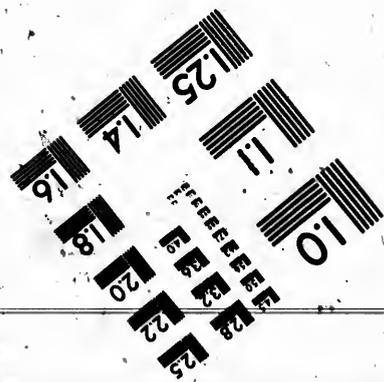
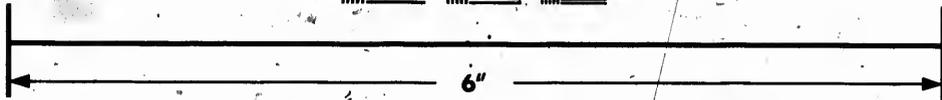
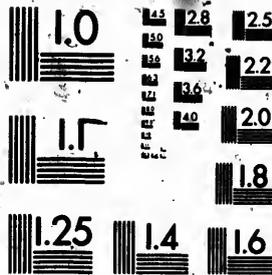


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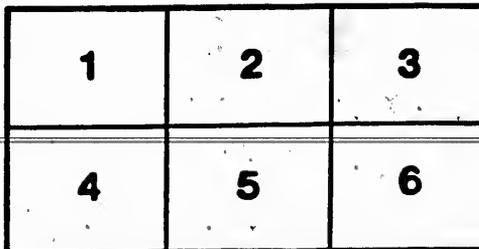
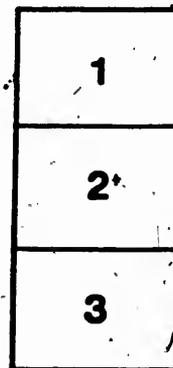
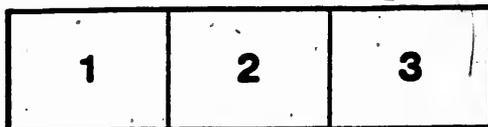
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*Aticles
Carton No 5*

AN ANSWER TO "M,"

TAKEN FROM HIS COMMUNICATION OF

THE 8TH FEBRUARY,

AND

Respectfully submitted for his inspection.

BY



If you seek for the truth, it shall make
You free; nor shall you seek in vain.
But let thine eye be single.

Quebec:

PRINTED BY GILBERT STANLEY,
4, ST. ANNE STREET.
1851.

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INTRODUCTION TO THE READER.

It was not my intention to appear in this shape before the public; my first communication was well nigh ready for insertion, when I saw it announced in the *Mercury* that no more communications on this subject could be admitted into the columns of that paper; it was then my intention of abandoning the matter altogether. I had not at that time seen any thing of the former part of the discussion; but on perusing M.'s letter, I felt an irresistible desire to correct what I considered glaring errors, in that production. I may have been wrong in attacking the opponent of another; but as "Anglicus" expressed but little desire to prolong the discussion, I felt unwilling to allow M.'s assertions to go before the public uncontradicted. My reply would have appeared long ere this, but for two reasons: First, indecision whether to let it appear at all; and secondly, having but little time to devote to the subject, and having somewhat enlarged upon what I had at first intended to communicate through the press. Taking these into consideration will, I feel persuaded, prove a sufficient apology.

In order that I may not be charged by "M" with misquoting such extracts from his letter as I may be disposed to combat, I have given the letter in full, and leave the issue in the hands of a discerning public.

Respectfully yours,

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M^S. LETTER TO ANGLICUS, WITH
JASON'S REPLY.

To the Editor of the Quebec Mercury.

SIR,—The answer of Anglicus to my last is a long one. He has done, I am confident, all that he possibly could to sustain his position, and yet after all, his letter is any thing but satisfactory. He has indeed brought forward a great deal of irrelevant matter, the introduction of which, although it may shew that Anglicus has read much, will also prove him to have no claim to the character of a close and acute reasoner. Now A. has neither corrected nor indicated the correction of all, or any of my statements, as I will prove beyond the possibility of cavil. It would have been much better for A. since he appears desirous of quitting the field, to have left my last letter unanswered, for he will now see and be convinced that my arguments are far from being exhausted, and that he has no chance of retiring, except as a thoroughly discomfited individual. In fact, I would leave the matter in dispute, after I have written this letter to the decision of twelve enlightened Protestants, and confidently abide the result. But now to the point, I defied A. to find out any doctrinal differences between Augustine and the British bishops, and "*mirabile dictu*" he refers to Soames, and Soames, says that on matters of doctrine, the two parties were sufficiently agreed; I refer the reader to the first note appended to the last letter of Anglicus. This was a rather unlucky admission for him to make, for it strongly corroborates my arguments, and will, I trust, convince every impartial reader. Anglicus wanders away from the subject under consideration, by saying that neither of the parties believed all, that is now embodied in the decrees of the Council of Trent. To

