suing similar measures at the Wenzel in Furstenburg which he had by his advice purchased from the proprietors.

From this period it is needless to state that Mr. Hampden became an object of peculiar attention to the good people of Swansea. At the ball to which we have alluded he danced with Miss Mary Patten, Miss Greenfield and Miss Betty Bolthose, the three richest heiresses in the county; the latter, in particular, being already the owner of a lion's share in the famous black tin mines of Charleston, besides a fair slice in the copper of Knockmahon. Chance gave Mr. Hampden the happiness of handing this fair Welsh lady to the supper-room, and placed him by her side at the refection. Among other topics of chat the snuff-box was not forgotten; and Miss Bolthose was gratified with an inspection of the gorgeous, but well, deserved, Bavarian present. She was enchanted by its beauty, and not less pleased by observing that its owner appeared to be mightily struck with hers. Yet she could not be called beautiful, for, though her features were tolerably regular, her complexion was rather of a copper color, and dark eyes had a dullish cast, not very unlike that of black tin. It was strange that her fortune, certainly not short of thirty thousand pounds, had not propelled her into matrimony; but the truth was, that old Bolthose, her father was of a very miserly disposition, and had thrown cold water on all the suitors who had aspired to his daughters person and purse. Thus she was still in single blessedness at the age of twenty-seven, when our hero was introduced to her notice. We will not dwell on the ordinary matters which ensued,—on the morning call after the dance, or the intimacy that speedily followed. Suffice it to say, that Mr. Hampden contrived to make himself so agreeable to the lady, and to all parties concerned in her disposal, that, within three weeks after the ball, he was daily received at Tincroft House as the accepted lover of its fair mistress. Like a skilful miner, he blew up the furnace of her affections, & struck while the iron was hot. The shaft had reached her heart, and the ore was malleable: in fine, they were united in the parish church of Swansea, and Miss Bolthose became Mrs. George Hampden, the wife of the wealthy discoverer of Kitzpahl and thus part proprietor of the royal box as he was of her handsome dower of thirty thousand pounds.

Fetes and feasting attend the auspicious union; and a happier couple were never tasting honey-moon, when a trifling, but unlucky accident happened to jar the harmony and interrupt the felicity of the scene. Mr. & Mrs. Hampden, a week after their marriage, were giving a small party to their most intimate friends, the Dobbes,' Pattens, Greenfields, and a few others, (some of the females not being over-joyful at the triumph of their late companion,) and the wine and glee were contagious of good humor. Winks, and nods, and wreathed smiles played round the social board; and the box of boxes passed from hand to hand. At this moment a rude and vulgar fellow burst abruptly into the room, and immediately behind him followed a still dirtier and more disreputable looking rascal. What was the astonishment of the company when they saw the former march up to Mr. Hampden, and, slapping him on the shoulders, heard him exclaim,

'Aha Master Smith, so I've nabbed you at last.

The bridegroom was almost convulsed with confusion, while the ruffian ran on.

—'And, my eyes! I say, Jim, if there isn't the werry box too! Vell trump, I hope you can pay for it now, but, in order to make sure, you vill allow me to pocket it for the meanwhile which saying he grabbed the King of Bavaria's diamond crown, just as if it had been Birmingham of Sheffield. And, not to keep our readers any longer in suspence it was of that sort. The gold was mosaic the stones were Bristol the manufacture London, the inscription Mr Hampden's. His mining was of the sort called the Undermining, his foreign travel had been among the kangaroos, and his present most successful pursuit was entirely the plot which made Swansea his resting place and the Welsh heiress of Charlestown, Knockmahon, and Tincroft House, his blooming bride.—It was a bal business, but what was to be done: 'Of a bad bargain,' says the song,' make the best.' It was an easier matter to settle with the bailiffs, as the arrest was only for eight guineas, being nothing else than the prize of the snuff-box to a Jew trader in St. Mary's lane but then came the mortification and disgrace of such a connection! Miss Patton tittered and Miss Greenfield laughed at the denouement and poor Mrs. Hampden was obliged to be satisfied with his assurance that her lord and master would turn honest man. and behave like a gentleman—which if he does will be a wonderful change, and worthy of a reward more real than the Bavarian royal box.

