

justify: the inferences drawn from, and the accusations founded on such facts by them, we utterly disavow as unwarranted and unjust.

The charges brought against the Catholics of Treves are superstition and idolatry. We do not now intend to undertake the disproval of such. They are but the old stories hourly repeated for the pious edification of the evangelicals. The accused are as far from idolatry as the oldest Puritan of the days of the roundheads. Go and ask any of the pilgrims of Treves their opinion of the Holy Robe, and we hesitate not to say that their answer will amount to this:—"The Holy Robe is a precious relic, handed down by our devout ancestors; we believe it to be the identical one worn by our Lord; the seamless one, the mere touch of which healed the long standing malady of the trustful woman spoken of in the gospels; we believe that this identity is established by historical proofs—we have seen it confirmed by manifest miracles. We reverence it as we do all such remnants reminding us of Him by whom it was worn. We worship not, nor do we adore it; we approach it with the faith of the woman mentioned in the gospel, and like her, believe that Christ can use it as a medium whereby to impart now, as formerly, a virtue—a healing power to reward confiding faith. You may persist in asserting that we worship this relic: but the unbelieving Jew might charge the same on her who said within herself "If I touch but the hem of His garment, I shall be healed." We have read this in the Holy Scriptures, where, too, we learn that those sick of divers diseases, were cured by the garments which but touched the persons of His apostles, the very shadows of whom expelled contagion and death. Were the faithful in those times simple and credulous to believe such things? and if we now, for believing that God can yet make use of these visible means for his own wise and unseen ends, are deemed idolatrous and superstitious, so should the faithful of primitive times."

We know not how the precise Puritan will receive this answer. Most likely he will turn up his eyes in holy horror at the superstitious ignorance of the simple Catholic of Treves. But he will pardon us if we say that this warm and lively faith would move mountains before his frigid and torpid Calvinism could displace a mole-hill.

The dogmatical point here involved has been often and satisfactorily defended. It is, then, not our purpose to repeat the arguments, they are well known to our readers, who need not be told that the respect shown to the relics of Christian antiquity, is as remote from idolatry, as Christianity is from the worship of the Pagan.

In our opinion, the only question to be decided is the identity of the garment. And this is a mere

matter of fact, it must depend on the motives of credibility confirmatory of it. It will not, we suppose, be contended, that it is impossible for the robe preserved at Treves to be that worn by our Lord. Neither is it too much to suppose that the early Christians preserved it as a pious memorial of their Lord and Master. We have seen no detailed statement of the evidences of the identity of this garment with that of Christ. We are, however, far from disbelieving that such is the case; on the contrary whatever we have read from the unprejudiced authority and the statements of the evidence seen by multitudes of witnesses, confirm us in our belief of its identity. We are so accustomed to the cant of the evangelical press about the superstition of Catholics, that the much ado it made about the proceedings at Treves could produce little effect in our opinions.

The question of superstition in the respect shown by Catholics to the relics of Christian antiquity, has been satisfactorily settled, even in the opinion of many Protestants. The fact of the Holy Robe of Treves being the seamless garment of our Lord must be determined on the evidences of it. Thousands and millions are convinced of it; John Ronge, a poor degraded ecclesiastic denies it, and the evangelical press on his and like authority, disbelieve it.

CHANGING, STILL CHANGING.

"The marvels are many, and Human Reason is obedient to cunningly devised fables and falsehoods rather than to THE TRUTH ITSELF."

Thus said a Pagan poet, three thousand years ago, describing the Pagan world. Man, trusting upon his reason alone, lived upon fable till the coming of the Saviour. Pagan philosophers and moralists, amid their profound speculations, had nothing fixed or ascertained. In place of Faith they had arbitrary dogma. Their reason, like the people of Athens, "was employed in nothing else but telling or hearing some new thing." The whole activity of the Pagan mind in all times was developed in an insatiable craving for novelty. And the sincerest enquirers for the Truth did, of necessity, worship an unknown God.

The Church was established on earth. The unknown gave place to the known. Arbitrary opinion, uncertainty and confusion gave place to Faith, Truth and Order.

For fifteen centuries the Christian world lived in light. Christianity was the Christianity of the Revelation. Then came the so-called Reformation. Men fancied themselves wiser than their Creator, and in their wisdom protested against the Church of God and deluded themselves with the fancy that human reason was the ground and pillar