

England, subscribed the Articles, and became tutor to the son of a Nobleman. What Catholic will envy the Church of England the possession of such a man? what Catholic will not rejoice that such a deceitful shepherd should cast off the sheep's clothing, and thereby an end be put to his cruel imposition and devastation among the unsuspecting faithful? The Church of England, however, was near losing this precious prize; for after professing himself a Protestant, this very consistent man tells us, that he was again strongly tempted in his faith, and inclined to Unitarianism; and in such a degree that "he feared his Christian faith had been extinguished." However, he settled again to the Church of England, and this is the outline of the history of this valuable acquisition to the establishment.*

Mr. White is very anxious to make it appear, that immorality and levity did not prepare the way for his renunciation of Christianity. "I declare," he says "most solemnly, that my rejection of Christianity, took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before." What is this but an acknowledgment that vice did prepare the way for his infidelity? He has told us, that at the age of fourteen, he was very pious and virtuous: he rejected Christianity about the age of twenty-seven; so if he had committed open breaches of duty several years before, it is clear from his own account, that during the important years of collegiate retirement and preparation for the sacred ministry, he was guilty of open sins; and it is easy enough to understand how so unworthy a preparation might justly deserve a subtraction of divine grace, and might cause him to fall, by little and little, into the gulf of infidelity. The most deplorable falls from Faith, are not always immediately consequent upon immorality; but the secret judgments of God are often working their slow but certain vengeance; and those open breaches, which Mr. White acknowledges to have committed before his ordination (to say nothing of secret sins, which he does not disown), may indeed have deserved, by an ordinary judgment of the Almighty, the loss of the precious gift of Faith soon after it. Faith as Mr. White knows, and declares, is a supernatural gift, and he will never persuade us, that the God of goodness and justice, would have deprived him of that precious gift, and left him to fall into infidelity, if he had been as immaculate in morals, as he would have us believe. His own evidence condemns him clearly on this head, and places it beyond all doubt, that his progress to unbelief was not different from that of so many before him; who, (as F. O'Leary used to say,) "never laughed at their catechisms, till they had lost their innocence." He tells us that he read the works of able French authors against infidelity, and other works of the same kind, and that he preached an elaborate sermon against unbelief; yet all in vain—he soon after bordered on Atheism. Can any one believe, that a man of sincere piety and upright moral conduct, would have been left thus to sink into the absolute denial of Christianity.

To be continued.

* What would Swift have said of such a "Convert from Popery"? His usual remark was; "I wish, when the Pope weeds his garden, he would not throw his nettles over our wall!"

† The occasion of this sermon, Mr. White tells us, was the coming of a Royal Brigade to worship the body of Saint Ferdinand. Why did Mr. White employ this word, which he knew is usually understood of supreme adoration due to God alone, and never paid by Catholics to the Saints? This is a fair specimen of the disingenuousness and insidious misrepresentation of the Catholic Religion throughout the two works.

ON THE BIBLE, AND RELIGIOUS TRACT MANIA.

The Alchemists and Rosicrucians of old, laboured hard, but in vain, for several centuries, to discover, what is called the *Philosopher's Stone*; that is, to find out by chymical process, the secret of turning any common substance into gold. Still the coveted object eluded their pursuit; and instead of the reality, they caught but the shadow. Witness the Frenchman, who stumbled on the phosphorus.—After proving and poring over what shall be nameless, he caught after three years the golden gleam, but the substance sought, was as far from his grasp as ever.

