

ther. And how are we lay this to them as a crime when they make no account of the world to come? They live as they believe: they are and continue to be swine: they live like swine and they die like real swine."

Calvin after declaiming against atheism, which was prevailing above all in the palaces of princes and in the courts of justice and the first ranks of his communion, "There remains still (adds he) a wound more deplorable. The pastors, yes, the pastors themselves who mount the pulpit are at the present time, the most shameful examples of waywardness and other vices. Hence their sermons obtain neither more credit nor authority than the fictitious tales uttered on the stage by the strolling player. And these persons are yet bold enough to complain that we despise them and point at them for scorn. As for me I am more inclined to be astonished at the patience of the people: I am astonished that the women and children do not cover them with mud and filth."

"Those whom I had known to be pure, full of candour and simplicity (says one whom no one suspects) these have I seen afterwards, when gone over to the sect (of the Evangelicals) begin to speak of girls, flock to games of hazard, throw aside prayer, give themselves up entirely to their interests, become the most impatient, vindictive and frivolous; changed in fact from men to vipers. I know well what I say."

"I see many Lutherans, but few Evangelicals. Look a little at these people, and consider whether luxury, avarice, and lewdness do not prevail still more amongst them than amongst those whom they detest. Shew me any one, who by means of his Gospel is become better. I will shew you very many who are become worse. Perhaps it has been my bad fortune; but I have seen none but who are become worse by their Gospel."

Luther was wont to say that after the revelation of his Gospel, virtue had become extinct: justice oppressed, temperance bound with cords, virtue torn in pieces by the dogs: faith had become weakening, and devotion lost."

It was at that time a saying in Germany, expressive of their going to spend a jovial day in debauch. "*Hodie lutheraince vivemus*: We will spend to day like Lutherans."

"And if the Sovereigns do not evangelize and interpose their authority to appease all these disputes no doubt the Churches of Christ will soon be infested with heresies which will ultimately bring on their ruin By these multiplied paradoxes the foundations of our religion are shaken, heresies crowd into the Churches of Christ, and the way is thrown open to atheism."

"Did any age ever witness persons of each sex and of every age give up themselves, as ours do, to intemperance and the fire of their passions? (said one of the first witnesses of the reform). Men now receive as a divine oracle that saying of Luther's, that it is more possible for a person to restrain his desires than his saliva, nor more easy for man or woman to dispense with one another than

for them to go without eating and drinking. Impossible, do you hear it sung on all sides, and in all tones, impossible not to sacrifice to Venus, when the time of life arrives."

"Do we see at the present day (cries out another witness) youth even giving into debauch, and if they are withdrawn from it loudly demanding to be married—The young women also, whether already fallen or only as yet lascivious are perpetually throwing in your face that impudent sentence of Luther's that continence is impossible, seeing that Venus is not less necessary than eating; according to the new fashion, children marry and from them no doubt are to spring the valiant champions who are to drive the Turk beyond the Caucasus."

"We are come to such a pitch of barbarity that many are persuaded that if they fasted one single day, they would find themselves dead the night following."

"It is certain that God wishes and requires of his servants a grave and Christian discipline, but it passes with us as a new papacy & a new monkery."

We have lately learnt (say the religionists of our times,) that we are saved by faith alone in Jesus Christ, without any other help than his merits and the grace of God.—"And that the world may know they are not papists, and that they have no confidence in good works they perform none. Instead of fasting, they eat and drink day and night, they change prayers into swearing; and this is what they call the re-established Gospel or the reformation of the Gospel, said Smidelin."

"We are not to be astonished that in Poland, Transylvania, Hungary and other countries, many pass over to Arianism and some to Mahomet; the doctrine of Calvin leads to these impieties."

"Certainly, to speak the truth, there is much more conscientiousness and uprightness among the greatest part of papists than among many protestants. And if we examine past ages, we shall find more sanctity, devotion, zeal although blind, more charity and fidelity to one another, than is seen at present among us."

