

THE PRESBYTERIAN LETTER TO THE POPE.

HOW IT IS REGARDED BY ROMAN CATHOLICS.

The November number of *The Catholic World* reviews in a kind and courteous manner the letter addressed to the Pope by the Moderators of the two General Assemblies. It compliments Presbyterians for having a government more vigorous than that of any Church except the Methodist, and a doctrinal strictness which surpasses all other large societies; besides being "the first denomination as regards respectability, taking the country generally, in all periods of its history." The Presbyterians Assemblies in replying to the Pontifical letter, it thinks, have shown more courtesy, and more self-respect, than either the Eastern patriarchs or the Protestant Episcopal bishops. With respect to the letter itself, it says:—

"The tone of the document is remarkably dignified and courteous, and it will undoubtedly be so considered by the prelates of the Council and the Holy Father. We would suggest to the gentlemen whose signatures are appended, the propriety of making an authentic translation of the document into the Latin language, and of sending this, with the original in an official manner, properly certified, to Rome. The editor of *The Evangelist* seems to apprehend that the addressing of this letter to the Pope might be deemed officious or impertinent. We can assure him, however, and all other persons concerned, that this is by no means the

case. The address of the Pope to all Christians not in his Communion, was no mere formality, but perfectly sincere and in earnest. The Nestorian and Eutychian, as well as the Greek bishops, were invited to present themselves at the Council, although these are far less orthodox on the fundamental doctrines of the Trinity and Incarnation than the Presbyterian Assemblies have proved themselves to be, by their full confession of agreement with the faith of the Roman Church on these articles. It is true that the above mentioned bishops were invited on a different footing, not merely as Christians but as bishops. The reason of this is, that their episcopal character is recognized and does not need to be proved. Therefore, all they have to do is to purge themselves of heresy and schism in order to be entitled, *ipso facto*, to take their places as constituent members of the Council, with right of voting, which will most certainly not be otherwise conceded to them. The Protestant bishops could not be invited as bishops because their episcopal character is not recognized. If some of them should appear to put in their claim, we have no doubt, from the tenor of the letters published in the English Catholic papers, that they would be received with great respect and consideration, and be allowed to argue their cause either before the Council or a special