

have either shaken or overturned them in ancient or modern times. Truly we cannot deny, nor would we wish to deny, that the Church of Rome believes these holy truths. Thanks be to our Lord for having preserved them for so many ages amidst so many revolutions. We could indeed have desired that she had never added any thing of her own,—If she had remained within these bounds, neither our fathers, nor we should ever have had any reasons for leaving her communion." And in another part, after enumerating the fundamental articles of Protestants, he continues; "Rome does not call in question the articles, which we believe; it even professes to believe them.—Who can deny, even in our day, that Rome admits the necessary articles. Truth however obliges me to tell you, that Daille seemed to be ashamed when in presence of his brethren in Germany, of having conceded so much to the Church of Rome. But, whatever he asserted afterwards respecting the pernicious opinions added by her to the necessary articles, it still is equally certain that the acknowledgments just cited were made by him.

I have still another important witness to produce, the too famous Bishop of Spalatro, who, while a refugee in England under James I, published there, in 1616, his Latin work upon the Ecclesiastical republic, in which he expresses himself as follows; "It is one thing to desert the faith, by a deficiency and another to injure the faith, by excess. Heresy properly speaking consists in the deficiency, that is to say, when an essential article is denied or not admitted. I was born it is true, in the Church of Rome; to it I am indebted for my education and my dignities; I grew gray in its bosom. Although I have for a long time been imbued with its errors, I will not, for I cannot, acknowledge that I ever was a heretic, in the sense above explained, not even materially so. For most assuredly there is no fundamental articles of faith, that this church rejects of that I have ever rejected with it." And afterwards on this point: "What then are we to think of the Church of Rome? Is it Catholic or not? I answer, still keeping in view a deficiency in fundamentals, that this Church has always been and is still at the present day, perfectly Catholic, inasmuch as she professes and believes the Catholic and fundamental faith, in all its integrity; although I doubt not that its faith is rather sickly than sound, and that it has lost some of its beauty by an admixture of strange additions."

There is no one, not even the impetuous Jurieu, but who has been obliged to acknowledge that salvation is attainable in the church of Rome. He afterwards indeed denies having said it, and doubtless would wish not to have done so—He redoubles his invectives and calumnies against it, and goes so far as to pretend to say that in it is idolatry as gross as formerly existed at Athens. "But, with all this (said M. Bousset,) God is the Master, God compels the enemies of the truth and the calumniators of the Church to say more than they would wish, and while in the very act of calumniating the Church, they unavoidably find themselves at the feet of that Church, acknowledging that men

are saved in her communion." The passages from Jurieu, follow after: you may find them in the third "Advertisement" of this great Bishop to the Protestants.

I pass on to some particular facts, which will also give you to understand that the opinion of the reformed teachers is favorable to the Church of Rome. Henry IV. after having conquered his kingdom sword in hand, applied himself seriously to the study of religion. Although the interests of his crown might give him an inclination towards Catholicism, he weighed the reasons on both sides; and it was principally from the acknowledgment of the divines of his party, that he determined upon embracing the catholic religion; for when the most able ministers acknowledged to him that he could also work out his salvation in this church, he exclaimed; "Then I will take the safest side." * M. de Sully had not only declared to him that he held it as certain that men might be saved being Catholics, but more-over mentioned to this Prince five of the principal ministers who were not opposed to this sentiment.

Formerly, when in England, I read the declaration made by the Duchess of York before her death under Charles II. of the reasons that had induced her to embrace the Catholic religion. I have now nothing but the translation before me; † I have reason to believe it faithful. "I was desirous (says she) of conferring upon these matters with the two most talented bishops that we have in England, and both of them candidly acknowledged to me, that there are many things in the Church of Rome, which it were desirable that the Church of England had always preserved, such as, confession, which they cannot deny that God himself commanded, and praying for the dead, which is one of the most authentic and most ancient practices of the Christian religion; that, as for themselves, they still made use of them in private, without making profession of them in public.