But what the Alchemist, with his familiar spirit, could not achieve; (for he also, as well as Socrates, had his directing demon.) Our Bible-beggars and Religious Tract-Peddlers, have finally accomplished, with the slightest touch of their wizzardwand, and a pleading puff to his Mammonic majesty, they can change in a moment into solid pelf the filthiest rag-bag, raked from the vilest dunghill. Nay, every thing to them, is a fit material for the wished for transmutation. Not Midas himself, the king of Alchemists, had such an enviable transmutating power. The poor man, was doomed to fast, in the midst of all his new accumulating treasures, for whatever he touched was turned into gold, which defied all his powers of mastication; whereas, our Bible and Tract peddling gentry, have all his virtue without its inconvenience. And should they be thus suffered to carry on their transmutating still, we may soon expect to see Mammon's treasures all their own. Of this, we presume the following extracts, from Mrs. ROYAL's Black Book, Vol. I., will convince our astonished, if unapprized, and unsuspecting readers.—EDIT. CATH.

"Can no part of our fair country escape the griping fangs of those ferocious marauders? From Maine to Georgia—from the Atlantic to Missouri, they swarm like locusts; and, under the name of foreign missions, home missions, Bible societies, tract societies, societies for educating pious young men, to spread the gospel, pincushion societies, cent societies, mite societies, widows' societies, children's societies, rag-bag societies, and Sunday school societies, they have laid the whole country under contribution! Figures cannot calculate the amount collected by those public and private robbers: it is more than would liberate every slave in the United States; it would pay the British debt! They say, "We do not force people to give." I see no difference between forcing a man out of his money, at the mouth of a pistol, and forcing it from him by trick and cunning; the crime is the same. This is done under the pretence of spreading the gospel; but when the first principles of the gospel are violated, to this end, it is no longer the gospel.

"The fact is (which I will demonstrate,) that the gospel has nothing to do with it, nor it with the gospel. But this money is not designated to spread the gospel, nor is it appropriated to that end, if indeed the true gospel of Christ could be bought and sold for a price: no, it is piled up in banks to buy up

the presses to overturn our liberties, to make slaves of one part of the community, to maintain the other. True, a few Missionaries are sent off for a blind to keep up appearances; but the principal part is secreted in Boston, Philadelphia and New-York; to buy up and put in operation, presses and bookstores, and to hire men, as unprincipled as themselves, to conduct them. This fact is too obvious to be denied, for there are the presses, and there are the booksellers, both of which have suddenly increased to an alarming number. The plan has been well laid, and pursued by cool and deliberate steps, these artful impostors well know the importance of presses to effect their purpose, and the necessity of having them under their control; were these paladiums of our liberties left free to combat their black designs, they would be exposed and defeated: with money they get presses, and by presses they get money, and by both they get power."

"Having tasted the sweets of money, which has the same effect on them that drinking has upon a drunkard, the more he drinks the drier he is, so the more they get, the more they want; and taking the advantage of this run-mad delusion of spreading the gospel to obtain it, they think to get these godly men into the General Government; get two-thirds of the states to alter the Constitution; come out with their national religion, and then let the people get their throats ready. May the arm of the first member of Congress, who proposes a national religion, drop powerless from his shoulder; his tongue cleave to the roof of his mouth and all the people say amen.

"Let no one view this as an idle chimera; look at the vast sums of money they have obtained, let any sober man say why are all those presses and booksellers set up, have these any thing to do with converting the heathen? no, nor is it done with that view, it is done to blind mankind; make him a bigot, to fashion him into a tool; and thus, by slow but sure means, effect their purposes. See what they have done in a few years, they have contaminated the whole country, their name is legion; see the skill, the industry and the energy displayed by those band of pirates, to amass money, their God is mammon, and they worship no other. One of two things seems inevitable, either the country must put down these men, or they will put down the country; on this point there can be but one opinion, they are determined and will not stop short of despotism."

"No means are so effectual as power, and no means are more successful in acquiring power than money—money, for which the Saviour of the world was sold—money, which "makes black white, foul fair, wrong wright, base noble, old young, cowards valiant, buys religion, places thieves with senators on the bench, and old foolish widows wed again." Thus these priests have always aimed at unconditional obedience; this point being gained, the rest is easy. Some difficulty arises out of this view of the case; how is universal opinion to be reconciled to those who have surrendered theirs to the priests?