

and afforded an example which has been duly imitated by his Protestant successors. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made: for unto those days the children of Israel did burn incense unto it:" And, what will appear very surprising to the R., whose principles must induce him to execrate such Protestant conduct, it is added, "He did that which was right in the sight of the Lord *."

"Elisha," says he farther, "when his master Elias was translated in a fiery chariot by Angels, on his return struck the waters of Jordan with the mantle which had fallen from the prophet, saying: *Where now is the God of Elias . . . and the waters were divided hither, and thither and Elisha passed over.* 2 Kings, ii. 14. What Catholic ever expressed such confidence in any relic as this holy prophet did in the mantle of Elias †?"

Such contemptible prostitution of scripture discovers how hardly the R. was beset in illustrating his sentiments. Will he inform us whose relic this mantle was, when Elijah himself used it for the same purpose, and with similar effect? If Elisha placed his confidence in it as a relic, why did he, instead of giving it due worship, turn

* 2 Kings, xviii. 3. 4.

† P. 220.