

general: but the main stock of those collections was undoubtedly formed of Missals and Breviaries, and Legend's, and Church Annals, which the wild passion of Edward's days, knew not the value of and hated, which the more sober and earnest reverence of after years has consciencelessly regretted.

Not for a word in favour of the "Olden Monks" from this honest clergyman of the Church of England.—

"I cannot but particularly protest against the second chapter of Mr. Hallam's Constitution of England, entitled 'the Priests.' O! we must surely have supposed that a writer reputed to be so diligent and learned, would have descended to the common track of others in his years, who, when upon the subject, think that a little more is necessary than to speak ill and sneeringly of Monastic life, its usages, and the effects which it produced. The horrible crimes which were charged against the unhappy inmates of Convents in those days, have been long acknowledged to be generally unfounded, and in every case exaggerated; what, then, are we to say of a writer who, not content with repeating these calumnies, declares that they are also 'probably on the nature of such foundations?' In short we are told to beware of 'Romish high churchmen, such as Collier, and the whole class of antiquaries, Wood, Meane, Drake, Brown Willis, &c., &c., who are, with hardly an exception, partial to the monastic orders.' Surely they are and why? because they have inquired into the facts of their history, and been forced by the very knowledge and a love of truth to speak the truth concerning them. I would quote only one passage more. Forced to mention the aims which were given by monasteries, Mr. Hallam says, 'It is by no means probable, that however some in particular districts may have had the effect of the cessation of hospitality to converts, the poor in general, after some time, were placed in a worse condition by their dissolution; nor are we to forget that the class to whom the Abbey lands have fallen have been distinguished at all times, and never more than in the first century after that transference of property, for their charity and munificence.' No names are given of any families so distinguished: nor could they have been. It is a well turned sentence; unjust in its intended application to the monastic orders, and useless if to flatter also an object, for how many can even pretend to apply it to their lives? Of all the families then enriched by sacrilege, it is said that there is one only of any note at present, which still retains the Abbey lands. And a curse seems to have followed the very transfer of them."

The Englishmen, Gentlemen, and Christians, have at length revealed themselves in their true colours. Their last exhibition of blasphemy and filth exceeds in disgusting violence the most shocking passages in Luther himself. From almost the very beginning of this controversy, we entertained a very poor opinion of their literary powers, as it proceeded, we were fully convinced of their gross ignorance and treated their effusions with the contempt and scorn which they deserved. Their recent brutality, however, has placed them far beneath our contempt. We wish Protestantism joy of its champion, and we would beseech every Protestant in the Province to procure a copy of the three mortal columns in the last Times headed the 'Crown of Thorns' and printed in lines, as if it were Poetry, and study there the genius, and spirit of his Religion. If its perusal do not excite disgust and nausea in every Christian mind, we are sadly deceived. It is worth one hundred controversial articles for our purpose. It exposes a depth of depravity, a mystery of iniquity, a blind excess of impiety, an audacious spirit of blasphemy, a carnal heart's offensiveness of heart, a revolting filthiness of imagination—a wicked, brazen, reckless, godless, diabolical spirit, for which we were not prepared even from the Gentlemen and Christians! O Protestants! Protestants! read, we conjure you, the last thirty lines of this infernal production, and lay

your hands upon your hearts, and ask yourselves whether this can be a faithful exposition of your religion, or one of which you can consciencelessly approve. Does not its foul and fetid odour smell rank of hell? Can any cause be good which requires such a defence as this? Could the anonymous wretch who wrote it, have believed in Christ, when he gave utterance to such language respecting his adorable Body?

For ourselves we must confess that we have read many of the blasphemous effusions of heretics and infidels from the days of Julian the Apostate to that impure maniac, Martin Luther; from Voltaire to Strauss; and from John Knox to Thresham Gregg—but we have never met with any thing so depraved, so degradingly brutal, so horribly fiendish in sentiment and expression as this hideous monstrosity.

And so we have reduced Protestantism at last to its proper level, amidst "guts and garbage" and "gutter vomitings," and "carriage meat," and "carriage filth," and "the putrefaction of a dog's maw," and "carriage dogs licking up vomits from the gutter" and the "gobbling up, and vomiting of the Lord God," and "the hugging down, and smuggling down, from heaven, by a mumbling priest, the Christ in consecrated dough," and "the vomiting of the Pedemere into the gutter."!!!!!!

And this is Protestant controversy! and a specimen of the Anglicanism, Gentility, and Christianity of the people of the Times!

A proper respect for ourselves, and for the character of our Journal will prevent us from noticing them again by name.—We have no ambition to enter the ranks of rascality and ruffianism.

"Those 'carriage dogs' of Protestantism may for the future 'vomit forth' their filthy 'garbage' as they please, but they shall not catch us within any distance of the 'gutter' in which they are now prostrate. To use their own congenial phraseology they must, henceforward, 'lick up' their own filthy excretations. They are literally 'gone to the Dogs!'"

What a nice recapitulation we can now make of this memorable controversy? They began the war in the most wanton manner. Unwilling to disturb the peace of the community, we for a long time bore their taunts in silence. When we spoke out in the language of defence, we were met with calumnious scurrility. We appealed to the liberty of the press, and it was sought to be refused us. We gave a reason of the hope that was in us, and undertook to defend our doctrines, as well as reply to all objections. We were met by the hue and cry of intolerance. When we stated our tenets and solemnly anathematized the shocking doctrines which were falsely imputed to us we were still charged with those doctrines and impudently told that our ignorant opponents knew what we believed better than we did ourselves. Then came personalities thick and three-fold against the absent and present; against the most unoffending members of our communion both lay and clerical. Even the Head of our Church in this Diocese was not spared no more than his Clergy. Our country too, was attacked and ridiculed, and this at a moment when her unexampled sufferings would have disarmed even the most truculent savage. We were

*The words in inverted commas are only a portion of the horrible and disgusting expressions of the last Times in reference to the august Sacrament of the Body and Blood of our Lord! We are sick of nausea and bitterness of heart in transcribing these dreadful words. May the anger of God be averted from the writer and publishers!