

—since you grant to each one the right of interpreting it according to his own lights, it is most evident that I only use my right when I adopt that interpretation which appears to me the most reasonable. What! you think it extravagant! Be it so, to your heart's content; you think so, and I do not oppose you: permit me also, together with yourself to exercise my rights. Yes, but you run straight in the face of the doctrine generally received! Very well! What have I to do with the opinion of another! Speak not to me of authority; I am emancipated from it.—Example is not my rule, reason is my only guide: and so long as I have no new lights upon such and such a question, I must hold to the opinion I have chosen. But, you will say again, this very choice and this perseverance in the choice, precisely constitute heresy.—Indeed! then I will be a heretic; you will be one when you please, and all others in the same manner; there will no longer be any but heretics in the world, because all having equally the right to choose, each one will preserve the opinion that appears to him the most preferable. And more than this, if amongst all the Christian societies that exist, I find none of my opinion. I shall, in virtue of the same right, form a society apart; let those join it who please: if nobody fancies it, I shall remain alone, and my Church will be entire wherever I am myself.*

Perhaps, in your eyes, I may appear to invent absurd hypotheses, for the purpose of laying unjust accusations against the reform. Not at all, Sir; and if you take the trouble to go back to its birth, or to consult the works of the most celebrated latitudinarians,† you will see that I only act the part of an historian. The first reformers and their emissaries, dispatched from all parts to propagate their doctrine, had flattered themselves that by filling the world with furious declamations against the pretended tyranny of the pope and the bishops, they should insensibly substitute themselves in their place, and should draw to themselves all the consideration and authority they should succeed in withdrawing from them. The illusion did not last long, and there was no necessity for waiting much to be convinced in what their noble experiments terminated. All those who had given into their ideas had set themselves to comment upon the scripture to search them, to compare passages, to reason upon the old and new testament: for they had

* I remember to have read, somewhere, that a Mr. Johnson, an Englishman, had in his house, at Amsterdam, a Church composed of four individuals, and that it was soon divided and reduced to two, on account that the said Johnson excommunicated his father and brother, who on their part also excommunicated him.

† Amongst others, Struvsinus, Belgicus, & other professors both of the University of Franckfort on the Oder, and of the Academy of Duisburg in the Duchy of Cleves; Jansen and his partisans in Holland. Cartwright, Chillingworth, and Burnet in England. Papin, who was a long time attached to their principles, ultimately became frightened at their consequences; he saw that they must absolutely open the Church to the Socinians, and even extend salvation out of Jesus Christ.—He stopped at the brink of the abyss; and there, measuring all its terrific depth, and afterwards fixing his eyes upon the divine and infallible authority of the Church, he acknowledged it, humbled himself before it, and came to surrender himself up to Bossuet.

been at great pains in preparing versions of them in different languages, each being seasoned to the taste of the translator, and according to the opinion that he wished to bring into repute.*

The rage for controversy had then gained all states and conditions; the courtier and the magistrate, those engaged in the profession of arms, and those immersed in business; females even; particularly those who prided themselves on their wit and learning, all must meddle with theology. The monk, tired of his cell, threw aside his habit, grinded his liberty, and proceeded, like a good protestant, with editing zeal to dictate to the successors of the apostles: the village schoolmaster did not think himself less clever than the new minister. In vain did these latter remonstrate against such presumption, very soon they listened no more to them: no one understood how to obey. All claimed their rights, their independence, and that liberty of the children of God, that had been so much extolled to them from the beginning. Thus the arms with which the ministers had overturned the legitimate authority of their superiors, were turned against themselves. They had advanced from liberty to licentiousness and anarchy, each one pulling his own way, shaping the Church to his fancy, inventing and forging doctrines according to his inclination. "The authority of the ministers is entirely abolished; all is lost, all is going to ruin. There is no Church among us, not even a single one in which there is discipline. —; the people tell us boldly; "You wish to act the part of tyrants in a Church that is free: you wish to establish a new papacy." "God gives me to know what it is to be a pastor, and the wrong we have done to the Church by the precipitate judgment and inconsiderate vehemence that has induced us to reject the pope. For the people accustomed, and as it were, trained to licentiousness, have entirely thrown off the rein; —; they cry out to us: I know the Gospel well enough; what need have I of your assistance to find Jesus Christ? Go and preach to those who are willing to hear you." Bucer, Capito's colleague at Strasburgh, made the same confession, in 1549, and added, that in embracing the reformation they had sought for nothing so much, "as the pleasure of living in it according to their inclination." Myco, the successor of Ecolampadius in the ministry at Bale, indulges in the same complaints: "The laics attribute every thing to themselves, and the magistrate has created himself into "a pope." And the peaceable and unfortunate Melancthon, who spent half his life in lamenting the part in which he had been engaged, and died without having sufficient courage to abandon it: "The Elbe" (wrote he in confidence to a friend) the Elbe with all its waves could not furnish tears enough to weep over the miseries of the distracted reformation." You see the violence of the multitude and its blind desires," wrote he again to his friend Camerarius.

