

them, and that the belief of the catholic whether learned or ignorant rested with equal solidity upon the doctrine of the episcopal body united to its head. We have seen in fine, that this infallible teaching was, above all, manifested to us in the solemn decrees universally received by the bishops of catholicity. Whence it follows, that we admit without hesitation as articles of faith, whatever the Church teaches us, and proposes to us, as such and as revealed.

Thus we believe and we confess, as of faith, the divinity of Jesus Christ, defined against Arius in the Great council of Nice; the divinity of the Holy Ghost taught against Macedonius by the œcumenical council of Constantinople. We believe of truth that the Holy Ghost proceeds from the Father and the Son, from the decision successively given against the Greeks in the general councils of Lateran, of Lyons and Florence. We believe of truth the unity of person in Jesus Christ, with the general council of Ephesus held against Nestorius, and with the same council we proclaim the Virgin Mary, *mother to God*. From the council of Chalcedon against Eutiches, we believe as of faith, the two natures, human and divine, united and not confounded in the person of our Saviour. Original sin, defined in the fifth age, by Pelagius, we believe as of faith from the doctrine of several councils of the same age, from the constitution of Pope Zozimus, universally received by all the bishops, with the exception of eighteen, who were deposed for it: from the first and fourth canon of the general councils of Ephesus, and since then from the decrees of the council of Trent. Guided by these high authorities, we believe, as of faith, the necessity of baptism to efface in us that mysterious stain, and open heaven to the unfortunate race of the guilty Adam.

As an eternal obstacle would be put to the return of the separated communions. I would not at the same time ensure the reconciliation of the Greeks with us, if we were all to come to an understanding with them on the authority of the pope. They say so, even those among them most capable of leading the people. To believe them, your assertions alone keep them still separate. And is this not enough to make it a duty for you to renounce them or be silent on them? For, I ask you, if the first and most unpardonable of crimes be to take off the people from unity, is it not the first of our duties to bring them back to it, to say nothing at least that may frighten them from it with-out necessity? Do not therefore, I conjure you, render their return to union more difficult: but endeavour rather to clear the way. You will at least have put the Greeks to the trial: and we shall ascertain, in an affair of the first importance, whether their acknowledgments were sincere or not.

But if your opinions seem to you too closely connected with faith to be abandoned, pray keep them to yourselves, until the Church shall have pronounced them to be articles of faith.

“As for the things that are known to be disputed about the schools, although the Greeks and protestants are perpetually bringing them forward to render the *primacy* odious, it is not necessary to speak of them, because they are not of catholic faith. It suffices to acknowledge ahead established by God to conduct all the flock in its ways; and this will always cheerfully be done by those who love concord among brethren and ecclesiastical unanimity.” *Esprit de la cathol.* : sect. 21

So far, Sir, you are agreed with us upon these different points of doctrine. Your reformers have respected them, they have found them too strongly imprinted on their own conscience, too deeply rooted in the minds of the people, to think of ever striking a blow at them. Nevertheless they have said enough to give to others more audacity, and quickly to instruct the Socinians that they might boldly proceed still further and attack those fundamental truths, of christianity. The right of judging having been once granted to each one, there is no longer any thing sacred, any thing firm, any thing that can stand its ground.

Thank heaven! they have not advanced so far in your Church. They have continued to believe and teach the dogmas I have mentioned, and some others connected with them. Observe nevertheless upon what different principles they are believed in your communion and in ours. The principle of the Church of England is to admit as revealed and as necessary for salvation, only the dogmas which are read in Scripture, or may be duly inferred from it. Sir, speak to me, I beseech you, with candour; have you learnt these dogmas, which you believe to be essential, in Scripture? Have you examined and thoroughly searched the sacred text? have you compared the passages together? Not, assuredly, that I doubt, that with the penetration and justness of mind that I know you to possess, you would not of yourself have discovered the truth of these dogmas in the passages of Scripture, where they are established. But as for this examination, this search, I know you have never entered upon it. The nature of the business, with which you have been occupied, has given you neither time nor liberty, nor even the inclination to throw yourself into theological researches. You believe simply from the instructions you have received from your parents, from your masters, who in the same manner had received them from theirs, and so on, up to the period of the Reformation. Your belief and the belief of your countrymen in general, has not then, if thoroughly analysed, any other support than the authority of your reformers, who never pretended that they were infallible, and have most strenuously maintained they were not so. See where you are, and how much your faith, your salvation are found to be left at hazard, upon mere human authority, and consequently wavering, perishable and faulty. But the Catholic, full of the promise, convinced that Jesus Christ, who has spoken by his apostles, will always speak by their successors, certain that he cannot go astray in the steps of guides whom he is ordered to follow, feels himself firm in faith and in the way of salvation. He knows that both are built upon the Church, as on an immovable rock, against the foot of which the efforts of hell shall eternally be broken in pieces.

Instructed by the same authority, the Catholic admits in the number of the articles of faith and of the revealed mysteries; that of the most august of sacraments, the Eucharist; under each of the kinds of bread and wine, the substance of which no longer exists, he adores Jesus Christ veiled, but yet pres-

ent whole and entire. He knows, or may easily know, that at the period when for the first time this belief was attacked in the eleventh age by Berengarius, a cry of indignation was raised on all sides against him. that the ancient faith was maintained by the teachers of christianity, among others by Lanfranc, the learned archbishop of Cantorbury, and unanimously defined by many councils, as it has been since defined in the council of Trent. Here unfortunately the lists were entered between the Protestant societies and the Catholic church, and we are about to find ourselves at variance, it having seemed good to your ancestors, after having agreed with us upon all other mysteries to leave us and attack us upon this. Your convocation of 1562 had not the same reasons for sparing it, which had made the former convocations respect it. From the reign of Edward the sixth, the opinions of Zuinglius had been held in esteem; they had made a melancholy progress in your country, and even your new bishops had not been able to preserve themselves from them: in their twenty-eight articles they condemn transubstantiation, reject at the same time the worship and adoration of Jesus Christ in his sacrament, as being contrary to the text of the scriptures and the institution of the Eucharist.

As to the real presence; which should be looked upon as the great article, the principal point of the mystery, they showed themselves more reserved: they say not openly that it must be admitted or rejected: they adopt a form of expression that seems to accommodate itself to one or other of these opinions. It is plain that they were equally apprehensive of alarming those who yet held in great numbers to the real presence, and those who wished to get rid of it. M. Buret with more than his usual candour and with his accustomed correctness of mind admires this dexterous scrupulousness of the convocation. He takes pleasure in remarking that the article was couched in such a manner as to serve each ones purpose, and that all might more easily be attracted and might thus increase the rising Church. That an insidious and weak government should adopt this mode of proceeding is quite in character: this artful method may serve the views and interests of the moment, but is it agreeable with an eternal and divine religion? Is it not unworthy of the episcopal character? Faith knows no such temporizing measures, such vagueness and indecision: its course is upright; its language simple, precise, and decided. It enters into no compacts with error, because it can have no alliance with it. In truth, these political expedients of your spiritual lords sufficiently disclosed their secret thoughts, and a man must have been very simple indeed to let himself be deceived by such pitiful artifices: for, in fine, if all or the greater part had believed the real presence, they would have thought it a point of duty and honor to have loudly professed it, and to have warned their flocks against the heresy, by condemning with a sacerdotal vigour the opinions of Zuinglius. They did not then for the most part believe it, their silence shews they did not. Why then did they not immediately proceed openly to con-