

CARLOSTADIUS.

You shall have his portrait as drawn by the temperate Melancthon. "He was (says he) a brutal fellow, without wit or learning, or any light of common sense; who, far from having any mark of the spirit of God, never either knew or practised any of the duties of civilized life. The evident marks of impiety appeared in him. All his doctrine was either judaical or seditious. He condemned all laws made by Pagans. He would have men to judge according to the law of Moses, because he knew not the nature of Christian liberty. He embraced the fanatical doctrine of the Anabaptists immediately that Nicholas Stork began to spread it abroad.—One portion of Germany can bear testimony that I say nothing in this but what is true."

He was the first priest of the reform who married and in the new fangled mass that was made up for his marriage, his fanatical partisans went so far as to pronounce this man blessed, who bore evident marks of impiety. The collect of the mass was thus worded. "Deus qui post longam et impiam sacerdotum tuorum concitatem Beatum Andream Carlostadium ea gratia donare dignatus es, ut primus, nulla habita ratione papistici juris, uxorem ducere ausus fuerit; da, quæsumus, ut omnes sacerdotes, recepta sana mente, ejus vestigia sequentes, ejectis concubinis aut eisdem ductis, ad legitimi consortium thori convertantur: per Dom. nost. etc."

The Lutherans inform us, that "it cannot be denied that Carlostadius was strangled by the Devil, considering the number of witnesses who relate it, the number of others who have committed it to writing, and even the letters of the pastors at Bale." He left behind him a son, Hans Carlostadius, who, renouncing the errors of his father, entered the communion of the Catholic Church.

ZUINGLIUS.

"I do not refuse (wrote Melancthon,) to enter upon a conference (at Marburgh) with Œcolampadius; for, to speak to Zuinglius is time lost.—It is not however a light undertaking, because their opinion is agreeable to many, who are desirous of touching the mysteries of God with their hand, and yet permit themselves to be conducted by their curiosity." Luther replying to the landgrave, said "Of what use is this conference, if both parties bring to it an opinion already formed and come with the determination of yielding in nothing. I know for certain that they are in error. These are the stratagems of the Devil; and this is the way that every thing goes worst and worse."

"I cannot (says Zuinglius of himself) conceal the fire that burns me and drives me on to incontinence, since it is true that its effects have already drawn upon me but too many infamous reproaches among the Churches."

The printer at Zurich, said Lavatherus, made a present to Luther of the translation of Zuinglius; but he sent it back with abusive language. "I will not read (said he,) the works of these people, because they are out of the Church, and are not only damned themselves, but draw many miserable creatures after them. As long as I live I shall

make war upon them by my prayers and my writings."

Carlostadius's opinion upon the Eucharist seemed to Luther to be foolish; that of Zuinglius fallacious and wicked, giving nothing but wind and smoke to Christians, instead of the true body of Jesus Christ, who spoke of neither sign nor figure.

"The Zuinglians write that we look upon them as brethren; this is a fiction so foolish and impertinent (proclaimed the Lutherans in full synod) that we cannot be sufficiently astonished at their impudence. We do not even grant to them a place in the Church, far from recognizing as brethren, a set of people, whom we see agitated by the spirit of lying, and uttering blasphemies against the Son of Man."

Brentius, whom Bishop Jewel called the grave and learned old man, declares that "the dogmas of the Zuinglians are diabolical, full of impiety, of corruptions and calumnies; that the error of Zuinglius upon the Eucharist drew along with it many others still more sacrilegious; he predicted that the Zuinglians would soon shew the heresy of the Nestorians springing up again in the Church of God; "soon (says he,) will the different articles of our religion disappear one after another, and to them will succeed the superstitions of the Pagans, the Talmudists, and the Mahometans."

Luther openly declared that "Zuinglius was an offspring of hell, an associate of Arius, a man, who did not deserve to be prayed for,—"

Zuinglius, (said Luther,) is dead and damned, having desired like a thief and a rebel, to compel others, to follow his error."