To be continued.

* Luther made a version of the scripture into the vulgar language, Zuinglius after having examined it, publicly announced that it corrupted the word of God. The Lutherans said the same of the version of Zuinglius. Ecolampadius and the theologians of Bale, made another version: but, according to the famous Beza, it was impious in many parts; the divines of Bale said the same of Beza's version. In fact, adds Dumoulin, another learned minister, he changes in it the text of scripture; and speaking of Calvin's translation, he says, that Calvin does violence to the letter of the gospel, which he has changed, making also additions of his own. The ministers of Geneva believed themselves obliged to make an exact version, but James I. King of England, declared in the conference at Hampton Court, that of all the versions it was the most wicked and the most unfaithful.

DEFENCE OF CATHOLIC PRINCIPLES.

By Demetrius A. Gallitzin, a Russian Prince, now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

"I believe in God the Father Almighty, creator of heaven and earth." As Father, he loves us; as God, his love to us is infinite; and as Almighty, he can do whatever he pleases, to show his love in practice.

"And in Jesus Christ his only Son our Lord;" both God and man, our only Redeemer, only as man subject to sufferings, and only as God able to satisfy God.

"Who was conceived by the Holy Ghost, born of the Virgin Mary." Jesus Christ then was both God and man, whilst enclosed in the womb of the Virgin Mary. The Virgin Mary is of course the mother of Jesus Christ, both God and man, and consequently she is entitled to the highest honour which it is possible for man to exhibit to the most honourable and the most perfect of God's creatures.

"Suffered under Pontius Pilate, was crucified, dead and buried." Suffered, out of infinite love to man, the most cruel torments which the malice of hell and earth could inflict on him; suffered unto death, that we might live,

"He descended into hell; the third day he rose again from the dead." He descended, not into the hell of the damned, but, as St. Peter explains it, (1 Peter iii. 18, 19, 20.) into that prison, or place of temporal punishment, in which were detained many souls, that had departed before the coming of Christ.

"He ascending into Heaven; sits at the right hand of God, the Father Almighty." There his merits are continually pleading in our behalf; there he is put high priest for ever, according to the order of Melchisedech; there he continually guides and protects his Church, being with his ministers to the end of time, protecting them against the spirit of error and darkness, according to his repeated promises. Matt. xxviii. 20. John xvi, 18, &c.

"From thence he shall come to judge the living and the dead;" to give everlasting life to those who had the true faith, being members of the only true Catholic church, and who lead a holy life; and to punish with everlasting torments those who did not believe; Mark xvi. 16. those who, through their own fault, were not members of his only true Catholic church, and those who lead an ungodly life, Matt. xvi. 27.

"I believe in the holy Ghost, who proceeds from the Father and the Son, and is equal to them; who was promised by Jesus Christ to his Church, John xiv. 26, and xvi. 13; who actually came upon the Apostles on Whitsunday, Acts ii. 1-4; who has enabled them and their successors to this day, and will enable them to the end of time, to persevere in the true and genuine doctrine of Christ, without deviating from it in one single point. John xiv. 16-17, 26,

"The Holy Catholic Church;" that Church, of which Jesus Christ is the architect, built upon a rock to stand for ever, in spite of all the efforts o