

an English Protestant, as if he was known to be the most zealous Catholic! Still, I fear, there are some individuals in your society, as there are many other Protestants of my acquaintance elsewhere, who cling fast to this charge against Catholics of persecution, as the last resource for their own intolerance; and it being true that Catholics have, in some times and places, unsheathed the sword against the heterodox, these persons insist upon it, that it is an essential part of the Catholic religion to persecute. On the other hand, many Protestants, either from ignorance or policy, now a days, claim for themselves exclusively the credit of toleration. As an instance of this, the bishop of Lincoln writes: "I consider toleration as a mark of the true Church, and as a principle, recommended by the most eminent of our reformers and divines" (1) In these circumstances, I know but of one argument to stop the mouths of such disputants, which is to prove to them that persecution has not only been more generally practised by Protestants than by Catholics, but also, that it has been more warmly defended and supported by the most eminent "reformers and divines" of *their* party, than by their opponents.

I. The learned Bergier defies Protestants to mention so much as a town, in which their predecessors, on becoming masters of it, tolerated a single Catholic. (2) Rousseau, who was educated a Protestant, says, that "the Reformation was intolerant from its cradle, and its authors "universally persecutors." (3) Bayle, who was a Calvinist, has published much the same thing. In fine, the Huguenot minister, Jurieu, acknowledges, "that Geneva, Switzerland, the republics, the electors and princes of the empire, England, Scotland, Sweden, and Denmark, had all employed the power of the state to abolish Popery, and establish the Reformation." (4) But to proceed to other more positive proofs of what has been said: "the first father of Protestantism, finding his new religion, which he had submitted to the pope, condemned by him, immediately sounded the trumpet of persecution and murder against the pontiff, and all his supporters, in the following terms: "If we send thieves to the gallows, and robbers to the block, why do we not fall on those masters of perdition, the popes, cardinals, and bishops, with all our force, and not give over till we have bathed our hands in

(1) Charge in 1812. (2) *Traité Hist. et Dogmat.* (3) *Lettres de la Mont.* (4) *Tab. Lett. quoted by Bossuet, Avertissement, p. 625.*