

attended and followed it have, for ages, been very generally known.

Next is "the perfect unity and brotherly love of her members." To this it is quite sufficient to answer, that as a matter of fact they are about the same as other people—perhaps in general neither better nor worse. In the countries where they compose the whole of the population, or nearly so, as in Italy, Spain, France, and others, they assassinate, murder, rob and defraud, quarrel and revile, and otherwise do evil to each other much like the people of the countries called Protestant—or rather, indeed, as to some of those crimes, very much worse.

Next in order is "her joyful, living, real communion with the glorified Saints in heaven, and her affectionate sympathy with her less perfect members in the intermediate state of purification." The only answer which is needful and suitable to be given to this, according to Scripture and reason, is, that the whole is a mere phantasy—a phantom or product of a heated and deluded imagination; and that it properly belongs to the system of the *clairvoyants*, or *spiritualists* of the present day. There is no colour, either in Scripture or in any other reliable quarter, for the supposition of any such "real communion." So much as to the *means* of superior holiness: now for the *fruits*. As to these, the same superiority is claimed. We shall see if it is merited. Both parties must of course be content to abide by the Divine test—"By their fruits ye shall know them." In making his comparison as to the fruits of holiness, the author of the "Claims" at once rather triumphantly gives the invitation to "Look at the strict and devout lives of Catholics, as compared with the careless ungodly lives of Protestants." Prudently enough he has not ventured on a detail of the particulars of the "*fruits*," in regard to the strictness of the *lives* of Catholics. "A strict and devout life" cannot, in propriety, be understood to mean merely a regular attendance on devotional exercises, and much fasting and many prayers. It must be held to include the whole of the Christian moral conduct in all the varied relations of life. On this proper definition of a "strict and devout life," is it then the fact that Romanists are really, as asserted, superior to Protestants in practical holiness? It is the melancholy truth that in both of them there is a most grievous deficiency. A comparison between them on this point must, of necessity, be made only in a general way. But a few contrasted facts, as to the greater crimes, and the evils in regard to morals prevailing in Protestant and in Roman Catholic countries, may help to arrive at some general conclusion or judgment. I