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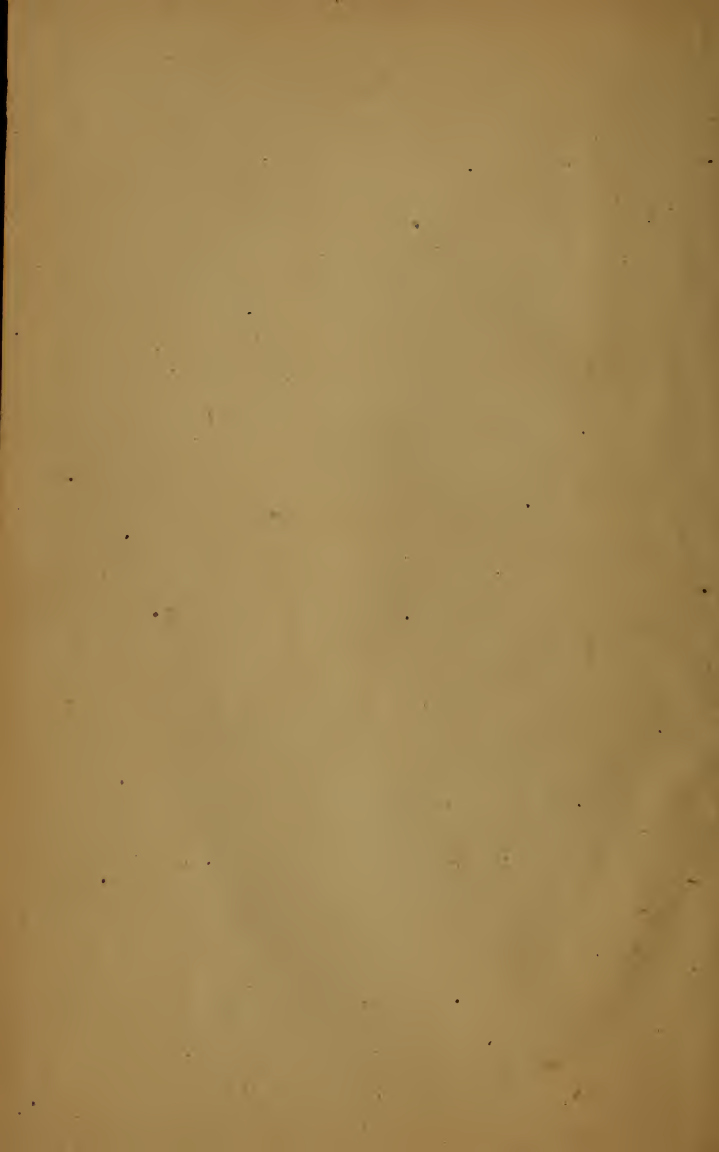
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UNITED STATES OF AMERICA.





PLAIN TALK

ABOUT THE

PROTESTANTISM OF TO-DAY.

FROM THE FRENCH

OF

MGR. ✓ SEGUR.



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PATRICK DONAHOE,

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IMPRIMATUR,
JOANNES JOSEPHUS,
EPISCOPUS BOSTON.

NOTE TO THE PUBLISHER.



YOU ask me, dear sir, “what makes me so anxious to publish this work in America?” — Well! I wish to have it published for the sake of Catholic children attending common schools, — of Catholic girls living out in families, — of Catholic boys serving their times, — of all dear and poor friends so often wounded in the affections dearest to their hearts, and whose religion is so often attacked in rude words.

I herewith hope to place in their hands such arms as they can easily use, and will have a telling effect on the enemies of their faith.

Three hundred thousand copies of this work had

Reverend Mr. Faye, a Protestant minister at Lyons, has publicly complained of the *evils* caused by this little book. In 1859, before the Assembly of Protestant Bible-carriers held in Geneva, he solemnly avowed that "Protestants can never do any good (?) with *those who have read this book.*" — A parson of Poitiers acknowledged the same almost in the same terms; and we know of Catholics who, having incautiously admitted doubts about their faith, became reassured by reading this *plain talk.* — The wife of a minister in Paris returned the book to a lady friend with the remark that, "after reading it she could remain a Protestant no longer; she must consult her husband about it."

