

— does not deserve the name of an adequate investigation. Your own "Off-ring" proves that even in "the unobtrusive round of parochial instruction," most important mistakes may be made on these subjects, with some display of erudition, and with all possible good faith. The truth of the matter is, "Churchmen," as well as other Protestants, learn their catechisms, and hear their ministers preach, and believe what they are told, with as much docility, though not with so much consistency as Catholics, who believe that the church cannot lead them astray; they take no more pains to investigate, in an adequate manner, whether what is said, can be proved from ecclesiastical history, than other Protestants do to find out whether the doctrines of their preachers bear the text of a thorough examination of Scripture.

Another great salvo of "Churchmen" is that the Church cannot err in what, properly speaking, belongs to faith, but can and did err in other points. This, to a certain extent, might be admitted. The difference between our principle and that of Protestants consists in this: while we admit that errors not on points of faith may pervade any numbers of the Members of the church, we say they never can be incorporated with her authoritative teaching. Protestants, on the other hand, must admit that she may proclaim as being of faith what forms no part of it, or what is directly opposed to it: for during centuries the whole church gave this sanction to what are now termed "the errors of Popery." This renders her immunity from errors on essential points completely useless in the investigation of truth. For how are we to know the points to which her inerrancy is confined? They can only reply by recurring to ecclesiastical history. Others reply, that every church has a right to act for its self on points not of faith. But as it is admitted on all sides that individual bishops, or all the bishops, as well as priests and people, of any one nation, in the reforming process, may tear up even what belongs to faith, and thus cease to be members of the church; how can we know when they have passed the Rubicon? By ecclesiastical history! Ecclesiastical history is the only solution for every difficulty; every member of the church must not only study the Scriptures, but become a perfect adept in ecclesiastical history!

But Sir, the study of ecclesiastical history had as little to do with bringing about the Reformation in England, as the study of Scripture contributed to its birth on the continent of Europe. Every one knows that in England, as a Protestant poet says.

"Two love first taught our monarch to be wise,
And Opepel light first beamed from Doleja's eyes."

and not from ecclesiastical history! Frederick of Prussia assigned the following "simple principles," as the causes of the Reformation,—"in Germany it was the work of interest; in England the fruit of lust; in France, the effect of novelty."

Surely, Sir, you cannot ascribe to the study of ecclesiastical history, an event which had its origin in the worst passions of the human heart. What would have

been the result of such an investigation into ecclesiastical history, had it been made, may be seen by the embarrassment and incoherence of the far-famed Oxford divines, when they have recourse to ecclesiastical history to justify a change made for other reasons. The very delicacy of their touches betrays a feeling that they are handling dangerous weapons; and, indeed, it requires great skill to choose one's way through the ancient records, without meeting the Pope and the "errors of Popery" at every step. Even when investigating the doctrines of the earliest ages, where, as in the case of the Old British Church, a superficial observer might imagine that the paucity of monuments was favourable to the exercise of their ingenuity, they, ever and anon, stumble on some monument of this everlasting "Popery,"—even of those very doctrines which you politely designate as "idolatry of the grossest kind," and for which you can find no excuse that will not equally justify "the worshippers of Juggernaut."

To conclude, Sir, I must be permitted to say, that the authority which you claim for your church is hardly worth defending. It cannot surely be necessary to take so much trouble to prove, that your bishops have a right to teach ecclesiastical history; and this is the more unnecessary, as the exercise of this right had so small a share in the first establishment, or in the perpetuation of the Protestant Episcopal Church. In a word, all the lectures of "Churchmen" on 'authority,' etc., seem intended for their neighbours; their calls for respect for THE CHURCH, in plain English means only that all should believe as they do, while they reserve to themselves the right of believing what they please.

I remain, Rev. Sir, respectfully

Your obedient servant,

CATHOLICUS.

From the Catholic Herald.

PROTESTANTISM AND POPERY.—The following extract we have made from a respectable and authoritative source. We commend it to our readers, it is an admirable proof of the power of truth, and speaks volumes for the nothingness of Protestantism. The struggle under the shaken fragments of expiring Protestantism is visible, and the strong though unwilling testimony to Catholic unity is everywhere evident throughout. We regret our limited space prohibits the continuation of the "Address," but we shall resume it with some appropriate remarks. The deliverer's name we will for the present withhold—only recommending to our reader's perusal, as the conscientious effusion of a highly respectable Protestant Bishop in the United States.

"Let us be more diligent in study, more constant and fervent in prayer, and of a readier mind and will in the momentous functions of the ministry. There is that in the present aspect of things in the spiritual world which calls us, with especial emphasis, to all this. A spirit of inquiry has been roused, set in, extensive

action, and brought seriously home to the consciences of some of the wisest and holiest men of the church in our day, which will not admit of being disregarded or lightly met, and which cannot be averted. It must and will go on. For good or ill, it will exert a most controuling influence.