NEW YORK, June 27.

We stated some two weeks since that a large Trust and Banking Company was about to be established in this city, the capital which was designed to be *fifty millions of dollars*. We are now informed that the arrangements are nearly consummated, the officers fixed upon and the directors chosen; and that it will be in operation in a very short time. The plan is one of great magnitude, and the gentlemen who are the authors, planners and promoters are those of our most wealthy, intelligent and active citizens The policy marked out is intended to place the institution beyond all question as to security, such as will ensure perfect confidence, not only throughout this country but in Europe.—*Express.*

For the Easton Gazette.

Mr. Graham: My various peregrinations to distant cities, and sojourn in Washington listening to the senatorial eloquence of Congress, and the multitudinous concerns of my avocation, have prevented me from replying to '4 C's.' at an earlier period. And, indeed, my engagements will keep me so constantly employed until the middle of September next, that I shall have but little time to devote to polemic Divinity.

'4 C's.' appears, from his communication April 21, to be considerably excited by some remarks contained in my 13th letter, and kindly observes, 'that letter, sir, to speak in the mildest terms terms of it, certainly does not exhibit *any* of the benevolent features or spirit of the Epistles of the Great Apostle to the Gentiles." Quere. Does '4 C's.' communication exhibit any milder spirit than is found in my thirteenth letter? He appears to think it dishonorable to write over an assumed name. This reminds me of the old couplet.—

"The faults of our neighbours, with freedom we blame,
But tax not ourselves, though we practise the same."

If '4 C's.' be really dissatisfied with our present mode of warfare, let him reply to this communication, and *subscribe his own real name, and place of residence*, then I fully authorize A. Graham, Esq., the Editor of the Easton Gazette, to *append my name, to my rejoinder, or exclude it from his columns*: But, if, '4 C's.' continue writing over an assumed name the Editor of the Gazette will please keep my real name *incognito*.

The following paragraph in his communication filled me with astonishment: 'Some 12 or 18 months ago,' he says, 'if my memory serves me, you Mr. Editor, had a correspondent in Easton over the signature of Plantagenet, who manifested great zeal in his efforts to introduce the mephetick effusions of *Maria Monk* into the female schools of your Town. Respecting this strange assertion, I would simply observe, that I never owned the production to which he refers, and the whole statement from beginning to end, to use the *mildest language*, I can, is a *positive mistake, and not one particle of truth in the improbable asservation*. Examine every communication of mine in the Gazette, and not an intimation can be found to substantiate so foul an aspersion. Neither can an individual be found in Easton or the vicinity, possessed of any character for veracity, who dare come forward to corroborate such an astonishing accusation. And, if, I had as many daughters as Danaus, I would never send one of them to a school where 'Maria Monk's' production was a text book, whether it be true or false.

4 C's.' occupies nearly one column of useless, and far-fetched criticism upon the remarks I made upon a Testament, I saw in the possession of a female in crossing Lake *Ontario*. *I never said the* female came on board at Carthage, and, therefore, had only twelve hours to examine her testament. He forgot, perhaps, that we sailed from Lewiston, seven miles below the Falls of Niagara, as stated in the thirteenth letter. But twelve hours, or half that time was sufficient for any man in Christendom, conversant with the testament, to ascertain that testament was spurious: and properly speaking, it was not the testament of our Lord Jesus Christ, but a farrago of inconsistencies.

The assertion of '4 C's.' that the 'New Testament was originally written partly in Hebrew, partly in Greek, and partly in Latin, requires proof. Of all the arguments, I have read or heard, relating to the Epistle of Paul, the Apostle, to the Romans, being written in Latin, are more specious than solid. But, if, '4 C's.' will condescend to reply to the five points proposed by 'Justin,' and clear up those difficulties to which he refers, an essential service will certainly be rendered to the Church of God.

