

favourable to this view—that the early Fathers showed much respect to Mary, the Mother of Jesus, and so should we.

Now that we may assist to preserve such from being imposed upon, in matters of religion, by mere unfounded assertions, we shall examine the subject for a little.

For nearly four centuries no author, either Christian or Heathen, can be discovered, uttering any sentiments that would lead us to suppose that the members of the church invoked the Virgin Mary as an object of worship.

In an elaborate work written upon the subject by Mr. Tyler, he declares “I have examined every passage which I have found adduced by writers of the Church of Rome, and any other passages which appeared to me to deserve consideration, as bearing favourably on their view of the subject; and the worship of the Virgin, such as is now insisted upon by the Council of Trent, prescribed by the Roman Ritual, and practised in the Church of Rome, is proved by such an examination to have had neither *name, nor place, nor existence among the early Christians.*”

Hear his language farther—as he has done what saves much labour to others—“I have not intentionally omitted any ancient author falling within the limits of our present inquiry, nor have I neglected any one passage which I could find, bearing testimony to any honour paid to the Virgin.

The result of my research is, that I have not discovered one solitary expression which implies that religious invocation and honour, such as is now offered to Mary by the Church of Rome, were addressed to her by the members of the Primitive Church.

And what is the real state of the case with regard to the fact of the Virgin Mary's Assumption?

It rests on no authentic history; it is supported by no primitive tradition.

I profess my surprise to have been great when I found the most celebrated defenders of the Roman Catholic cause, instead of citing such evidence as would bear with it even the *appearance* of proba-