

in these proceedings. In fact, one of the objections to Catholic emancipation was that by their admission to parliament they, would acquire the right of legislation for the Church. The patience of the reader must be exhausted by these dry details of royal proclamations and parliamentary enactments, but they could not have been omitted without doing an injustice to this part of the subject.

EXTRACTS FROM A DISCOURSE DELIVERED
BY WILLIAM WALLACE, ESQ.

Has England by her dreadful policy attempted to crush the mind of Ireland.—Has she with one hand on her Bacon and the other on the Bible—glancing one moment over the harp of Milton and glowing another by the tomb of her Shakespear, aimed to throw the pall of ignorance over the millions of her subjects, and sliver at one fell swoop their intellect—the crowning diadem which the Almighty has bestowed on the Universe? Has she done this? Then is her undying shame, and her sacrilegious despotism recorded forever!

Look to Protestant Ireland shooting over the empire those rays of Genius and those thunderbolts of war, that have at once preserved and embellished it. I speak not of a former era? I refer not for my example to the day just past when our Burkes, our Barrys, and our Goldsmiths, exiled by this system from their native shore, wreathed the immortal shamrock around the brow of Painting, Poetry, and Eloquence! But now even while I speak, who leads the British Senate?—A protestant Irishman! Who guides the British arms? A Protestant Irishman! And why is Catholic Ireland with her quintuple population, stationary and silent? Have physical causes neutralized its energies? Has the religion of Christ stupified its intellect? Has the God of mankind become the partizan of a monopoly, and put its interdict on its advancement?—Stranger? do not ask the hampered and bigoted renegade, who has an interest in deceiving you, but open the penal statutes, and weep tears of blood over the reason!

Come!—come yourself and see this unhappy people; see the Irishman the only alien in Ireland, in rags and wretchedness, staining the sweetest scenery that ever eye reposed on; persecuted by the extorted middleman of some absentee landlord; plundered by the lay proctor of some rapacious and unsympathizing incumbent, bearing through life but insults and injustice, and be reaved even of any hope in death, by the heart rendering reflection that he leaves his children to bear, like his father an abominable bondage. It is the fact! Let any who doubts it walk out into our streets and see the consequences of such a system—see it rearing up crowds in a kind of apprenticeship to the prison; absolutely permitted by their parents, from utter despair, to learn the alphabet and learn the rudiments of profligacy. For my part, never did I meet one of these youthful assemblages, without feeling within me a melancholy emotion! How often have I thought, within that little circle of neglected tri-

flers who seemed to have been born in capricio and bred in orphanage, there may exist some mind, formed of the finest mould and wrought for immortality—a soul swelling with the energies and stamped with the patent of the Deity! which under proper culture, might perhaps bless, adorn, immortalize or enable empires! Some Cincinnatus, in whose breast the destinies of a nation may lie dormant; some Milton, pregnant with celestial fire; some Curran, who when thrones were crumbled and dynasties were forgotten, might tower the landmark of his country's glory—rearing himself amid regal ruin and national dissolution, a mental Pyramid in the solitude of Time, beneath whose shade things might moulder, and around whose summit, Eternity might play!

Has England with the saint-like smile of the Devotee and tortuous heart of the hypocrite which would deceive man while it lies to God, wrung from the toil of the starving peasant, luxuries for the support of one ("the round, fat oily man of heaven") whom his faith disowned, his sympathies spurned and his spirit loathed? Has England, like a Judas Iscariot, made religion an affair of dollars and cents? Has she converted the Gospel into an account book, and the cross into an instrument for a monument.