'4 C's.' again sarcastically remarks, 'I suspect this gentleman' (viz. Plantagenet) 'to be one of those self-inspired prophets?' (Did P. ever pretend to be a prophet spoken of in the 23 chap. of Jeremiah, who run without being sent, and prophesy without being spoken to, crying out as he runs with Bible in hand —read the Bible—read the Bible.' If this were correct, what a heinous crime it would be to urge the necessity of reading the inspired volume? what would '4 C's.' have said to our Blessed Redeemer, if he had been one of his audience, when he issued his mandate 'search the scriptures.' Can the scriptures be searched without reading.—'4 C's.' affectionately invites 'Plantagenet,' and every other Protestant that may choose to enter respectfully every Catholic family and every Catholic Book Store that may happen in his way, and if upon enquiry he does not find in all the first, Bibles for family use, and in all the last, Bibles for sale, then I can only say if he should be unsuccessful in one instance, that is an exception and not a rule." In reply, I observe, that I know this statement to be incorrect. Some few years ago, I was one of a committee appointed to visit families in the Northern Liberties, Philadelphia, to ascertain what families were destitute of the precious volume; some families with which I had been acquainted, to my surprise, had not a Bible of any description, neither desired one, and yet they were warm advocates of the Roman Catholic faith and belonged to that church. In March 1837 passing from Baltimore to Washington on the railroad, about seventeen miles from the former city our engine failed, and we were detained four hours or more before the evening cars arrived. During our detention several of our passengers walked up to a farm house, near the rail-road, to obtain some refreshment. The lady of the house informed me that she belonged to the Roman Catholic Church, I inquired if she had a Bible, but neither Bible nor *part* of a Bible was found in the house. And as far as my information extends, I am fully persuaded, there are many Roman Catholic families in the world that have not the Bible. Letters from the most repectable sources in South America, assure us, a Bible in any language can scarcely be found, and yet the far greater part are Roman Catholics. Many in that miserable country have never seen a Bible, and know not the contents of the precious volume. But '4 C's' roundly asserts "they have printed and distributed among the people as many editions and copies of the Bible as any other distinct body of professors of Christianity?" Would he please give us the amount of Bibles distributed the last year by the Roman Catholics?

The American Bible Society have in the course of the last year printed 142,000 Bibles and Testaments. The number issued amounted to 158,208 copies, in eighteen different tongues. This number is less than that distributed last year by some thousands. And the above number is but a small part of what the *Protestant* world yearly accomplishes.

The decrees of the Council of Trent to which I referred, "4 C's' observes, "are now obsolete, and, at least, virtually repealed by falling into disuse."—How can the infallible decrees of an infallible church be obsolete, or fall into disuse, while the same awful heresies and heterodoxy exist to an alarming extent throughout all christendom against which those decrees hurled their direful anathemas? Either the church is not infallible; or her imbecility is so great that she cannot enforce her decrees; or fear binds her down that she dare not roll the thunders of the Vatican against her opposers. Once more let us glance at the pretended infallible decrees of the council of Trent. In the 4th section of that conventicle, is the following decree, "Moreover the same most holy council, considering that no small advantage will accrue to the Church of God, if of all the Latin editions of the sacred book which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic,—doth ordain and declare, that *the same old vulgate* edition, which has been approved by its use in the church for so many ages, shall be held as authentic in all public lectures, disputations, sermons and expositions and *that no one shall dare to presume to reject it under any pretence whatever.*" Here the old Latin version, or vulgate, abounding in errors including also the *falsehoods* of the Apocrypha, and to the contempt of the original languages of the Bible is *forcibly* made the *only* standard. In accordance with these decrees, the thirtieth page of the index, forbids the reading of the Bible, in every translation, except the Latin; as follows: 'Biblia Vulgari quocunque Idiomate conscripta.' The Bible in what ever vulgar or vernacular Jideom written is prohibited. This council of Trent not only sanctioned the fables of the Apocrypha, but also declared, 'that the traditions handed down from the apostolic age, and preserved in the Church, are entitled to as much regard as the doctrines and precepts which the inspired authors have committed to writing. The following marvellous tradition for the encouragement of the faithful may be found in the Breviary, (Pars Autumnalis,) 444th page. 'Dionysius, an Athenian, one of the judges of the Arcopagus was a man instructed in every kind of doctrine. Who, when yet he lived in the error of Paganism on the day when Christ the Lord was crucified, perceiving that the sun had failed in an unnatural way, is said to have exclaimed: Either the God of nature is suffering, or the machinery of the world will be dissolved. But when Paul the Apostle, having come to Athens, and being brought to the Arcopagus, had given the evidences of the doctrine which he preached, affirming that Christ the Lord had risen, and that all the dead would be restored to life: when many others believed, Dionysius himself likewise believed in Christ.