"Let them [the Protestants] I say, look with the eye of charity upon them [the Catholics] as well as severity, and they shall find some excellent orders of government, some singular help for increase of godliness and devotion, for the conquering of sin, for the profiting of virtue; and contrariwise, in themselves, looking with a less indulgent eye than they do, they shall find, there is no such absolute perfection in their doctrine and reformation." [a]

This is enough, without adding to these testimonials, those of Capito, Bucer, and Melancthon, who may find place in the following letter, and without transcribing here upon England what is told us by Strype, Camden, Dugdal and even by Henry VIII in a declaration to his parliament. (b)

Such then were the first fruits of the reformation! and such we learn them to have been from its authors themselves, from its promoters and its first witnesses (c) Their Confessions, their lamentations, wrung from them by the extent and notoriety of the semi-

dal, will eternally proclaim to the world, that with the reform were propagated vices and disorders, that in the countries where it was adopted, and in proportion as it gained ground, devotion was seen to be weakened, piety extinguished, morals deteriorated, faith gradually lost in the multitude and even among the ministers themselves; so much so that to this day, in the cradle and centre of Calvinism, at Geneva, where they abound, you will scarcely find four or five (I know it for certain) who will consent to preach the divinity of our Saviour and teach it in their catechetical instructions. And yet there have been persons bold enough to hold out the progress of such a reform as a proof of the divine protection, as if we could acknowledge as its apostles such men as they have reciprocally described themselves to be: as if it could take part in disorders, smile upon the propagation of vice and favour the decaying of faith and christianity!

(a) A Relation of the state of Religion and with what Hopes and Policies it hath been framed and is maintained in the several states of the Western parts of the world Sec. 48 By Sir Edwin Sandes, Printed London, 1605.—(b) See Letters of Atticus, p. 64, 65 3rd edition, London, 1811.

—(c) I beg the reader to make also the following remarks: It is a fact that before the reformation, infidels were scarcely known in the world. It is a fact that they are come forth in swarms from its bosom. It was from the writings of Herbert, Hobbes, Blount, Shaftesbury, Bolingbroke and Boyle, that Voltaire and his party drew the objections and errors, which they have brought so generally into fashion in the world. According to Diderot and d'Alembert, the first step that the untractable Catholic takes is to adopt the protestant principle of private judgment. He establishes himself judge of his religion, leaves it and joins the reform. Dissatisfied with the incoherent doctrines he then discovers he passes on to the Socinians, whose inconsequences soon drive him into Deism; still pursued by unexpected difficulties, he throws himself into universal doubt, where still experiencing uneasiness, he at last resolves to take the last step and proceeds to terminate the long chain of his errors in Atheism. Let us not forget that the first link of his false chain is attached to the fundamental maxim of private judgment. It is therefore historically correct that the same principle that created protestantism three centuries ago, has never ceased since that time to spin it out into a thousand different sects, and has concluded by covering Europe with that multitude of free thinkers, who place it now on the verge of ruin.

When sects boget infidelity and by infidelity revolutions it is plain that the political safety of the states will only be secured by a return to religious unity.

DEFENCE OF CATHOLIC PRINCIPLES,

By Demetrius A. Gallatin, a Russian Prince; now a Catholic Priest; addressed by him to a reviler of our Holy Religion.

Continued.

By this consecration, as I have shown before, Jesus Christ becomes really present upon the altar, under those signs or forms which represent his death.

Now Jesus Christ being present in the Eucharist by virtue of the consecration which he himself appointed, presents himself (says St. Paul,) and appears for us before the face of God? Heb. ix. 24. Here then is a continuation of the great sacrifice of the Cross; here Jesus Christ continues to present to his heavenly Father the merits of his passion and death; he perpetuates the memory of his obedience, even to the death of the Cross, which includes an acknowledgment of God's supreme dominion; of course, here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great sacrifice of the Cross. The