

whom many more might have been added, have left behind them admirable works, equally useful to those who seek the truth and to those who are carried on by their zeal to defend it.

I can personally assure you, Sir, that, having often had occasion, during my long residence in your country, to converse upon the difference of our religions with English bishops and divines, and even with well instructed laics, I have always found them of the same opinion and almost employing the same words. They would say to me that "their religion and mine were equally good; that the greatest part of the differences turned upon ceremonies and points of discipline, and some also upon opinions superadded (would they say), to the ancient belief by our Church, and which theirs had thought proper to retrench; they considered the Churches of France and England as two sisters, in whom were discoverable a family likeness and the leading features of resemblance."

Would to God, Sir, that this resemblance might become perfect, as it formerly was, and as it ought never to have ceased to be!

After the facts and testimonies you have just read, I dare flatter myself, Sir, that you by this time no longer doubt of the injustice of the imputations cast upon the church of Rome. They have originated in that sourness, malignity, and hatred, which the spirit of party always produces, and from people unfortunately finding it their interest to extend and support the defection. Destitute of reality and proofs, they recoil upon their inventors, & never will they justify the rupture. "It was evil done of them who first urged such a separation." Calvin therefore was wrong in his conceit, when he wrote to Melancthon in 1552; "We have been compelled to separate from the whole world."

To prove however that all these accusations were inadmissible, it would have been quite sufficient, without the detail, to have made the single observation, with which this note, already too long, shall be concluded. Who are they, that have dared to accuse the church of innovation in dogma, error in doctrine, superstition in practice, and idolatry in worship? Who are they? The question is important.

At the head of all appears Luther, an Augustinian friar; next Carlostadius, an archdeacon; Melancthon, a professor of the Greek language; all three at Wirtemberg; their party is quickly joined by Ecolampadius, a monk of the order of St. Laurence, near Augsburg; by Munster, a grey friar; by Bucer, a Dominican; and by the famous Muncer, who from a disciple, became the infuriated

the catholic doctrine; for the true faith is one; and must necessarily be traced to the apostles and to Jesus Christ. May it please God to enlighten them, as he has deigned to enlighten me, in order to draw me from the errors in which my birth and education had unfortunately engaged me." Germany presents, in our days a multitude of enlightened protestants, who have embraced catholicism, such as the learned M. Schlegel and his wife, daughter of the celebrated Mendelssohn; M. le comte de Stolberg, not less illustrious for his profound learning than for his noble birth; M. Werner who from a poet becomes an humble priest, attracts all Vienna to his eloquent discourses, as he had before drawn Berlin to his dramatic representations; the learned Lutheran minister Barron de Stark, a catholic in private life and still more in his last works; the celebrated jurist M. de Haller, &c. &c.

leader of the anabaptists. So much for the first anabaptists. In Switzerland, Zuinglius, the curate of Glaris; at Geneva, in Switzerland and in France, Calvin, the young curate of pont l'Eveque, near Noyon; Theodore Beza, the Latin poet and prior at Longjumeau; Peter martyr, a florentinian, who left the regular chapter of St. Augustine, ran from Italy with Ochin, general of the Capuchins, to dogmatize in Switzerland, then at Strasburg, then in England, and last of all, once more in Switzerland, where he died. So much for the Calvinists.