"As I was pressing one of these bishops upon the other points of controversy, and principally upon the real presence of Jesus Christ in the adorable sacrament upon the altar; he frankly replied to me, that if he were a Catholic, he would not change his religion, but that having been brought up in the church in which he believed himself to enjoy all that was necessary for salvation, and having been baptized in it, he thought he could not leave it without great scandal." O! but unity and schism! did they never enter your mind, my Lord?

Elizabeth Christina, Queen of Charles VI. and mother of the immortal Maria Theresa, was desirous before she accepted the imperial crown, of securing the most important of all affairs, her salvation. She consulted upon the subject the most able protestant divines, and they declared to her, by an authentic and public document, that the catholic religion also conducted to salvation.

On occasion of the projected marriage (afterwards ratified,) of the Princess of Wolfenbuttel with Charles III. King of Spain, the faculty of theology, at Helmstadt were consulted upon the

* Mem. de Sully, ch XXXVIII.—† See the end of vol. II. of the Hist. of Calvin, by Maimbourg.

following question. Can a Protestant Princess, destined to marry a Catholic Prince, embrace the Catholic religion, with safe conscience? The professors unanimously gave an affirmative opinion in a long and argumentative reply, which they all signed, the 29th of April, 1707— You may read it at the end of a small work entitled: The Duke of Brunswick's fifty reasons for leaving the Lutheran communion to enter into into the Catholic church.*

To these decisions, I could join the testimonies of your own instructors, such as Barrow, Hooker, Cowel, Bunny, Some, Morton, Montague, Heylin, Potter, Laud, Stillingleet, &c. Of these I shall only cite one, who is of great weight.—"I declare & am bound candidly to declare (says Thornyke) I know not of any article necessary to salvation, that is prohibited by the Church of Rome! nor of any incompatible with salvation, that is propounded by her."†

What shall we say of so many individuals who, being born and brought up in protestant communions accustomed to hear of nothing but the errors, superstitions, and idolatry: of the Church of Rome induced afterwards by circumstances to examine more closely its doctrine, its principles, and its worship; have acknowledged their purity and conformity with the primitive faith and practice, have thrown aside their hatred of it together with the prejudices that had only been recommended to their belief by misrepresentations and calumnious imputations, and have concluded by ranking themselves among the number of her children, and by defending and vindicating her from the errors and crimes which they themselves had so long been accustomed to lay to her charge. Such among others, in my country, were the celebrated Cardinal Duperon, the grave and sensible Desmahis, the eloquent Pelisson, the learned Morin, priest of the Oratoire, and Papin, long a zealous minister of Calvinism and who, after preaching his errors in France, England, and Germany, came to renounce and abjure them in the hands of the great Bishop of Meaux; and in your country, Challoner, Gother, the two Hays, and the anonymous author of an excellent work which does no less honour to his heart than to his head.‡ All these distinguished men, to

* Sold by Keating, Duke-street, Grosvenor-square, London. 1814.—† Thornyke in Epilog p. 146.—‡ An essay towards a proposal for Catholic Communion. This is an excellent work, that cannot be sufficiently recommended to the English, who wish to become acquainted with the true Church. It was reprinted in London some few years back at the expense of the late M. Sheldon Constable, of Burton.

And to cite more recent examples, I will here call to your recollection, two striking conversions, that of Mr. Nathaniel Thayer, who after being minister of the sect of puritans at Boston, was converted at Rome, in 1783, and has himself published the motives that led him back to Catholic unity: that of Miss Elizabeth Pitt: a relation of the immortal minister, whose talents and eloquence have so long been the admiration and the astonishment of England. she pronounced her vows at the convent of the visitation at Abbeville, the 26th of November, 1787. I present you with the conclusion of the letter which she wrote upon her conversion to the Cure de Saint Jacques, of the same town the 20th of June, 1788: "As for the protestants, who may obtain information of it, I do not consider myself calculated to instruct them, much less to convert them: but I can urge them, as my brethren, whose salvation is most dear to me, to follow one piece of advice; which is, not to reject without the most serious examination, the doubts, which must be originated in their minds, if they think deliberately upon it, by the novelty of their belief and its variations since the reformation, compared with the antiquity and unity of