Therefore he was baptized by the Apostle, and placed over the Church of the Athenians, who when afterwards he came to Rome, was sent into Gaul by Pope Clement, for the purpose of preaching the Gospel, whom Rusticus, a presbyter and Eleutherius, a deacon, Parisians, followed to Lutitia: where he with his associates were beaten with rods by Fescermius a prefect, because he had converted many to the Christian religion, and when he most constantly persevered in preaching the Christian faith, he was thrown on a gridiron, with fire underneath, and with many other punishments, he, together with his associates, was tormented.

'But when they all bore these kinds of torments with a brave and willing mind, Dionysius having now passed his hundreth year, with the others was struck with an axe, on the seventh of the Ides of October. Concerning whom *tradition relates, that he took up his head when cut off, and carried it in his hands two miles.*'" Die IX Octobris. This is Roman Catholic *tradition*, declared by the "Holy Council of Trent," equal to inspiration.

We will close our remarks by giving a few quotations. &c. from the Protestant Bible, and let every reader of the Gazette, judge, whether *a man running two miles with his head in his hand*, or these quotations, &c. are the more substantial to rest his immortal concerns upon for another world. "Comfort ye comfort ye, my people, says the Lord: speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accommplished, and her iniquity is pardoned: for in me she hath received of the Lord's hand, double for all her sins: he is well pleased for my righteousness' sake. I have magnified the law, and made it honorable; I have been lifted up, and now I draw all men unto me. My delights are with the sons of men, and therefore am I exalted, that I may have mercy upon them. Behold, I come with a strong hand; my reward is with me, and my work before me. Every valley shall be exalted, every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain; my glory shall be revealed, and all flesh shall see it together.

"Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness, it shall not be far off, and my salvation shall not tarry. Seek ye me while I may be found, call upon me while I am near, return unto me, and I will have mercy upon you: and though ye have only done evil before me from your youth, I will abundantly pardon: for my thoughts are not revengeful as your thoughts, nor my ways unloving as your ways: in me ye shall be saved with an everlasting salvation.

"Come, therefore, unto me, all ye that travail, and are heavy laden, and I will give you rest: my yoke is easy, my burden is light, and my rest glorious.—Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat all that can revive, strengthen and delight your souls; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live: I will make an everlasting covenant with you, even the sure mercies of David, and you shall all know me, from the least to the greatest; for I will forgive your iniquity, and remember your sin no more.

Who art thou that fearest continually every day, because of the fury of the oppressor, as if he were ready to destroy? I even I, am he that comforteth thee? I bring glad tidings of great joy, which shall be to all people. I have triumphed over all thine enemies on the cross, I have led captivity captive, and received gifts for men, even the promise of the Father, that the Lord God the spirit may dwell in them. At my command, the great, the evangelical trumpet is blown, and they that are ready to perish in the land of Assyria, and the outcasts in the land of Egypt do come, and are welcome to Mount Zion. Hasten with them, thou captive exile, hasten to me, that thou mayest be loosed, and that thou shouldst not die in the horrible pit of thy natural state."

