

instinctive horror which I heard around me, showed that a spark had been struck, which needed but a persevering repetition of the artifice to kindle into a flame. And yet, Sir, had you used the word "blessed," as the original required, a Bible-reading generation would at once have perceived its prototype in the congratulations of Elizabeth (Luke i., 52), in the salutation of the Arch-angel (Luke 28) and in the prophetic exclamation of the Virgin herself—"Behold, from henceforth, all generations shall call me blessed". (Luke 48.) If I have been thus lengthy in pointing out the unfaithfulness of your translation, it is not because you, Sir, need to be convinced. The subtlety of your artifice demonstrates that you had anticipated it.—But something was due to the public, whom you had misled. To them it is of consequence to know that if you are not base enough to falsify a document you have at least, the genius to use it to the best advantage.

In conclusion, Sir, I shall make no apology for presuming to point out to you the sources of your misconduct. Reformation is one end of chastisement; and I might be accused of more indifference about your happiness than I really feel, were I not to inform you how you may escape the rod for the time to come. Your errors, then, in my opinion, may be traced to ignorance of Catholicity, on the one hand, and on the other, to an over heated zeal in the cause of Evangelism.

I. In your ignorance, you have implicitly charged Catholics with idolatry. This idea I believe to be the origo mali; and hence the first act of that disgraceful scene, which is to end in the catastrophe of a prosecution. Allow me, Sir, to enlighten you. So far is a Catholic from countenancing idolatry that it is absolutely impossible for him to be an idolator. This you will, no doubt, deem a paradox. Now for the proof. One article of his faith is, that supreme homage or Divine worship is due to God alone; another that the blessed Virgin and all other creatures are infinitely inferior to the Deity. With such pretensions to merit, you have an undoubted right to enjoy your well-earned honours. If he believes otherwise he is no Catholic. Now, Sir, on what is his reverence to the Blessed Virgin grounded? Your grand charge against Popery is, that it is grounded on his faith. Pray, on which of the articles above mentioned? Both necessarily and essentially anathematise the Divine worship of the creature. From what, then, can you infer this idolatry? Is it from external marks of reverence? You, Sir, ought to know that from the limited range of human operations, such marks are in themselves equivocal, and must be determined by the intentions of the giver. Who has not heard that in the east, the knee is bent and the body prostrated alike before God, before the

despot, and before the noble? Is it from the expressions that the Catholic employs? I presume, from your partiality to fiction, that you have the genius of the poet, and can, therefore, appreciate the outflowings of a poetical heart. I make no unreasonable demand, Sir, when I ask you to permit a Catholic to be his own interpreter. We have too long been looked upon as aliens in this land of liberty, and if we have to bear an alien's reproach, let us not be deprived of an alien's privilege—the right to interpret our own language. If that be granted, let our words be no longer tortured into a meaning which our tongue disclaims, our Faith condemns, our heart abhors. The merest sciolist in hermeneutics could teach you such a canon of interpretation, and to bring it home to yourself he might be tempted to illustrate it by a quotation from your own speech. To exemplify the peculiar position of the Evangelical Alliance in the Church, you had the condescension to compare it with that of the Jesuits in the Church of Rome; but you trusted the likeness was in nothing else. I can admire the appositeness of your comparison; I can even smile at the playfulness of your wit! but I had no idea that you were an enemy to learning. For even you yourself will not deny that the Jesuits have ever been distinguished for the extent, the variety, and the depth of their learning. I am no quibbler, Sir Eardley; I know your meaning, and can make allowance for the freedom of a jest.

2. Your zeal in the cause of "truth and love" is truly enthusiastic. A modest votary would restrain his devotion within the limits which they would prescribe. You, Sir, are a genuine lover; nothing can control your ardour; not even the risk of their good graces being lost, can moderate your efforts, when it is a question of doing them a service. I wonder that it never struck you that this was singularly Jesuitical. I have heard of a maxim attributed to these Jesuits—that for the sake of the good cause, even conscience itself might be made light of; but I had never imagined that, in you, Sir, we could find a perfect specimen of the race.

At parting, allow me to thank you for the good service you have done to Popery. Your friends will grieve to think that Popery must be a very innocent thing, when even Sir C. E. Smith could wound it only through a calumny; your enemies will be inclined to smile at the worthlessness of a cause which can only prosper through misrepresentation and forgery.

W. SMITH.

Crosses are ladders that do lead up to heaven.

True praise takes root and spreads.