

their father's wishes were known upon the subject. She came, in short, to mingle her tears with mine—to mourn over the wreck I was reduced to, but to avert which, I had no power. But let me pass over this moment of agony—this moment, in which nature was tried to its extent, but over which grace had a glorious and a complete victory. However to prove my case, I shall copy a letter I had occasion to write to the Rev. J. G——g,* a great star! before whom, my beloved, and well intentioned Father, insisted I should come to be shown the fallacy of all my new notions. As this great man by his own account was about to turn the whole Catholic world Protestants, he was, in consequence, just the man to annihilate me. I cannot refrain from giving this letter, because by it, will be seen what passed between us, and an additional instance given of the instability and uncertainty of the Protestant faith, and of the insufficiency of Protestant argument. My dear father was present during this meeting, and, as I felt over anxious on his account, as to the defence I should make, I, in consequence, omitted some things, which I could not rest, till I had repaired by the following letter:—

“Rev. Sir,

“It is not, when most depends upon our words, that we are always able to choose the best. The very importance we attach to our defence when arraigned before a judge, incapacitates us for making a good one; hence, it is, that the laws of our country have provided for persons so situated.

“It was something of this kind, prevented me, when brought up before you to give a reason for my change of faith, from saying much, that under any other circumstances I should have said. I felt most deeply, both for yourself and my beloved parent, who was by, knowing, that God could, if it pleased him, through my words, remove the film from both your eyes, which has been strengthening with your strength, and forming since your birth. I felt, in short, over anxious, forgetting that my own inability and utter unworthiness, would but tend to God's greater glory.

The defence, therefore, which I could have made, I was incapable of doing, through my human frailty and want of faith in God.

“During that meeting, you reminded me, that I should have to account before God, for every word that passed between us. This truth had caused me many prayers previous to seeing you, and now urges me to make this effort, to endeavour to repair what I then left unsaid; for I feel, I, at least, was unfaithful to the trust committed to me, and the opportunity offered, of declaring God's truth.—Bear with me, therefore, dear Sir, and believe me, I

am most sincere; and pardon the apparent presumption of my supposing, that I, who am so ignorant and incapable should direct you, who are so learned. Bear with me, I ask again, because I am sincere, and remember my presumption springs from the thoughts, that not many wise, not many learned, are called, but the foolish and the base of this world and those that are not, to bring to nought those that are. With the timidity, therefore, of the little maid, who, venturing her simple appeal to a great king, was made the means of great results, do I hope to bear a message to you, Sir, and to tell you, the argument you held against me, proved your faith unsound, and not according to Scripture.

“Your first assertion against me was, that in becoming a Catholic, I had forsaken my reason, my senses, and my bible. Whatever answer I made you to this, I now beg to say, my reason such as it is, led me to become a Catholic. Born and reared a Protestant, I should ever have remained as such, had it not been for the good Providence of God, who directed me to one, who inquired of me, why, and against what I was protesting. I said ‘the errors of Popery,’ (the same, I suppose that you termed their weak point, and upon which you assured my father, you were so capable of attacking them.) I was naturally requested to name them, I did do so, one after the other. To many of my charges, I was answered, they are not them.” The rest were proved to me to be scriptural. It now became my turn to inquire, what Catholic doctrine really was, for I found out I knew nothing of it, and, I confess I had the sincerity about me, to believe the faith I had would stand any test, otherwise, reason told me it could not be from God, and if not, the sooner I changed it the better, no matter what the results. When I heard what the Catholic faith really was, I was compelled to assent to its being most reasonable. That faith has existed unaltered through all generations, the chain reaches unbroken, from Christ to the present hour; whereas the Protestant faith, I knew to have sprung out of the reformation; (falsely so called,) commenced by Luther, who has himself left on record, that in his religious opinions, he stood alone in the world; therefore, my reason told me, that the faith which commenced three hundred years ago, could not be the faith, which Jesus Christ had left us, eighteen hundred years ago. I also knew, from history, that the Protestant articles of belief, were in the reign of Henry VIII, but etc; that afterwards, in the reign of Henry VI. they were changed to *forty-two*; and lastly, that in Elizabeth's day, they were, as now, *thirty-nine*. My reason told me, all this was not of God. Therefore, by my reason, so far, I became a Catholic.—Blame the reason, if you like, that is quite another point, but, such as it was, it was it led me into Catholicity.

*Rev. John Gregg, a celebrated Preacher in Dublin.