

your attentions. No doubt we will soon find you beyond the Pyrenees. Their futurity shall meet you. History has already recorded your transalpine successes; your cisalpine are but their counterpart. I have thought it necessary to extend my researches beyond France and Belgium.—Analogy may be allowed to determine the case for Switzerland; and the “other places” are probably introduced on a principle of optics. A mist broods over the landscape—its outlines are undefined—and the haze invests it with proportions gigantic, but unreal. That these assumptions are not gratuitous, the sequel will abundantly demonstrate. What, then, says France? When, through your politeness, I was allowed to copy the document, I was careful to note down the name and residence of the printer: “Paris, Victor Janet, Rue de Vaugirard, 55 au S. Cœur de Marie.” I forwarded both to the Archbishop of Paris, and the upshot is, that the document is a forgery. Victor Janet was a Catholic printer; he had been out of the country for three years, and therefore, he is a very fit subject for an experiment in forgery.—But, alas, neither he, nor his successors in the establishment ever printed such a document. Here is the indignant attestation of the present occupant.

(The original is here given entire.

Will you permit me, Sir, to translate this document for the benefit of the public?—

“25th June, 1817.—I, undersigned, declare that the devotion modelled on the “Our Father,” and beginning with these words, “Our Mother, who art in Heaven,” &c., has never been published by M. Victor Janet (who has been abroad for three years), nor by Messrs. Debort and Desmottes, our immediate predecessors, nor by us, sole proprietors of the Etablissement du Saint Cœur de Marie, situated 55, Rue de Vaugirard, Paris. I hesitate not to affirm that this prayer has been got up by our separated brethren, the Protestants; and as for the calumny that imputes it to us, I reserve to myself the vigorous prosecution of its authors, whosoever they may be. This prayer has evidently been circulated with the intent to bring discredit on the pious homage which we pay to God. Never has a Catholic addressed to the Blessed Virgin these words contained in this execrable prayer, “Give us this day grace and mercy,” and other such monstrous heresies. Our house has chiefly select passages, extracted, for the most part, from the Fathers of the Church, nor would we ever lend a hand to such disgusting grossness.

“In faith of which we have signed, taking upon us all responsibility.

“ALCAN and Co.,

“Sole successors of Victor Janet,

“55, Rue de Vaugirard, Paris.

“The above imputation has caused great excitement in Paris. In the presence of the Archbishop of Paris, his first Grand Vicar has summoned us through Monsieur L’Abbe Legrand, Canon and Promoter to the Archbishopric, to attest the truth; and for all these reasons we are going to lay those who have spread the report under an obligation of furnishing proof.

“ALCAN ET CE.”

From this it is clear—1st, that the pretended document is a forgery. 2d, that it was not publicly known in Paris. 3d, that, from the measures taken by the grand Vicar, it was not approved by the Parisian authorities. I have by me a letter from Paris to the same effect; but it would be idle to say more on the subject. Let us pass to Belgium. A distinguished ecclesiastic thus writes in English from Bruges, 24th June:—

“I consulted Priests of the Seminary, and the professors, and several Canons of the Cathedral, and they all assured me they never saw or heard of the prayer you mentioned. They say it may possibly exist, but they all assure it has never been or can be authorised by the Church, because it is filled up with doctrine contrary to what the Catholic Church teaches and believes. It may be that some great enemies of the Catholic Church got such a prayer printed, and put on it an unlawful and false authority. If you like or want the signatures of every one of the Bishops and professors of Belgium, I can procure them all very easily, &c.

“O. DE KEUKELAERE.”

I presume those signatures are quite unnecessary. If the aim of the Evangelical Alliance is to be wrought out by forgery and calumny, O, Sir, do not pollute the sacred names of Truth and Love by emblazoning them upon its escutcheon; or if you are unwilling to relinquish so sublime a motto let it at least be surmounted by a gilded hypocrisy. You, Sir, individually, I am willing to acquit of knowingly participating in the guilt. But even in ignorance there may be a crime; nor does “truth” associate with rash credulity; nor “love” with misplaced confidence. Let me assume, then, that your conduct has been characterised by the simplicity of the dove, where shall we look for the paudence of the serpent. Perhaps in your translation of the document:

I shall therefore, take the liberty to review you in your new capacity of translator. As the French original is the groundwork of the remarks I may subjoin, I shall here insert it at length:—

“Notre mere, qui es aux cieux, O Marie, que votre nom soit beni a jamais, que votre amour vienne a tous le cœurs, que vos desires s’accomplissent en la terre comme au ciel, donnez nous