Not long ago an

PLAIN TALK.



PART FIRST.

I. WHY THIS LITTLE BOOK? — My *plain talk on Protestantism* is with Catholics, rather than with Protestants. It is not an attack, nor a controversy either; it is intended as a work of *preservation and self-defence*.

The question is often put, — what use to talk of Protestantism in these our times? Protestantism, we are told, has melted away into rationalism and infidelity, so that it has lost

the enemies of the Church gather every day more and more ; they are joined by revolutionists and unbelievers. It covers, with an easy protection, their anarchical and impious plottings. All revolts against church and society are there fostered ; and thus those ruins are transformed into citadels, and expiring Protestantism thus becomes a great power of destruction.

Revived and reanimated by impious spirits, which nestle in its bosom, it casts off piece after piece the cumbrous weight of theological armor, with which it was covered in the sixteenth century, and reveals in its nakedness its essential principle of rebelliousness. Retaining, for

dren. Schools, asylums, and *homes* are opened for them: therein the unfortunate little ones are not taught the way of becoming Christians, but how to blaspheme the Church. Numberless associations are formed,—they wage a war against the Catholic religion. We learn from the annual reports of biblical, evangelical, and other societies, the working and progress of their propagandism; they parade before us, with an air of triumph, the millions contributed by their party spirit, in all countries, to feed their zeal and reward their success.

Hence it cannot be an idle thing to occupy ourselves about Protestantism. Timid souls will object that there is no good in raising annoying disputes; we reply that not only we

without fail, lead people to an abyss of self-destruction.

These pages will not contain elaborate disquisitions, or metaphysical researches. I address myself to Catholics: they know their religion, and, hence, I do not insist on those points of doctrine which are well known, and which I would explain more at length, were I to address Protestants.

The question of the *Reformation* led me through a vast number of works, edited by Lutherans, Calvinists, Methodists, etc. I have met with extraordinary avowals on the part of Protestant pastors and writers, and have quoted those among them who are the most honored by their co

more will it prove true to its name. Its name becomes truer every day it shall live, to the last moment of the existence of Protestantism; then it will die, like the cancer, which is extinguished with the last bit of the flesh it has devoured.

Nevertheless, the fable tells us that Proteus was caught at last. Let us try to do the same, and surprise Protestantism under its thousand forms. Let us try to unmask it, and thus forearm the Christian, around where it lays its snares.

III. PROTESTANTISM AND PROTESTANTS. — Are *Protestantism and Protestants* one and the same thing? —

tions, rather than a personal and culpable sentiment.

In my *plain talk* I do not attack Protestants, I attack Protestantism, which I brand as the arch-enemy of souls. Above all, I pity poor Protestants, a majority of whom are, I believe, in good faith. God will show them mercy, if, in the midst of this great disaster, which is called *Protestantism*, they honestly endeavor to find out the way of truth.

Protestantism is a deceitful doctrine. Out upon all error!

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need only to be roused and bring the truth to glare on their eyes.

To the former class belong all those for whom Protestantism is a position, if not a profession. With them we must class also a small number of Protestants, especially those who are enthusiastic, who pay their agents largely, and look upon prices as a party concern.

The latter class reckons among its number, with few exceptions, a crowd of mechanics, merchants, and good-natured people, who are Protestants because their parents were such before them. Their religion is that of honest people; and in

maintain and prove everything alike *He believed little in prayer HE HEARTILY DETESTED CATHOLICITY.*" There you have the Christian. That *will do*. There you have the Protestant, according to the minister Coquerel.

You see, dear reader, 'tis not very hard to be a good Protestant. Believe whatever you choose in matters of religion. Believe nothing at all, if it suits you better. Be honest, as the world understands it. Read the Bible or not, as it pleases you; go to church or do not go; forget not to subscribe to one or two or three Bible and Evangelical societies; but, above all, hold