The believing reader startles not, at these exceeding great and precious promises, as if they were too glorious to be credited. They are the true sayings of God, or logical inferences drawn from his word The Lord himself spoke them for the believers comfort. They are the precious pearls which god has promised out of the unsearchable riches of Christ: If swine trample them under their feet, the believer wears them upon his breast. Instead of being offended at their transcendent excellence, magnify the God of all consolation, who, having delivered up his own Son for us all, with him also freely gave all things, consequently the richest mines of Gospel grace. And giving vent to the just transports of a grateful heart, the believer cries out with the beloved disciple, behold what manner of love the Father hath bestowed upon us, that *we* should be called this sons of God! unto Him who thus loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father: to Him be glory and dominion for ever and ever.

PLANTAGENET.

P. S. Mr. Editor:—I perceive, according to "Justin's" statement in the first paragraph of his communication that the public would "hail" my "silence with pleasure!" I leave it optional with yourself to insert or omit my future correspondence. If I apprehended that any communication from me would have the least tendency to injure the credit of your paper, diminish the number of your subscribers, or be contrary to the feelings of a majority of the thinking public, my effusions should at once be discontinued. But the typographical mistake of one word in "Justin's" otherwise very proper remarks, would give the place alluded to an entirely different meaning.

P.

[For the Easton Gazette.]

July 3d, 1838.

Mr. Graham, Sir:—

When I assumed upon myself the task of exposing the calumnies of the false knight of the *broom I did not; nor did I intend to throw down the gauntlet of defiance to the whole host of Protestantism, neither did I anticipate, that I should thereby involve myself in a protracted religious controversy with a champion from the ranks of any other denomination of protestants. This alone would be a sufficient apology, if any apology were necessary, for not entering the lists with the courteous Justin; but his challenge, in the Gazette of the 16th ulto. comes to me in a dress so decorous and unobjectionable, and sodifferent from the coarse, offensive manner, too common to our theologica-polemical opponents, that so far as circumstances will allow me, I cannot in common politeness refuse to pay it every possible attention. I cannot, however, promise to accept it in all its latitude, notwithstanding my disposition to do so: for reasons which, Justin's being apprised of my situation, would acknowledge to be sufficient, and beyond the reach of my control. But this notwithstanding, I will endeavour to furnish him with a sufficient opportunity of displaying his tact in polemical chivalry; premising at the same time, in justice to myself, that when yielding to the imperious necessity of answering the importunate demands, that will inevitably be made on my time, I shall be compelled to retire from the lists, my retreat must not be considered as implying an acknowledgement of discomfiture.

To the inquiries of Justin I shall endeavour to reply in terms as respectful as I am capable of commanding. My answers will be as brief as I can make them, but I trust satisfactory, with these few preliminary observations I proceed to his

Question 1st. "When this writer calls 'the Church of Rome, the Church of all 'ages and all nations is he to be understood as asserting that she is exactly the 'same in doctrine, in worship, in her institutions, and all the features of her organization with the primitive Church, 'or the Church during the first four centuries of the Christian Era.—"

Answer. If Justin when he speaks of the Church of Rome intends to be understood as identifying that Church, with the Roman Catholic Church, if he understands them to be but one and the same Church, then I say that when I called her the Church of all ages and all nations I did, and still do mean to assert; that in doctrine and dogmas of faith she always has been, is now, and ever will be "exactly the same with the primitive Church, or the Church of the first four centuries of the Christian Era"—That she herself is the primitive Church—the Church which Christ established, and consequently the only true Church—That she is the Church to which Christ gave the divine commission—'Go ye into the whole world, and preach the gospel to every creature'—'Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son, and of the Holy Ghost.' And consequently, if the promises of Christ, to be with her to the consummation of time; and to 'send the Holy Ghost to guide her in all truth,' are to be relied on, and a contrary supposition would be blasphemy; She is now exactly the same in her doctrine, and dogmas of faith, that she was during the first four centuries of the Christian Era. To the other clause of the question, 'whether she is exactly, the same in worship, in her institutions, and all the features of her organization?' I will reply when Justin confines these vague terms to a definite sense. Now in order, as well in some measure to curtail this discussion, as to obviate any future misapprehension of the meaning, which I attach to the word *Church*. I propose the following definition of that word, which I presume will not be objected to. By the word Church, then I mean—

