

asserted of them with daring and impious calumny, and without any attempt at proof against even one individual, that of "six hundred bishops, few could have cast the first stone at the adulteress." Nor can we read without indignation the broad assertion that most priests wade through the miry slough of a vicious life; having the happiness to *know* from personal acquaintance, with so many ornaments of the Catholic Priesthood, and so many other respectable sources of conviction, how far from truth is such a charge, or even from probability. The innocent are not here to suffer for the guilty. The venerable body of Catholic clergy is not thus to be impeached, because Mr. White's friends, some Spanish ecclesiastics, sacrilegiously broke their solemn vows.

Mr. White is an admirer of Erasmus. Has he forgotten that great man's satirical condemnation of the eagerness with which the Reformer's flew to matrimony? This is the way then that they crucify themselves! "The reformation seems to have no other end but to transform monks and nuns into husbands and wives; and this grand tragedy will end like the comedies, where all are married in the last act." It does not appear that Mr. White has married; but in his first dialogue of his preservative, page 24, he signifies that he should have had no scruple about it. St. Paul, however, annexes the guilt of damnation to a breach of a vow of chastity. And St. Augustine declares his opinion thus; "I am not afraid to say, that falling from the chastity vowed to God, is worse than adultery."

On this subject we shall make but one more observation. In making only a general use of knowledge acquired as a Confessor, which Mr. White has done according to his own acknowledgement, in pages 130, 133 and 135 of his "Evidence," he has acted as dishonorably as man is capable of acting. Though he might cease to consider the obligation sacramentally, he could not, as a gentleman and a man of honor, consider the trust so reposed in him, but as most sacred & eternally inviolable; and though he has not betrayed individuals, he has reflected upon whole bodies, in a manner which renders him forever unworthy of confidence.

As the great object of Mr. White, in both his books, was evidently to fix upon Catholics, the odious, the uncharitable, the often refuted charge, of making persecution a part of their creed, he winds up his "Poor Man's Preservative against