit." sure, Mr. Merdle was a swindler, forger, and thief, and my calling had been of less harmful (and less remunerative) nature: but it was all one

Here is Mr. Merdle's case: "At first, he was dead of all the diseases that ever were known, and of several bran-new maladies invented with the speed of Light to meet the demand of the occasion. He had concealed dropsy from infancy, he had inherited a large estate of water on the chest from his grand-father, he had had an operation performed upon him every morning of his life for eighteen years, he had been subject to the explosion f important veins in his body after the manner of fireworks, he had had something the matter with his lungs, he had had something the matter with his heart, he had had something the matter with his brain. Five hundred people who say down to breakfast entirely uninformed on the whole subject, believed before they had done breakfast that they had privately and per-sonally knew Physician to have said to Mr. Merdle, 'You must expect to go out some day like the snuff of a candle;' and that they knew Mr. Merdle to have said to Physician, 'A man can die but once.' By about 11 o'clock in the forenoon, something the matter with the brain became the favorite theory against the field; and by 12 the something had been distinctly ascer-

tained to be 'Pressure.' Pressure was so entirely satisfactory to the public mind, and seemed to make every one so comfortable, that it might have lasted all day but for Bar's having taken the real state of the case into court at half-past nine. Pressure, however, so far from being overthrown by the dis-covery, became a greater favorite than ever. There was a general moralizing upon Pressure; in every street, all the people who had tried to make money and had not been able to do it, sald, There you were! You no sooner began to devote yourself to the pursuit of wealth, than

you got Pressure. The idle people improved the occasion in a similar manner. See, said they, what you brought yourself to by work, work, work! You persisted in working, you overdid it! Pressure came on, and you were done for! This consideration was very potent in many quarters, but nowhere more so than among the young clerks and partners who had never been in the elightest danger of overdoing it. These, one slightest danger of overdoing it. These, one and all declared, quite plously, that they hoped, they would never forget the warning as they would never lorget the warning as long as they lived, and that their conduct might be so regulated as to keep oil Pressure, and preserve them a comfort to their friends, for many years."

Just my case-if I had only known it-when I was quietly basking in the sunshine in my Kentish meadow. But while I so rested, thankfully recovering

every hour, I had experiences more odd than this, I had experiences of spiritual conceit for which, as giving me a new warning against that curse of mankind, I shall always feel grateful to the supposition that I was too far gone to pro-test against playing sick lion to any stray don-key with an itching hoof. All sorts of people seemed to become vicariously religious at expense. I received the most uncompromising warning that I was a Heathen; on the conclusive authority of a field preacher, who, like the most of his ignorant and vain and daring class, could not construct a tolerable sentence in his native tougue or pen a fair letter. This inspired individual called me to order roundly, and knew in the freest and easiest way where I was going to, and what would become of me if I failed to fashion myself on his bright example, and was on terms of blasphemous confidence with the Heavenly Host. He was in the secrets of my heart, and in the lowest soundings of my soul-he!-and could read the depths of my nature better than his A B C, and could turn me inside out, like his own clammy glove-for such dirty water as this could alone be drawn from such a shallow and muddy source-I found, from the information of a beneficed clergyman, of whom I never heard and whom I never saw, that I had not, as I rather supposed I had, lived and whom I hever saw, that I had hot, as I rather supposed I had, lived a life of some reading, contemplation, and inquiry; that I had not studied, as I rather supposed I had, to inculcate some Chris-

tian lessons in books; that I had never tried, as I rather supposed I had, to turn a child or two tenderly towards the knowledge and love of our Saviour; that I had never had, as I father supposed I had had, departed friends, or stood be-side open graves; but that I had lived a life of "uninterrupted prosperity," and that I needed this "cheek, overmuch," and that the way to turn it to account was to read these sermons and these poems, inclosed, and written and issued by my correspondent! I beg it may be understood that I relate facts of my own uncommercial ex-perience, and no valu imaginings. The documents in proof lie near my hand.

Another odd entry on the fly-leaf, of a more entertaining character, was the wonderful persistency with which kind sympathizers assumed that I had injuriously coupled with the so sud-denly relinquished pursuit those personal habits of mine most obviously incompatible with it, and most plainly impossible of being main-tained, along with it. As all that exercise, all that cold bathing, all that wind and weather all that up-hill training—all that everything else. say, which is usually carried about by express trains in a portmanteau and hat-box, and partaken of under a flaming row of gaslights, in the company of two shousand people. This assuming of a whole case against all facts and likelihood struck me as particularly droll, and was an oddity of which I certainly had had no adequate experience in life until I turned that curious fly-leaf.

My old acquaintances the begging-letter writers came out on the fly-leaf, very piously indeed. They were glad, at such a serious crisis to offer me another opportunity of sending that Post Office order. I needn't make it a pound, is previously insisted on; ten shillings might ease my mind. And Heaven forbid that they should refuse, at such an insignificant figure, to take a weight off the memory of an erring fellow-creature! One gentleman of an artistic turn (and coplously illustrating the books of the Mendicity [Society) thought it might soothe my conscience in the tender respect of gifts misused, if I would immediately cash up in aid of his lowly talent for original design—as a specimen of which he enclosed me a work of art which I recognize as a tracing from a wood-cut originally published in the late Mrs. Trollope's book on America forty or lifty years ago. The number of people who were prepared to live long years after me untiring benefactors to their species, for fifty pounds apiece down, was astonishing. Also, o those who wanted bank notes for stiff penitential amounts to give away-not to keep, on any

Divers wonderful medicines and machines ininuated recommendations for themselves into the fly-leaf that was to have been so blank. It was especially observable that every prescriber, whether in a moral or physical direction, knew me thoroughly-knew me from head to heel, in and out, through and through, upside down. glass piece of general property, and everybody was on the most surprisingly intimate terms with me. A few public institutions had complimentary perceptions of corners in my mind, of which, after considerable self-examina tion, I have not discovered any indication. Neat little printed forms were addressed to those corners, beginning with these words:-"I give and

Will it seem exaggerative to state my belief that the most honest, the most modest, and the least vain-glorious of all the records upon this strange fly-leaf was a letter from the self-deceived discoverer of the recondite secret "how to live four or five hundred years?" Doubtless t will seem so, yet the statement is not exaggerative by any means, but is made in my serious and sincere conviction. With this, and with a laugh at the rest that shall not be evnical. I turn the fly caf, and go on again.

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