'A society or congregation of all the true followers of Jesus Christ throughout the world united together in the same faith, in one body, under one head, which has always had a continued visible existence and succession from Christ to the present day—visibly consecrating and ordaining ministers, preaching, teaching, baptising, and administering the sacraments.'

It is in this sense that I assert the Roman Catholic Church, and the Roman Catholic Church alone, to be the Church of all ages and all nations—the primitive Church—the Church which Christ established, and consequently the only true Church.

During the first *three* centuries of the Christian Era there existed only *one Christian Church* and that *one* must have been the church which Christ established; Now by the very terms of his question Justin admits, and indeed all the learned admit, that the Roman Catholic Church existed during those first three centuries; Therefore the Roman Catholic Church must be the church which Christ established.

The Right Reverend Bishop Shiel an able supporter and defender of the Roman Catholic faith, quotes the Reverend Mr. Whitaker, a protestant Clergyman, as saying—'I do acknowledge that the Roman Church, was pure and flourishing and inviolably taught and defended the faith delivered to her by the Apostles, for the first six hundred years after Christ. Lib. de antichristo page 85' in this short sentence Mr. Whitaker acknowledges that the Roman (or Roman Catholic) Church was *pure* (that is uncorrupted) for the *first six hundred years after Christ*—That she *received her faith from the Apostles*, and that she *inviolably taught and defended, that faith during the whole of the first six hundred years after Christ*. Now it is very certain that the Apostles received the faith which they delivered to the Roman Catholic Church from their blessed master Jesus Christ himself; whence it follows, as a necessary consequence that the Roman Catholic Church inviolably taught and defended the faith revealed by Jesus Christ, *pure and uncorrupted for the first six hundred years*—and this brings the Roman Catholic faith inviolably pure and uncorrupted two hundred years farther down the stream of time, than the four hundred embraced in Justin's question; and also proves according to Mr. Whitaker, that she *inviolably taught and defended, exactly* the same faith for the last two of the six hundred, that she taught and defended for the first four hundred years of the Christian Era. And this too, is precisely the fact. But as Justin very clearly hints that the Roman Catholic Church, at some time or other, has made innovations in the faith she received from the Apostles, I beg leave in the name and for the satisfaction, not only of the protestant, but likewise of the Roman Catholic community to request of Justin plain and explicit answers to the following interrogatories.

1st. What doctrine, or dogmas of faith, false or true, has she introduced into the faith she received from the Apostles, either antecedent or subsequent to the year six hundred?

2d. At what time, specifying the date, did she introduce it?

3d. By the authority of what Pope or Council was it introduced?

4th. What means were made use of to impose it on the faithful throughout the world?

5th. What cotemporaneous writers, sacred or profane, or other persons, opposed the innovations?

6th. If no writers, or other persons opposed it at the time how does Justin know she, the Roman Catholic Church, has made any innovations at all?

And after, he has disposed of the preceeding questions, then as a matter of right, which in common justice, he cannot deny me, I ask him.

1st. To inform me of the name of the particular society or congregation of Christians, or in other words of the name of the church, of which *he is a* member?—and

2d. How long that society or church has had a visible existence: how long she has been visibly consecrating and ordaining ministers, preaching teaching, baptizing and administering sacraments?

I now proceed to Justin's

Question 2d. "He (the writer) speaks of persecutions, will he favour the public with a reference to facts, stating, when, where and by whom the Church of Rome has thus suffered &c."

