

"1448. These are the holy commandments of the Lord our God.

"The firste,

"I am the Lord thy God, thou shalt have none other Goddes but me.

"The seconde,

"Thou shalt not take the name, &c.

"The mynthe, 1

"Thou shalt not covet thy neighbours house.

"The tenth,

"Thou shalt not covet thy neighbour's wife, &c.

Catechismus. That is to say, a shorte instruction into Christian religion, for the commoditie and prosper of childre and yong people. Set forth by the mooste reverend father in God, Thomas Arch-Bishop of Canterbury, Primate of all England, and metropolitane. Gwalterus Lynne excudebat.—Fol. V. VI. VII. XIX.

What will our "English Christians" say to these Protestant testimonies? They will come upon them no doubt with mortification and surprise, like so many other Protestant authorities which we have quoted against them.

They have charged us with a mutilation of the Bible, and a concealment of one of the commandments, and allege that our motive for doing so, is to prevent the people from reading the scriptural condemnation of Images.

We have *not* mutilated the Bible. We do *not* conceal the commandment, and above all we can have no such motive as the one assigned; for, the making of images is not only not condemned in Scripture, but actually sanctioned, nay commanded by God himself. The Israelites were forbidden to make them, and so are we, *for the purpose of adoring them*, or setting them up as Gods or Idols in place of the true God. But the making of images is sanctioned in Scripture. (Exod. xxv. xxvi. Numb. xxi. 8. 3 Kings vi. 23, 29.—1 Kings Prot. vers. Paralip xxviii 11, 19.) and therefore, if God had absolutely prohibited them on Mount Sinai, he would have contradicted himself afterwards, and in other parts of Scripture. He commanded Moses to place the two cherubim on the ark. Were not these images? He ordered him also to set up a brazen figure of the fiery serpent. Was not this an Image, and were not those who were mortally bitten restored to health by looking on this Image? Solomon made in the Oracle two Cherubim of olive tree, of ten cubits in height, and he carved the walls of the temple round about with divers figures and carvings." And did not Solomon build after the description of the porch and temple which was delivered to him by his father David, who declared he received it from God himself?—"All the things came to me written by the hand of the Lord, that I might understand all the works of the pattern."

The Catholic Church is falsely charged with adoring Images and transferring to them the worship which is due to God alone. Yes; we neither, pray to them, nor adore them. We are taught to believe that there is no divinity or virtue resident in them for which they should be revered. We are told that nothing is to be asked of them, nor any confidence placed in them, and that all the respect which we pay them is to be referred to those whom they represent. (Council of Trent xxv. Session.) Our very children are carefully taught in the Catechism that it is not lawful to pray to Images because

"they have neither life, nor sense, nor power to hear or help us." We hold that it would be detestable and damnable Idolatry to give to *any thing that is not God* the homage which is due to God alone, and we will pronounce as severe an anathema against those who are wicked enough to do so as our opponents themselves. Oh no! we do not adore any thing but God alone. We do not shew any respect to his saints, to his glorious mother, to his images or memorials, to his name, or to anything connected with him, unless an account of their connection with him and the relation they bear him and his holy service. Our love for him alone induces us to love and respect every thing that is associated with Him. We kiss the Book of the Gospels and incense it, out of respect to Him whose life-giving word it is. We bow with reverence when his Holy Name is pronounced, not for the letters which compose it, or the sound which beats the air, but because it is *His* Name, and therefore, endeared to us by the memory of his love. If any of our opponents can point out a single Catholic who is so stupid or ignorant, as to render any portion of that respect which belongs to God alone, to a Crucifix a picture or an image, we would not hesitate to tear the one, to break the other in pieces and to fling the fragments in the fire, to shew him the folly as well as the wickedness of his Idolatry, just as Ezechias broke the brazen serpent to destroy the superstitious reverence exhibited towards it by the Israelites.

But who are those that accuse us of Idolatry for the use of Images? Have they no Images in their own Churches, or no pictures in their own Prayer Books? We have seen pictures of the Saints in the Book of Common Prayer itself, and we considered their appearance there a genuine Protestant Bull, as grotesque as facetious. Thus it is no harm at all to pray from a Book with holy pictures or images in it; but it would be a terrible crime to pray in a Church which was decorated with either.

We must describe another great Protestant Bull which we have often seen and heard of,—the Images and pictures of *Moses* and *Aaron* set up in Protestant Churches, with the tables of the Law in their hands containing passages of Scripture in which it was pretended that all use of Images was forbidden! But a still more monstrous Bull is, that in Churches from which the sign of salvation—the Cross of Jesus Christ, had been banished—in which the appearance of a Saint or an Apostle would be considered rank idolatry,—we have often seen paintings and images of the Lion! and Unicorn! and Dragons!!! and Dolphins!!!! and Griffins!!!! and all sorts of birds, beasts and fishes. We like menageries and collections in Natural History well enough in their proper place, but we cannot approve of the practice of turning a Church into a Zoological Garden, and especially a Church in which the use of all images is preached against. That heartless pedagogue and unnatural child James the First was of this opinion also. He wished to ornament his chapel at Edinburgh with statues and paintings; but the Scottish Episcopal Bishops objected. What was his reply to those holy humbugs? "You can endure Lions, and Dragons, and Devils" to be figured in your Churches, but will not allow the like place to Patriarchs and Prophets. (Spotswood's History, p. 530.)

We have thus shewn the absurdity of this charge of Image worship, and as we do not make nor set up Images to adore them, we could have no object in suppressing what is called

* Lions and Dragons the supporters of the Royal arms—Devils, the armorial griffins of "Queen Bess."