"Many protestants (testifies the Apologist of Zuinglius,) have not scrupled to pronounce that he died in his sins, and thus to send him to hell."

"Blessed is the man who hath not walked in the counsel of the Sacramentarians, nor sat in the chair of the Zurichians. You understand what I mean."

CALVIN.

Calvin, being obliged to leave France to disengage himself from law-affairs, went to Germany and there sought out the greater part of those who were busy in disturbing the consciences and agitating the minds of men. At Basle he was presented by Bucer to Erasmus, who resorted to the private conferences without being induced to embrace the opinions of these innovators. Erasmus, after having conversed with him upon some of the points of religion, exceedingly astonished at what he had discovered in his dispositions, turned towards Bucer and shewing young Calvin to him said, "I see a great plague rising in the Church against the Church; video magnam pestem oriri in Ecclesia contra ecclesiam."

"Calvin I am, aware, is violent and wayward; so much the better; he is the very man to advance our cause." Thus spoke a German who had taught him at Bourges, and who, together with Greek and Hebrew, had crammed him with the new doctrines of Germany.

"Calvin (said Bucer), is a true mad dog. The

man is wicked, and he judges of people according as he loves or hates them."

Baudoin expressing his disapprobation of the opinions of Bucer and Melancthon, said that he admired their modesty, but that he could not endure Calvin, because he had found him too thirsty for vengeance and blood; propter nimiam vindictæ sanguinis sitim—Baudoin, induced by Casandre, had renounced the doctrine of Calvin. He was the most learned and renowned lawyer of his time; he was born in the year 1520 and died in 1573. See his Funeral Oration on Papyrius Masson. Paris 1638. See Bibl. Mazarine.

The intolerant and sanguinary spirit of this celebrated man appears in one of his letters to his friend, the Marquis du Poet. "Do not find fault with our ridding the country of these fanatics, who exhort the people by their discourses to bear up against us, who blacken our conduct, and wish to make our faith be considered as an illo fancy. Such monsters ought to be suffocated, as happened at the execution of Michael Servetus, the Spaniard. The original of this letter has been preserved in the archives of the Marquis du Montelmar. We are assured that M. de Voltaire received in 1772 an authentic copy of it, according to his request, and that, after he had read it, he wrote on the margin some lines against Calvin.

"What man was ever more imperious and positive, and more divinely infallible than Calvin, against whom the smallest opposition that men dared to make was always a work of Satan and a crime deserving of fire."

Calvin's erroneous opinions upon the Trinity excited against him the zeal of one, who in other respects held his sacramentarian opinions; "what demon has urged thee, O Calvin! to declaim with the Ariens against the Son of God?—It is that Antichrist of the North that thou hast the imprudence to adore, that grammarian Melancthon." Beware, Christian reader, above all, "ye ministers of the word, beware of the books of Calvin.—They contain an impious doctrine, the blasphemies of Arianism, as if the spirit of Michael Servetus had escaped from the executioner and according to the system of Plato had transmigrated whole and entire into Calvin." The same author gave as a title to his writings; "Upon the Trinity, and upon Jesus Christ our Redeemer, against Henry Sullinger, Peter Martyr, John Calvin, and the other ministers of Zurich and Geneva, disturbers of the Church of God."

By teaching that God was the author of sin Calvin raised against him all parties of the reform. The Lutherans of Germany united to refute so horrible a blasphemy; "This opinion [said they,] ought every where to be held in horror and execration, it is a stoical madness, fatal to morals, monstrous and blasphemous."

"This Calvinistic error is horribly injurious to God, and of errors the most mischievous to mankind. According to this Calvinistic theologian, God would be the most unjust tyrant.—It would no longer be the Devil, but God himself would be the father of lies."

The same author, was superintendent and general inspector of all the Lutheran churches in Germany, in the three volumes he published against the Calvinistic theology never makes mention of the Calvinists, without giving them the epithets