

cept best calculated for extending and propagating through the world the benefit of revelation and the fruit of his sufferings and death. This they neither felt nor considered. But we who at this day coolly and deliberately peruse the melancholy history of these great divisions; we who calmly contemplate the fatal consequence and the antichristian and sacrilegious cause of them, we shall be inexcusable, and, be, more culpable than our blinded ancestors, if we persevere in these schism, and obstinately persist with full delirium in impugning by our reprobation, the order and arrangement of our Saviour and concealing that splendid proof of the divinity of his mission which he was desirous should be discovered by the world, after his death, in the union of his followers.

To be continued.

ORIGINAL.

THE TEMPORALITIES OF THE POPE CONSIDERED.

The temporal power and dignity of the Pope, as an independent Sovereign, are represented not only by the enemies of the Catholic Church; but also by many of her own children; as ill-becoming the successor of Peter, the poor and humble Fisherman; whom, with his other Apostles and Disciples, the Saviour sent forth without scrip or purse, to preach the gospel to every creature. Without however dwelling on the Saviour's speech to his Apostles immediately before his passion; in which he seems, according to many of the Fathers, to authorize in certain circumstances their carrying the scrip and purse; and even the sword—Luke xxii. 36—never indeed for attack, but occasionally for defence: I trust I shall be able to convince the reflecting and unprejudiced that, what is blamed as worldly wealth and grandeur, annexed to the Papal see; ought less to be censured, as contrary to the Saviour's injunction; than admired, as a visible interpretation of Providence; and a standing miracle.

But first we may observe that, though our Saviour counselled those, who aspired at perfection, to go and sell all that they had, and give it to the poor; and come and follow him—Matt. xix. 21—though he declares them blest, who are poor in spirit, for theirs is the kingdom of Heaven—ibid. v. 2—while he denounces woe against the rich, who have here their consolation—Luke vi. 24—declaring it next to impossible for a rich man to enter the kingdom of Heaven—Matt. xix. 23, 24. Yet, after all, he allows salvation possible to the rich—ibid. v. 26—nor does he anywhere absolutely forbid his followers to possess riches, or hold any worldly dignities. All he requires of them, as indispensably necessary for salvation, is to be poor in spirit, however rich in means; to be detached from all worldly wealth, honours and enjoyments, at least so far in affection as never to cling to them, nor sigh after them, as the main objects of their wishes: nor to use them, when they fall to their lot, as altogether their own; or at their own disposal; or for their own exclusive pleasure and bene-

fit: but for the spiritual and temporal good of their fellow creatures. In doing so, our Saviour tells us, we may make them conducive even to our eternal salvation: and, like wise stewards, turn thus the property of our Sovereign master entrusted to our keeping, to our final advantage; making to ourselves friends of the Mammon of iniquity; that, when we fail, they may receive us into everlasting dwellings. Luke xvi. 9. Used otherwise, as they generally are; all earthly possessions form an insuperable bar to eternal bliss; and in this sense only are they condemned and proscribed by the Saviour. It were therefore unjust, and evidently absurd, to condemn or censure any one in any situation of life, merely for possessing riches, or holding dignities or honorary distinctions; without which Society in all its varied relationships and mutual dependencies, could not exist. It is only the improper use of such means; their abuse, and the undue acquirement, or retention of them, that can possibly be censured: and, as to the Pope, in particular, if he proves a wise Steward, and turns to good account the temporalities, which God has put at his disposal; why should he be more blamed for holding them, than any other rightful dignitary or possessor?

The ignorant and undiscerning, or the careless and uninvestigating, are easily imposed upon by false appearances; and led astray by the mere semblance of truth, where there is not the reality. Such readily chime in with a sentiment so savoring of Christian disinterestedness, and evangelical perfection. To such even the speech of a Judas, uttered on his seeing the precious ointment poured out on the feet of our Saviour, would have seemed quite right and reasonable. *Why all this waste, said he?—Why was not this ointment sold for three hundred pence, and given to the poor?*—John xii. 5. How many thoughtlessly join in the same sentiment, whenever they see any cost incurred in the worship of the same Lord? They would thus begrudge their sovereign benefactor a share of his own free gifts to them. They begrudged him all share in their good things at the reformation; when they stripped his Church and Clergy of all their earthly property; though of that property a very indifferent portion went towards the support of its keepers. The rest, as faithful history records, was laid out according to the immutable laws of their religion; not, as in the reforming system; but for the maintenance of the poor: in the foundation of hospitals, and asylums for the sick and destitute: of free schools and universities for the education of the poor as well as rich: in the repairs of their religious dwellings; and the erection of Churches; every way worthy of the august religion, which they professed; and still at this day the ornament and boast of the countries where they have escaped the desolating mania of the reformation. Nor, in all these noble undertakings for the public good, were the people ever taxed, as they have ever since been; and are at present for the frail and shabby sneds they raise, but as temporary theatres, to contain

and shelter their audiences: and forced besides to pay for the privilege of holding a seat in them.

They begrudged the Saviour the means of shewing forth his religion to his redeemed creatures in all its becoming majesty and splendor; the means of feeding his starving poor; of tending the sick, and harbouring the harbourless: of holding forth to all the light of general knowledge; which his Church has preserved and handed down to us through all the dark and barbarous ages: the means of thus rescuing the human intellect from its brutal state of sin-begotten ignorance. Yes: they begrudged the Saviour the means of conferring any longer all these favours on our kind. They stripped their Clergy of what, from their single and holy state, they were best calculated to hold, as trustees, for the good of the community; and, on whom did they bestow the sacred spoil? Let history tell; and shew the advantage derived to the public by this deed, or consequence of the reformation. Like the thief and apostate Judas, they hypocritically exclaimed: *why all this waste?* and in the hope of thus getting it within their eager grasp they affected a generous feeling of sympathy for the poor. But, like the traitor's boon, was lost through them, for ever to the poor and suffering of our race; it turned not out to their benefit so exclusively as they expected.

Yet, though those innovators have been permitted by Providence to plunder and lay waste some fair portions of the Saviour's Church: though they could tear to pieces her outskirts; and divide among themselves, like the Pagan soldiers at his crucifixion his blood-stained garment; we still see placed in safety the noblest portion of that Church, the see of Rome; against which their rage, and that of all other Heretics, schismatics, or infidels, have been chiefly displayed for upwards of eighteen hundred years; we still behold that see of Peter, (the mouth and oracle of the Apostles) elevated beyond their destructive range. It stands majestic, towering and immovable, like a rock in the midst of the ever-toiling and troubled ocean; baffling and breaking all the boisterous billows, that beat against it in their stormy course. From its lofty summit, (the highest tower of wisdom's house; Prov. ix. 5) what changes all around has not her Master-Watchman witnessed? It is he, who can answer the anxious inquiry: *Watchman! what of the Night? Watchman! what of the night?* Isaiah xxi. 11. It is he, whose watch endures through all the night of time, till the day-star of eternity appear. 2 Pet. i. 19. It is he alone, who can recount the wondrous changes spied by him all over the shifting surface of the surrounding deep. The mightiest states and empires have passed before his view in all their peerless pomp and pride; then vanished quite away as if they had never been. Generations to generations succeed and disappear, like the scattering and evanescent clouds before the breath of Heaven. Still the Watchman remains at his elevated post, to mark their rise, their progress and their fall; and all the mutabilities and vicissitudes of earthly things. He alone remains,