Then let her hear condemnations thundered by an Irish orator, and a protestant also throughout the whole world. He is discussing the odious Security Bill, and says:

"I am thoroughly convinced that the anti-christian connection between church and state, which it is suited to increase has done more mischief to the gospel interest than all the ravings of Infidelity since the crucifixion. The sublime Creator of our blessed creed never meant it to be the channel of a courtly influence or the channel of a corrupt ascendancy! He sent it amongst us to heal—not to irritate—to associate not to seclude—to collect together, like the baptismal dove, every creed, and clime and color in the universe, beneath the spotless wing of its protection. The Union of Church and State only converts good christians into bad statesmen and political knaves into pretended christians.—It is a best but a foul and adulterous connection, polluting the purity of heaven with the abomination of earth, and handing the tatters of a political piety on the cross of an insulted saviour. Religion! holy Religion! ought not, in the words of its founder, to be led into temptation. The hand that holds her chalice should be pure, and the priests of her temple should be as spotless as the vestments of their ministry. Rank only degraded! wealth only impoverishes! ornaments but disfigure her. I would have her pure, unpensioned, unstipendiary.—She should rob the earth of nothing but her sorrows—a divine arch of promise. her extremities should rest on the horizon and her span embrace the universe.—Such is my idea of what religion ought to be. What would this Bill make it? A mendicant of the castle—a menial at the levee—its manual the redbook—its liturgy the pension list—its gospel the will of the minister, Methinks I see the stalled and

fatted victim of its creation, cringing with a brute's suppliancy through the menial mob of ministerial flatterers, crouching to the ephemeral idol of the day and alike the devoted sacrifice of the ancient heathenism glorying in the garland that only decorates him for death."

Has England made conspiracy a merit and rebellion a virtue, and thus, if it were possible, added new rays to the imperishable coronals which surround the brows of a Washington a Brutus, a Tell and all those who disclosed.

"through preil and alarm
The night that slumbered in a peasant's arm!"
Is her throne built upon patriot-graves, and are her hand dripping with the innocent blood of those whom the love of liberty, which she would crush, brought to the scaffold? Then, while British laws are digging away from beneath his feet the narrow isthmus that divides the waters of Time and Eternity, let an Ennui be heard.

He exclaims—No!—let only that one, whom despotism sacrifices upon the altar of Patriotism—who is already robbed in the dark vestments of death—from whose eyes earth is fading away and around whose brow the Angel of God is twinning the wreath of immortality, let him only repeat that address, the most splendid Eloquence ever uttered—the most sublime which Patriotism ever conceived and the most awful which Tyranny ever called forth. Let it thrill and burn and terrify the heart—but profane it not by breathing it from the lip! But this reverence for the pure and mighty dead need not shield false, perjured, murdering England.

"AN INQUIRY.—Into the merits of the reformed doctrine of Imputation," &c., by Vanburgh Livingston, Esq., recently a member of the Protestant Episcopal Church, with an Introduction by the Rt. Rev. John Hughes, D D, Bishop of New York.

This volume is the first literary offering, which the highly respected author has laid on the altar of Catholicity, to which he has made great personal sacrifices. The religious temper of his mind led him a few years ago to investigate the doctrine of Justification by faith, as taught in the communion to which he then belonged; and to oppose respect fully the views of the Protestant Episcopal Bishop McIlvain, in a work on Theology. With great sincerity and earnestness he followed up the examination, until he became convinced that the true doctrine on this and every other revealed matter is to be learned from the Catholic Church, teaching by the successors of Peter and his colleagues in the episcopate. At the sacrifice of the friendship of those whom he respected and loved, he entered into our communion, and he now comes forward to point out to those whom he has left, and whom he still respects and loves, the error of their ways, and to invite them to seek the ancient paths. The work must have great weight with them and with all, since the personal respectability of the author is beyond question, and the example of his unaffected piety gives almost irresistible force to his earnest appeal.

The lengthy and able preface which the Bishop of New York has written, at the request of Mr. Livingston, increases the interest of the work; and will be read with pleasure, especially by the many whom the present position of the Anglican Establishment has awakened to religious inquiry.

We recommend the work particularly to such of our readers as may wish to present to some inquiring friends—also to the difficult matter of which it treats.

THE PROTESTANT, OR NEGATIVE FAITH
REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED
FROM SCRIPTURE.

(Continued.)

XXVII.—OF THE NECESSITY OF GOOD WORKS.

