

THE TIMES

"Thou shalt not bear false witness against thy neighbour." Exod. xx. 16.

Our previous taunts about its laziness have goaded the Times into an attempt to reply this week to an article of Saturday last. When we beheld two and a half columns of type, we naturally expected some answer to our former arguments, some refutation of our objections, some effort to sustain the many reckless calumnies propounded by the charitable Editors. But we are again disappointed. We can discover nothing but coarse invectives against our Clergy, a repetition of ancient falsehoods, a parade of new calumnies, and a whole series of naked assertions without even the shadow of an argument to cover them. The latter we shall meet as we met before, by a simple denial. *Quod gratis asseritur, gratis negatur.* We deny that there was any intention of an Eucharistic procession, and we have spoken on the subject to a clergyman who ought to be well informed upon it. Our explanation of the burning of the effigy,—not of the Illustrious Duke who is ashamed of the noble country of his birth, and whose first vote in the House of Lords was recorded against the Emancipation of the Irish Catholics, after this military demi-god had forced his way to the giddy heights of ambition through oceans of Irish Catholic blood! but of the ringleader of that unconstitutional government which dared to pollute the stream of justice—our explanation we repeat of this burning was substantially correct; and there is not one particle of sophistry in the denial. The Times says it is Jesuitical (we never knew an infidel or a reprobate that did not detest those holy and learned men, the Jesuits) and we respect its opinion so deeply, that we shall not trouble ourselves to disturb it. We called them "cowardly miscreants" because instead of meeting us fairly in open argument, they have wantonly assailed our unoffending clergy, on whom they knew they might safely pour out their abuse, and from whom, so far as we know, they have never received an insult.

We repeat all that we said about that absurd and unsubstantial term *Protesant*, and in condemning this farcical appellation, we but echo the sentiments of the most learned Divines in the English Church.

After having called the Irishmen of Halifax a *Rebelle*, the Editors of the Times now term their distinguished countryman, O'CONNELL, a MONSTER! Monster though he be, in the eyes of the Times, he has been a signal benefactor to the English nation, which will never know his value until after his death.—We should be sorry to compare him for a moment with the renegade Irishman of whose fame the Times seems to be so jealous. O'Connell has saved England from the consequences of her insane misgovernment of a gallant people, and has in Ireland substituted the constitutional weapons of argument and law for the desolating horrors of civil strife, and the wild justice of revenge. The Emancipator of Ireland, the Reformer of England and Scotland, the warm defender of the Colonies, the Advocate of freedom, the scourge of the oppressor, the champion of civil and religious liberty, the indignant Denouncer of Slavery the unrelenting enemy of persecution for creed, or clime, or colour—that Great and Glorious Man does not require any defence of ours against the monstrous impudence of the Times.

The obtuse intellects of the Theologians of the Times, cannot comprehend the clear and forcible argument which we deduced from the Book of Common Prayer, in favour of the Catholic doctrine of Absolution. What a literary martyrdom it is, to have to deal with "Protestant ignorance" of this impenetrable stupidity! The Times gives the following extract from our former article:

"We quoted the doctrine contained in the Form of Absolution in the Book of Common Prayer, both against the practice of the Church of England, and the theology of the Times."

And the Times cannot understand this simple assertion! And after having declared that it means nothing, it asks us 'what becomes of our "shuffling argument"? O shades of Priscian and Aristotle! The Gemini of the Times know neither the meaning of words, nor the force of arguments. We must again hold up the torch of Catholic Truth to dispel this Protestant darkness.

We quote the doctrine of her Ritual, against the practice of the Church of England thus:—

The doctrine of the Church of England, in her Book of Common Prayer, is, as clearly as language can describe it, a doctrine of Confession, and absolution, and remission of sin, by the Minister, in virtue of powers committed to him by Christ.

The Practice of the Church of England is diametrically opposed to her Doctrine in this respect, because she condemns confession, and permits her Clergy merely to declare the remission of sin, and not to remit it actually, as delegates from God.

Wherefore she is an inconsistent Church—her Ritual is deceptive and untrue.—Her Book of Common Prayer is not a faithful exponent of her doctrines, and it ought to be amended; or her practice does not correspond with her doctrine, and her practice ought to be changed. How can she with any decency abuse Confession, whilst it is particularly enjoined in her own Ritual? How can she deprive her people of the benefit, and refuse her Clergy the privilege of absolution from sin, so long as her Prayer Book declares that God's minister has received that great power?

We will therefore declare her practice to be consistent, if she change her Ritual; or if she alter her practice, we will admire her doctrine.

But the poor people of the Times, and every other dupe of the monstrous impositions of this English Church, have no notion of the real reason why this and many other Catholic doctrines are to be found in that medley of conflicting Creeds, and sarrago of absurdities—the Book of Common Prayer, which was once much more Popish than it is now, which has been hacked and hewn, changed and revised, condemned and restored, patched by Puritan cobblers, and botched by Evangelical tinkers. We may perhaps before this controversy closes, enlighten their Protestant ignorance in this respect, and prove that the reason why so many Catholic doctrines and practices were retained in the English Ritual, was, that the Catholic people of England could not be got to renounce the ancient faith which England had received from Rome, more than a thousand years before; and hence for a long time a species of juggling and imposture was practised upon them by those sacrilegious robbers of the Church and the Poor who had a deep stake in the maintenance of "the new order of things" which was introduced by that arch—confiscator, and genuine Monster, Henry VIII, and his unprincipled and rapacious nobles. In fact, the history of the Common Prayer Book is an Uncommon but faithful record of the ever varying and grotesque doctrines of the English Church. But to return to the Times.

We quoted the doctrine of this motley Book of Common Prayer, against the theology of the Times. So we did, and most appropriately.—

The theological reasoning of the Times, based on the absurd supposition, that the word *absolve* does not mean to forgive—went to shew, that Christ left no power to his Church to forgive sins. The Book of Common Prayer in express terms says the contrary; and we quoted the authority of Church of England Divines of the first eminence to support our interpretation of the obvious meaning of the Ritual. And the Times cannot comprehend the force of this argument! Instead of refuting us, the Editors have been pleased to give us an additional authority in the person of Dr. Pusey, whose valuable testimony is worth more in such a case than that of the Achill Apostate, the Gemini of the Times, and the whole host of their Clerical supporters in Nova Scotia.

As the testimony of Chillingworth was so unwelcome to the Editors of the Times, that they refused it a place in their columns, we will print two or three other quotations from Protestants and infidels on the doctrine of Confession and Absolution.

Christians have lost the true notion of perfect repentance for sins after Baptism, which the Primitive Church did justly believe to consist in a long course of fasting; praying; confessing;