

bates, are preserved by Strype, and inserted in the Parliamentary History. (Strype, vol. i. in Appendix. Parl. His. vol. iii. p. 379.) I was reading them when you favored me with this visit. Both are long and argumentative. I shall select only the warning voice of our Primate, and an extract from the arguments of our Bishop,

The Archbishop of York thus warns the House of Lords: "By the relinquishing and forsaking of the See of Rome, we must forsake and fly from these four things. First, we must forsake and fly from all general Councils. Secondly, we must fly from all Canonical and Ecclesiastical laws of the Church of Christ. Thirdly, from the judgment of all other Christians. Fourthly, and lastly, we must forsake and fly from the Unity of Christ's Church; and, by leaping out of Peter's ship, hazard ourselves to be overwhelmed and drowned in the waters of schism, sects and divisions. It is much to be lamented, that we, the inhabitants of this realm, are much more inclined to raise up the errors and sects of ancient and condemned heretics, than to follow the approved doctrine of the most Catholic and learned Fathers of Christ's Church. In the relinquishing and forsaking of that church, as a malignant church, the inhabitants of this realm shall be forced to seek further for another gospel of Christ, other doctrine, faith and sacraments, than we hitherto have received, which shall breed such a schism and error in faith, as was never in any Christian realm; and therefore, of your wisdom's worthy consideration, and maturely to be provided for, before you pass this Act of Supremacy."

The Bishop of Chester thus argues against the same Bill: "At this present there be abroad, in Christendom, thirty-four sundry sects of opinions, whereof never one agreeth with another, and all differ from the Catholic Church. And every one of these sects do say and affirm constantly, that their profession and doctrine is builded upon Christ alledging Scripture for the same. And they all and every of them, thus challenging Christ to be their foundation by Scripture, how shall any man know to which of them he may safely give credit, and so obey and follow? I trust your Lordships do see, that for unity and concord in faith and religion to be preserved and continued in the church, our Saviour Christ hath appointed one Head or Governour, that is, to wit, Peter and his successors, whose faith he promised should never decay, as we see manifestly it hath not indeed. And for those men that write and speak against his authority, if their writings and doings be well considered, they shall appear to be such as small credit or none is to be given unto, in matters of weight such as this. For whoso readeth the third chapter of the second Epistle of St. Paul to Timothy, may see them there lively described with their doings. And especially one sentence therein may be applied and verified of them most justly: that is, *always learning and never coming to the knowledge of truth*. For as we see them vary amongst themselves one from another, so no one of them doth agree with himself; in matters of religion, two years

together. And as they be gone from the sure rock and stay of Christ's Church; so do they reel and waver in their doctrine, wherein no certainty nor stay can be found. Whereof St. Paul doth admonish us, in the person of his scholar Timothy, to be constant in doctrine and religion, and not to follow such men. *But as for thee*, saith St. Paul, speaking to every Christian man, *continue in those things which thou hast learned, and which be credited unto thee, knowing of whom thou hast learned them*. In which words he moveth every man to consider not only his religion and doctrine, but also, or rather, the schoolmaster of whom he learned the same. For of the knowledge, constancy, and worthiness of the schoolmaster, or teacher, may the doctrines, taught by him, be known to be good and sound, or otherwise.

"Now, if a man should ask of these men in this realm, which dissent from the Catholic Church not only in this point of supremacy, but also in divers of the chief mysteries of our faith, of whom they learned this doctrine which they hold and teach, they must needs answer, that they learned it of the Germans. Then we may demand of them again; of whom the Germans did learn it? Whereunto they must answer, that they learned it of Luther. Well, then, of whom did Luther learn it? Whereunto he shall answer himself, in his book that he wrote, *De Missa angulari*, where he saith that such things as he teacheth against the Mass and the Blessed Sacrament of the Altar, he learned of Satan, the Devil. At whose hands, it is likely, he did also receive the rest of his doctrine.

"Then here be two points diligently to be noted. First, that this doctrine is not fifty years old; for no man taught it before Luther. And secondarily, that Luther doth acknowledge and confess the devil to be his schoolmaster in divers points of his doctrine. So that if men would diligently mind St. Paul's words, they would refuse this perverse and wicked doctrine, *knowing from whom it came*.

"But if they ask us of whom we learned our doctrine, we answer them that we learned it of our forefathers in the Catholic Church, which hath in it continuedly the Holy Spirit of God for a ruler and governor. And, again, if they ask of whom our fathers learned the same, we say of their forefathers within the same church. And so we manually ascend in possession of our doctrine, from age to age, unto the Apostle Peter, unto whom, as St. Cyprian saith, our Saviour Christ did betake his sheep to be fed, and upon whom he founded his church.

"So that now we may be bold to stand in our doctrine and religion against our adversaries, seeing that theirs is not yet fifty years old, and ours above fifteen hundred years old. They have for authority and commendation of their religion, Luther and his schoolmaster before mentioned: we have for ours St. Peter and his master, Christ."

I then retired. I shall, Gentlemen, in my next letter, conclude this correspondence, with stating my reflections on the subject matter of our conversation. I am, &c.

JOHN HARDMAN.

ORIGINAL.

On man's extreme attachment to the things of this life; and his surprising indifference for those of the life to come.
Noce te ipsum.—Know thyself.

It is truly surprising that a rational and reflecting creature, such as man, should allow himself to be so continually diverted from the consideration of himself by external objects, as never seriously to think what or whence he is; how he happened, and for what purpose, to be cast upon this world; and, though he knows that the same irresistible tide, which so lately threw him forth like a shipwrecked mariner, on this unknown coast, will very soon returning sweep him again away to other unexplored and unknown regions; that he never strives at present, while he may, to provide against the quick and unavoidably impending fate; and, by securing the favor of him, whose will directs his destiny; and whose kind regard and protection he is evidently sent here to merit, by his wise and virtuous conduct, to make sure to himself among all the possible chances of future existence a permanently fortunate, and blissful one.

He knows that this earth is not his home; but only a temporary accommodation, fitted up for him on his way to his eternal habitation. And is it not strange that, knowing this, he should still so set his heart on the objects which this intermediate spot affords, as never to cast a longing glance on those more exalted and everlasting delights that await him in another world, his final home, and the place to which he is irrevocably tending?

But his conduct in this respect appears still more unaccountable, when we consider that, besides knowing that he must very soon part with all he covets or possesses here below; he is also sufficiently apprised that the foolish preference he gives to the fleeting enjoyments of this life, must degrade and incapacitate him for the attainment of the dignified and ever durable enjoyments of a future state. That whichever of these alternatives he chooses, will constitute his portion exclusively; and, that, should he prove disappointed in the end, he can blame only himself; as the all he gains, is but the all he covets.

What a piteous spectacle is it in the eye of reason, to behold this child of immortality, landed [for a few years in this place of exile and probation, instead of using what objects he finds upon it for the sole purpose, for which they had been placed there, viz: for his temporary use, comfort and convenience, so dotingly fond of them, and deeply enamoured with them, as to merge every rational wish and important concern in the vain effort to acquire and retain them: struggling through every obstacle; braving every danger; committing every excess and crime; sometimes but to heap together and hoard up a little dust, which he values for its weight and lustre; at others but to win the passing smile or short embrace of some frail and mortal beauty, whose charms have captivated and engross his affections: now to snatch some gaudy bauble of distinction held out to him by the hand of vanity;