Answer.—The subject of persecutions is at all times an unpleasant one, but having incidentally mentioned it in my refutation of the Northern Tourist's calumnies, it is probable I may be expected to sustain the position I then assumed. The task would be difficult because endless, (and one that Justin must excuse me from attempting) to answer his requisitions with a detail of individuals, dates, and places. Still I will give him facts and references enough to satisfy any conscionable inquirer. Believing I have sufficiently proved in my answer to Justin's first question that the Roman Catholic Church was the only existing Christian Church during the first *three* centuries of the Christian Era, it then follows as a necessary consequence that all the Christians who fell victims to persecution during those centuries were Roman Catholics. Now to facts—The persecutions against the Catholic Church during the first three centuries commenced with the crucifixion of her Divine Founder, the adorable Jesus, which was followed by the stoning to death of the Proto—martyr Stephen, the beheading of the first Apostolic martyr James the greater, the putting to death by various modes of torture all the other Apostles, except St. John the Evangelist; whose life was miraculously preserved after being thrown into a cauldron of boiling oil. Some of the above martyrs fell victims to Jewish malice, others to idolators—and others to Pagans, and most of them at different times and in different places. After these follow hosts of martyrs of all ages and sexes, that were tortured to death by every species of cruelty, the malignant ingenuity of the devil could invent, in the ten general persecutions raised against the Christians, in the same three centuries, by the Pagan Roman Emperors, Nero.—Domitian,—Trajan,—Marcus Aurelius,—Severus,—Maximinus,—Decius,—Valerian,—Aurelian and Diocletian; all of which Christians were good Roman Catholics, and all unresisting meek and passive sufferers.—From the end of the third century down to the beginning of the sixteenth century the Catholic Church was persecuted in every country, into which she had extended, by Pagans, idolators, Arians, Goths, Vandals and Mahometans. I have at hand names, dates, and facts enough to make a small volume, but to enter upon a detailed account of them, would require more time than I can command, and more space than would be allowed me in any public journal.—I must therefore step down to take a glance, & a glance only at the reformation so called. And here I will ask Justin to put his finger on any part of the Map of the world, where the soi disant Reformers had the power, and did not make use of it, to subvert all order in society—to persecute the Catholics—to rob them of their possessions, plunder and distroy their churches and other religious houses—grind them down with penal enactments,—deprive them of the common, equal, civil and religious privileges, and immunities of citizens and subjects,—and in short to put them to death by almost every possible mode of torture.—If Justin will take an impartial view of the history of the continent of Europe he will find enough of scenes like those above mentioned in Germany, Prussia, Switzerland, France, Holland, and in short, in every other place where there were reformers. Then if he will cross over to England, Scotland and Ireland, he may see the Sith Henry, the Butcher, beheading the good Bishop Fisher and Sir Thomas Moore for no other reason but because they would not purjure themselves, or apostatize from the Catholic faith; and cruelly murdering numbers of others as traitors for the same reasons, because they would not swear that they believed him to be the supreme head of the church. He will see him robbing the Catholic Churches of their plate and valuable ornaments, depriving her, of her lands,—destroying her religious houses of every description, and bestowing her livings on his tools and minions.—After this monster's death, he will see the boy, Edward the VI., and the *Virgin* Queen Bess and their successors down almost to the accession of Queen Victoria—continuing the same scene of murder of Catholics; and pillage of their Churches, Church lands, and religious houses; making it, by statute, treasonable for the poor Catholics to worship God according to the dictates of their conscience, in direct violation of the fundamental principal of the so called Reformation;—that constitutes every individual the sole arbiter of his own faith, —and practising many other enormities against the Catholics, in depriving them of their just civil rights; and all under the pretence of Reforming religion.—But I must close this part of my answer, by turning Justin's attention to the persecutions of the Catholic Church at this moment by the Protestant king of Prussia; & the Sandwich Islands by another sort

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Plantagenet—so called from the device on their escutcheon—plante de genet—a sprig of broom.

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