

published shortly after the Reformation, is a most triumphant refutation of Popish errors. Cartwright appeared in the arena, as the victorious adversary of the Rhemish translators and annotators. Stillingfleet, in his numerous works, has written on nearly all the topics of distinction between the Romish and Reformed; and on each, has displayed vast stores of erudition, and amazing powers of discrimination. Barrow assailed the papal supremacy; while the depth of his learning, and the extent of his genius, enabled him to exhaust the subject. He has collected and arranged almost all that has been said on the question of the Roman pontiff's ecclesiastical sovereignty.

Ireland, in her Ussher, boasts of a champion, who, in this controversy, was in himself an host. He had read all the Fathers, and could draw at will, on these depots of antiquity. He possessed the deepest acquaintance with sacred literature and ecclesiastical history. The mass of his collections has, since his day, supplied the pen of many a needy, but thankless plagiarist. His age was an era of discussion; and, in his occasional works, he pointed his polemical artillery against the various errors of Popery. All these errors are, in a compendious review, dissected and exposed, in his answer to an Irish Jesuit, which may be considered as a condensation of all his arguments against the Romish superstition. The reply was his heavy artillery, which, like a skilful general, he brought forward against his most formidable enemy, whilst the superiority of his tactics and position enabled him to sweep the field.

The passing century has produced many firm disputants, on each side of the question. The popish cause in England, has been sustained, but with a feeble hand, by Milner, Butler, and the notorious Cobbett. These, again, have been opposed by Southey, Phillpotts, Townsend, and M'Gavin. Milner's 'End of Controversy,' affected in title and weak in argument, is one of the silliest productions that ever gained popularity. He affects citing the Fathers, whom he either never read, or designedly misrepresents. His chief resources, indeed, are misstatement and misquotation. His logic consists in bold assertion and noisy bravado. His publication, which was to end controversy, has been answered by Grier, Digby, and, in many occasional animadversions, by M'Gavin.

Butler, imitating the insinuating and imposing manner of Bossuet, affects plainness and simplicity; and represents the repulsive and misshapen form of Romanism in the most engaging point of view. He replied to Southey's 'Book of the Church.' Phillpotts, again, in a letter, and Townsend, in his 'Accusations of History,' answered Butler, who, in return,