But what surprises most, in those who say they take Scripture for their rule of faith, is their formal denial of all the merit and utility of good works; though these form the constant theme of scripture exhortation, and the main drift of the inspired writings from beginning to end.

With this negative did the arch enemy of good works furnish Luther and his loose associates, as with a magically impenetrable shield, to screen their unholiness and sensual conduct from all the sharp shafts of censure directed against it by their Catholic opponents. For, as these last objected to them that their new and unheard of doctrines, destitute of all miraculous evidence, to which these innovators never could lay claim, had not, even in the conduct of their propounders; any thing like christian virtue, good works or sanctity to recommend them: but that, on the contrary the lives of these new apostles were altogether sensual, selfish and worldly; unable to deny the charge, they as if in mockery of it, and to baffle all further attacks of the kind, unblushingly made it even an article of their reformed creed, that good works are useless; nay, prejudicial to the believers. "Let this," says Luther, "be your rule in interpreting the Scriptures; wherever they command any good work, do you understand that they forbid it, because you cannot perform it."—De Serv. Arbit. Tom. 8. Fol. 171. "Unless faith be without the least good work, it does not justify: it is not faith."—ibid. Tom. 1. Fol. 361 His favorite disciple and bottle companion, Amsdorf, whom he made Bishop of Newberg, wrote a book expressly to prove that good works are not only unnecessary, but that they are even hurtful to salvation; and cites his master's works in confirmation of this doctrine. See Brierley's protest, apology, 593, page 324, 325. Is not this the doctrine of devils?

To get rid of the testimony of Saint James, who in his Catholic epistle so clearly inculcates the necessity of good works together with faith; and, as if writing purposely against this impious article of the Protestant Creed; compares their faith without works to the belief of devils: "thou believest says he; thou dost well; the devils believe and tremble." Ch. 2. v. 17, 19, to get rid of this unanswerable testimony, the Arch-reformer, Luther, who stuck at nothing, had the anti-christian audacity to strike this epistle out of the canonical code of Scripture, styling it contemptuously an epistle of straw; though his followers have since thought proper to replace it. Yet he had more reasons than one for disliking particularly this epistle; for it inculcated also, in the plainest terms, as we have seen above, two rather troublesome Sacraments which he wished to abolish; confession of our sins to man, and extreme unction.

XXVIII.—OF THE POSSIBILITY OF KEEPING
GOD'S COMMANDMENTS.

Protestants deny, not only the merit and utility, but even the possibility of good works; for, in the Scotch Presbyterian Catechism, we read, as an article of their faith, that "no mere man since the fall of Adam, with any grace received in this life, is able perfectly to keep God's commandments, but doth daily break them in thought, word and deed."

God is thus blasphemously declared to be a weak and foolish Legislator; a weak one, in not being able, though acknowledged omnipotent, to make his laws be kept; since with any grace he can give, he cannot enable us to observe them; a foolish one, in enacting laws which no one can possibly keep. How contrary is this to the doctrine of Scripture, where we read that "Zacharias and Elizabeth were both just before God, walking in all the commandments and justifications of the Lord without blame."—Luke 1. 6. Will they then blame those who were blameless before God, and say they daily broke his commandments in every way possible, in thought, word and deed? Yet if thou wilt enter into life says Christ, keep the commandments. Math. 19. 17 "He who loves me, keeps my commandments; he who loves me not, keeps not my commandments."—John 14, 15, 21, 23, 24, &c.

But this article of the Presbyterian's Creed is evidently as absurd, as false and blasphemous. For it affirms of every one, what is impossible to any one, that "he daily breaks God's commandments in thought, word and deed." He may indeed break some commandments daily: but must he so break all, and that too in thought, word, and deed? Or if he keeps some, why may he not keep all, or should he daily kill in thought, or in word though this last way of killing is not very intelligible; must he also daily kill in deed? The worst of sinners, then, is not so bad a wretch, as this wretched Blasphemy would make the very best of Christians.