

ple: "None in this Church; take it; or, take pecuniary ruin and imprisonment for life;" and in the face of these undeniable facts, is there any one base enough, to say, that the Catholic priests were not ousted by force and by Act of Parliament? The Act provides for the depriving of the party of the benefice, and of all spiritual promotion whatever, unless he apostatize from the Catholic religion; and it authorises patrons to appoint Protestant ministers to succeed him, in just the same manner as if he were dead. Will Sir Robert Peel call this "a reformed Catholic Church," then! Will he again say, that the Protestant Parsons stand in the prescriptive shoes of the Catholic priests?

But, the reader will say, did this Common Prayer Book always continue in use, after this Act was passed? Oh no! And now we have to see what sort of men those were, who made this new Church, and to see well what their motives were. For very much depends upon this, when we are estimating the character of this Church.

The church making king died at the end of about seven years and was succeeded on the throne by his sister Mary, who was a Catholic; and who proceeding upon the settled Constitution and laws of the country, resolved upon restoring the Catholic religion. The Common Prayer Book Aristocracy, exceedingly alarmed at this prospect; not so much alarmed, however, for the most certain loss of the Common Prayer Book and the new Church, as for the possible and even probable, loss of that immense mass of property of the Church and the poor, which they had got into their possession, by the means before mentioned, entered into a negotiation with the queen, agreeing to give up their Common Prayer Book and their Protestant religion; agreeing to bring back the Catholic religion into the country, and to punish parsons for not being Catholics, as they had punished them before for not being Protestants; agreeing to confess themselves to have been schismatics; agreeing to receive abolition from the Pope, for having rebelled against his authority; agreeing to reinstate him in all his power in England, which they before designed as abominable usurpations; agreeing, above all things, to abrogate as schismatical that very Common Prayer Book which they had before declared, in the preamble to an Act of Parliament, to have been composed by the "aid of the Holy Ghost," and which was, they said, made "to the honour of God;" agreeing to all this, if the queen would obtain the consent of the Pope, and give her own consent, to suffer them to keep the immense masses of property in which, during the two preceding reigns, they had grasped from the Church and the poor! This is something so monstrous, that I would venture to state it upon, no authority short of that of an act of parliament; and yet it is by no means the worst that we have to behold on the part of those men who called themselves noblemen, and whose descendants coolly assume the same appellations!

As a sort of prelude to the monstrous acts, which they were about to perform, they passed, almost as soon as Mary was upon the throne, an Act to repeal the whole of the famous Act, making the Common Prayer Book; and that too upon the ground, that it was contrary to the true religion; though they alleged that they had been assisted by the Holy Ghost, in the making of that Book of Common Prayer! They abolished by the penalties for persons acting plays, singing songs, ridiculing the new religion; they repealed the law for preventing images being put up in churches; they repealed the law permitting priests to marry; they swept away, by this act of Parliament, every vestige of the Protestant Church service, and reinstated the service of the Catholic religion; brought in again the singing of the mass in all the churches and chapels: and this too upon the express ground that they had been for years wandering in error and in schism; though, never forget, and they asserted that the Holy Ghost had assisted them in making their Common Prayer Book!

To be continued.

THE CHURCH OF HARRY VIII., AND BESS.

versus

THE CHURCH OF CALVIN AND KNOX.

Our readers were no doubt amused last week by the perusal of the comic description of the first English Parsons sent by "Good Bess" to convert the wild Irish by preaching to them in an unknown tongue. We will give this week, from the same author, an account of some of the Knoxites and Calvinists who had not quite so great an affection for the Anglican ministers of the day, as is pretended by the "Criminal" for the English Parsons in Halifax. If however, the Criminal laughed in his sleeve last week at the holy expedition to Ireland in the days of "the Virgin Queen," the Anglicans may return the compliment this week, when they read the following:—

Scarce was a pen but what was try'd,
And books flew out on every side,
Till every top set up for wit,
And Laud, and Hall, and Heylin writ;
And so did White and Montague,
And Shelford, Cousins, Watts, and Dow,
Lawrence, Forbes and a crew
Whose names would surfeit me and you

Nor was the Presbyterian side
Less learn'd, less fierce, less occupy'd;
'That is, in pulling down, from top
To bottom, what the rest set up;
And spoiling the image of a kirk,
That cost prelates so much work:

For out comes Autocatacrisis,*
And dings their altar all to pieces:
Puts out their Coal and quite destroys,
Their shadow of a sacrifice;
Expos'd the prelates and their prayers,
And rais'd the mob about their ears.

This book was writ about the year,
That Laud impos'd his Common Prayer
Upon the Scots. It helped on
The war Jane Gaddis had begun,
And put an end to goose-quill fight,
But not to malice, rage and spite.
Both sides, in full spring tide of wrath,
But in the lowest ebb of faith.
Fall on with gun, and sword, and pike
And shoot, and push, and slash and strike,
And hang and head, and burn, and kill,
With all their power to people hell,
Thus for religion both run mad
When not a grain on't either had.

Old Laud, who by this time had hope
Of setting up himself for pope,
Was by the hatchet shorter made,
By half the neck and the whole head.
His fellow prelates, three times four,
(I care not whether less or more)
The parliament sent to the tower:
Where they lay sweating for a while,
And then were banished from the isle.

"Thus to Presbyterian rage and zeal
A sacrifice those busy bishops fell,
And their reformed church was overthrown
By its own prop, the reformation;
For by the rule that they reformed Rome,
By that same rule they were reformed at home,
All sects in England have the self-same plea
To reform them, as they the Roman see."

The wolves at last thus laid to sleep,
Up tigers rise to keep the sheep
And rule, without controul, the herd,
By force of spirit and the word;
Two furies, which amain drive on

*Laudensium Autakatacrisis.