In Scotland Knox, a monk, a priest, and afterwards the furious disciple of Calvin, whose principles he conveys to his native country, where he puts every thing into a flame: the Earl Murray, the natural, but unnaturally cruel brother of Mary Stuart, who passed from the convent of St. Andrew to the regency of the kingdom; Buchanan the ungrateful calumniator of Mary Stuart.* So much for the Presbyterians. In fine, for the reformers of your country, I find a house of Lords, with the exception of many lords, and of all the bishops; a small majority in the house of commons, together with the Queen and her council. Now what do we discover in the persons I have just named? I touch not here upon selfish motives of ambition, interest, and lust, nor upon the morals and the conduct of these fiery fabricators of the reformation, which present an appearance any thing but apostolic. I pass by the scandalous marriages of the priests, and of religious men with religious women, which when recurring among us in the midst of our impious revolution, have excited contempt and ridicule.† But I ask what was the character of the personages in the ecclesiastical hierarchy? Were they such as Jesus Christ had in view when he said; "Go, teach all nations—I am with you to the end of the world?" Was it to them that he said; "He that heareth you, heareth me; and he that despiseth you, despiseth me?" Was it to them that he promised the holy Spirit, to come and instruct them in all truth? But as these lofty and magnificent promises were made to the apostles and their successors, as the apostles, and after them the bishops only, have, at all times, according to the promises and ordinances of Jesus Christ, governed his Church, decided controversies, and declared as judges, what was revealed and what not; it was an easy and simple thing to stop the mouths of the innovators, by unanimously replying to them on all sides. "Who are you, that you must meddle with doctrinal points, must decide that such a doctrine is an error, such a point of discipline a corruption, such a practice idolatrous, and that you must needs produce a schism in the church. As for you, you are but mere laics; and you others only ecclesiastics of an inferior order. To decide on these subjects belongs not either to one of the other of you: the power comes from a higher source. Tell your complaints, lay open your doubts, and welcome. Put forth to the world your reasonings upon the matters that offend and scandalize you."

* It is said that he retracted on his death-bed all that he had said injurious to the character of Mary.—† The bantering of Erasmus upon these sacrilegious connections is well known: "Ecolampadius has just married a tolerably pretty girl; seemingly this is the way he intends to mortify his flesh. They are mistaken in saying that Lutheranism is a tragical affair; for my part, I am persuaded that nothing is more comic, for the winding up of the piece is always a marriage, as in the comedies."

Solicit and urge, if you please, your superior in the spiritual order, your judges, the Bishops, to examine into them. But respectfully await their decision, and receive it with submission: for such is the ordinance of God, and obedience is your duty, and the part you have to act in religion."

Instead of this christian and canonical proceeding, we find them disregarding the authority of all the bishops in the world, arrogating to themselves supereminence, overturning the arrangements of the divine Legislator, introducing anarchy in its place, preaching up and commanding a separation; and tearing in pieces the body of Jesus Christ. And this is what they have called a reformation. Let them give it what name they please, it is as clear as the sun, that a reformation of such a kind will eternally bear on the face of it the character of revolt, and in the ineffable stain of schism will disclose the mark of reprobation.

To be Continued.

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.

Can it be superstition, dear sir, to believe that our pastors are really in possession of the power which Christ himself asserts he gave them, and which he promises shall remain with them for ever? Since Jesus Christ has pledged his sacred veracity for the existence of those several powers in the pastors of his Church, and since he has likewise promised that the very fountain of truth, the Holy Ghost, shall be and remain with those pastors for ever, we should think ourselves guilty of a great sin if we refused submission, of either understanding or will, to their decisions and their precepts; and of a most daring presumption and diabolical pride, if we would, even for one moment, permit our limited reason to sit in judgment over the decisions and precepts of those, whom Jesus Christ declares to be guided by the Holy Ghost for ever.

Seeing then that the pastors of the Church of Christ have always been secured by the infinite power of God, against the danger of being led astray, and leading those under their care astray, into false and erroneous doctrines, we rest secure under their guidance, knowing that the understanding of the most transcendent genius can never penetrate into the mysteries of the Most High; we, both learned and unlearned, take the easy and only safe way of submission, that path in which holy writ assures us, that the very fools cannot err. Isa. xxxv. 8.

It is perhaps necessary to observe, that we do not believe this unerring authority to reside in any individual pastor. No: the Pope himself, the successor of St. Peter, and the supreme pastor of the Catholic Church, is not by any article of Catholic communion, believed to be infallible.

This unerring authority is by all Catholics believed to reside in the body of the pastors, united with their head. If it does not reside there, it resides no where on earth, and the plain promises of Christ are made void, and we are left to be "tossed to and fro by every wind of doctrine," which Christ meant to prevent in the establishment of pastors. Ephes. iv. 11, 12, 13, 14.

If we are asked how a body of sinful and fallible