

The concluding observations under the former head, on the absurdity of a direct inquiry addressed to the persons accused, apply here also. It is obvious that no result can follow from such an inquiry; and the Committee therefore not wishing to make themselves the laughing stocks of the whole reasonable world, decline to enter upon it in the manner suggested. But here too, as before, the Committee beg you to give them some more definite information as to the purport of your charge. That there would be no impropriety in any wealthy Anglican, moved thereto by genuine charity, making a large donation for the spiritual support of the province of Canterbury, and begging the Archbishop's prayers in return for this benefaction, the Committee take it for granted you will admit. That there is no more impropriety in a wealthy Catholic leaving a sum of money to the Pope, with a similar intention, expressed after a Catholic fashion, seems too obvious to be disputed. The Committee then are at a loss to understand the precise nature of this charge, and beg to be furnished with a more distinct statement before they apply their minds to a consideration of it. They submit that you must be ready to prove something more than a legacy with a trifling condition annexed, before you can lay the foundation of any charge of corruption or impropriety.

(4.) As to the imprisonment of the physician for recommending his patients not to fast, the Committee conceive you to be under some extraordinary delusion. Their own personal experience as well as the knowledge they have of Roman life, enables them to give this statement a flat contradiction—without, however, in the least, meaning to imply that you have brought it otherwise than in good faith. They assure you, however, on their own knowledge, that recommendations such as you speak of by physicians, are of everyday occurrence in Rome.

(5.) The punishment of some students of the Propaganda "for having Protestant books in their possession," is a charge which the Committee are not anxious to rebut. The Propaganda College is a place of education, of which no one is compelled to become an inmate, and which, of course, has its own rules and regulations. Among these regulations the Committee would be very much surprised to see one allowing the indiscriminate perusal of pernicious books. Even a Protestant College having any pretensions to discipline might be expected to place some limit upon the perusal by its alumni of Hobbes and Shaftesbury, Tom Paine and Bolingbroke, Rousseau and Voltaire. The ecclesiastics, whom the Propaganda sends into the world, are generally supposed to be not altogether unprepared in the department of polemics—a proficiency in which necessarily implies a

diligent study of some of the leading productions of Protestant theology. But all books are not equally proper at all ages; and as it would be thought not a very judicious method with a stripping of unformed mind to teach him a spirit of devotion out of Voltaire, or a belief in the inspiration of Scripture out of Paine; so neither do the Committee consider it would be a prudent course with the immature youths of the Propaganda, to teach them the doctrine of Transubstantiation out of Jeremy Taylor, or the supremacy of the Pope out of Barrow, or the elements of Catholic worship out of the approved Homilies of the Anglican Church; nor do they believe that any reasonable man would approve of such a preposterous arrangement. As to the "punishment," it is obvious that the rules for the management of such an institution must be enforced; and if broken through, the offenders must be punished.

The Committee having thus gone through the various charges you have brought forward, trust that they have met them fairly and have shown no disposition (they certainly have felt none) to shrink from any legitimate investigation of the matters at issue. They have gone thus fully into each point, because they judged from the tone of your letters that though you are labouring under very natural misapprehensions as to many matters connected with Catholicity, yet you have no formed or deliberate design either to slander the Church of which it is their greatest happiness to be the devoted and affectionate children, or to defame its members; and it is in the full hope they have not misjudged you, that they wait (at your convenience) for a reply to this communication.

I have the honour, &c.

(To be Continued)

ST. CHRYSOSTOM AND EUTROPIUS.

THE reign of the emperor Arcadius was disgraced by many proofs of weakness and inconsistency, not among the least of which was his conduct in regard to the eunuch Eutropius. Born in an obscure condition, this person had succeeded in ingratiating himself into the imperial favor.—Honors were showered upon the favorite; riches followed, of course, and the establishment of this minion of fortune surpassed that of his sovereign in luxury and magnificence. It is scarcely necessary to add that he was insolent, ambitious, haughty, and self-sufficient in the highest degree; these are qualities native to the character of such adventurers. To such a height was his presumption carried, that, at last, nothing less would content him than the consulship, and the singularly misplaced title, in his regard, of "Father of the Emperor." He had exerted his interest in behalf