It seems to have been started by what forced itself upon good and reflecting men as evidently a failure, of tremendous import, in the Protestant enterprise. More than three hundred years have passed since the christian world was roused in the midst of the spell of ignorance, superstition, heresy, and idolatry, which the spirit of papal apostacy had thrown around it. Every department of religious principle, motive, and practice, was subjected to investigation, keen in its searchings, bold in its pushes, and it must be acknowledged, as it gained confidence by success, too often reckless of its bearings and results. From that period, this spirit has continued,—diverging ever and anon into new regions of inquiry, and laying bare new results as the fruits of its master-principle—unto our day. And what now presents itself as the issue? The papal apostacy, in the estimation of many sound, intelligent and good minds, becoming even stronger in its consolidation, and putting forth renewed energies, and displaying increased success, in spreading its cause.

You will understand me, brethren, as not adopting this view as entirely my own. I think there can be little doubt that the Popish system is, at this moment, convulsed dreadfully within itself. There is, however, an outward show of unity, put forth, there is reason to believe, with the utmost of even Jesuical cunning, which secures for my argument much of the force which the reality of that show would confer. And there is an honest fear, in many quarters that there may be too much truth in this boast and appearance of unity, strength, and efficiency, which renders the argument seasonable.

And what shall we say of the counter-cause of Protestantism? Riven to its centre with internal dissension; covering with its name every variety of schism, and every bold and wicked innovation of heresy; forming an unholy alliance with the veriest infidelity; and while beguiling unstable souls with the show of unity, by adopting the watchword of Protestant liberty, the glorious privilege of private judgment, and anathema on the corruptions of Popery, wasting its energies or internal strife, arraying its votaries in deadly feud against each other, and thus strengthening the hands, and ministering to the triumph, of the mighty papal power which it would cripple and subdue.—Brethren; is this not a lamentably true picture of the Protestant ranks? For we must remember that Protestant is but a negative term. It implies no principle but that of dissent. Let who will, or let what sect will, protest against such Popish corruptions, be or it thereby becomes Protestant, no matter on what principles, or in favour of what principles, the protest is made. This is daily acted out. The rejection of Christ's priesthood, the rejection of His sacraments, every species of schismatic organization, every kind of erroneous and strange doctrine contrary to God's word; every grade of heresy, is called by the name Protestant, is Protestant, in the true meaning of the term, and vaunts itself as the legitimate result of the great privilege of private judgment, and the bounden duty of casting off the degrading and sinful yoke of papal despotism and corruption.—Brethren: unwelcome as

such truths may be, hostile as they may be to favourite theories, and mortifying to honestly cherished sensibilities; still they are truths. It were vain, and worse than vain, to blind our eyes to them. The true course is to look them full in the face, and endeavour, by God's help, to draw from them what may tend to His glory, the good of His church, and man's spiritual and eternal welfare. And thus, I verily believe, was the honest and holy purpose of the good men in our Mother Church, who have been the means of exciting the inquiry to which I have referred. They saw—and must not every reflecting man see?—that the friends of the great reformation were looking at that work through a wrong medium,—were labouring under a most hurtful delusion respecting it, and were thus entangling its glorious cause in inextricable difficulties, and themselves fostering and encouraging the boldness of papal presumption, and the success of Papal artifice and intrigue, and contributing to the manifold ills of dissension in the anti-papal ranks, and of the increased growth of false doctrine, heresy, and schism. The great source of this difficulty appeared to them, and I think must, upon reflection, be acknowledged, to be, the adoption of a wrong principle in opposing papal error, and a wrong ground of union among those who are opposed to it—of mere Protestantism, instead of Scriptural and primitive Catholicity. A sentiment, a doctrine, a practice, may be far removed from Popery, may be connected with the firmest protestation against Popery, and yet be very wide of the truth. More Protestantism, then, is no efficient bond of union. It may be one as far removed from the Gospel as Popery itself. This the cunning Jesuits see, and therefore have artifices beyond number at work to try to strengthen in their opponents the delusion which adopts Protestantism as their watchword and their bond."

TEXT AND COMMENT.

The Christian World (says the Catholic Herald) a monthly publication in which, as in Noah's Ark, animals of all kinds finds a place, has taken for its motto the following text:—"One Lord, one faith, one baptism," etc. The following enumeration of the Protestant portion of what the Editor considers the Christian world, is found on the cover:—

- "Protestant Churches—The Waldenses—Lutheran—Reformed, or Calvinian—United Brethren—Church of Prussia—Church of England—Scottish Episcopal Church—Protestant Episcopal Church—Church of Scotland—Secession Church—Relief Church—Covenanters—Old and New School Presbyterians—Reformed Presbyterians—Associatio Presbyterians—Cumberland Presbyterians—Independents—Congregationalists—Baptists—Free Will Baptists—Christians—Disciples—Wesleyan Methodists—Calvinistic Methodists—Methodists New Connexion—Primitive Methodists—Wesleyan Association—Methodist Episcopal Church—Methodist Protestant Church—Reformed Methodists—Church of God—Orthodox Friends—Friends—Swedenborgians—Irvingites—Universalists—Unitarians."

Was ever text better illustrated?

*And then the Positives? PAVEN'S QUEST.