this I say *transeat*, if Anglicus wishes to enter upon that point, I will shew him that he is mistaken. If any person would desire to procure further information, let him purchase an excellent translation of Bede, which may be had at Mr. Sinclair's, and in it he will find every tenet, which we Catholics believe at the present day. Bede lived 800 years, before the name of a Protestant was known, and should therefore be accounted very good authority. Anglicus speaks of Gregory as calling any person Antichrist, who would take the title of Universal Bishop; true indeed, this title, as that great man understood it, was one of pride and blasphemy—and although it was applied in a proper sense, by the Council of Chalcedon to the Popes, still they never used it. But it by no means follows from this that the Primacy of Christ's Church on earth was vested in them. I trust the two following quotations from Gregory himself will satisfy the reader: "It is evident to all that know the Gospel, that the care of the whole Church was by our Lord's voice committed to St. Peter, the Prince of the Apostles. The care and primacy of the whole Church is committed to him, and yet he is not called the universal Apostle. And my holy brother John endeavours to be called Universal Bishop," and again "If it be pretended that a Bishop has neither a Metropolitan nor Patriarch. I answer that his cause is to be heard and decided by the See Apostolic, which is the *head of all Churches*." I now return to Bede, and I will shew Anglicus, that I am not afraid to quote the whole or any part of his writings bearing upon the present subject in dispute. After stating the unsuccessful issue of the first interview, Bede gives an account of the second. Previous to this meeting the Britons had been advised by a Hermit to disregard Augustine, if he should fail to rise at their approach. Bede continues thus "It happened, when they came, that Augustine was seated. Which when they saw, they became angry and accused him of pride. But he said to them: in many things you act in opposition to our usages, nay to those of the Universal Church,

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and still if you will comply in these three things, the
 proper computation of Easter, the solemnization of Bap-
 tism according to the custom of the Holy Roman Church,
 and the preaching of the Word of God to the Angles, we
 will bear patiently with all your other usages. But they
 answered, that they would not do any of these things,
 nor would they look upon him as their Archbishop;
 saying to one another, if he would not rise up to us now,
 how much more will he despise us, if we begin to be
 subject to him." Now it will be observed that there is
 not here one word about subjection to the Pope. But it
 will be objected that they refused to listen to Augustine,
 though he was placed over them by the Pope, therefore
 they refused to acknowledge the authority of the Pope.
 Now this argument proceeds on two assumptions. It
 assumes in the first place that Catholics never deem it
 lawful to refuse immediate acquiescence in every ar-
 rangement made by the Pope; and in the second place
 it assumes that all Catholics have at all times and all
 places, invariably acted with as much deference to his
 authority as their principles would require. Both these
 assumptions are groundless. The acknowledged truth
 that ecclesiastical authority is instituted for edification
 and not for destruction; the supposition, that existing
 rights are not intended to be interfered with, more than is
 absolutely necessary, may sometimes justify the consci-
 entious Bishop in remonstrating with the Pope, and will
 always afford a plea to those, who, for less justifiable
 motives, wish to avoid compliance. How often have
 persons, who undoubtedly admitted the authority of
 Rome, neglected to comply with its injunctions, without
 assigning any or a very insufficient reason for their re-
 fusals? Even when resistance was unjustifiable, and
 higher principles were not at stake, the Church has often
 relented in her injunctions, lest disastrous consequences
 should ensue.

For illustrations of these remarks, we need not go
 back to the 6th or 7th century—they are to be found in
 almost every age. The laxity of discipline introduced

at that time into the British Church, as we learn from Gildas, explains clearly why they were unwilling to submit themselves to the austere missionary of Rome. On the other hand, St. Augustine's readiness to be satisfied, if they complied with the three definite demands he made; nay, his anxiety that in this case they would unite with him in preaching the Gospel to the Saxons, is a clear proof that they did not differ from him in more essential points. Anglicus misunderstood me (although my words were plain,) when he made me say that the three conditions required by Augustine were the *only* differences; what I said was that they were the principal, the greatest differences between them, but I was not so stupid as to make use of the word *only*, for we read that there were other minor matters of disagreement. Now to Daganus. He is spoken of in a letter of Lawrence, Mellitus, and Justus, to the bishops and abbots of Ireland; and although they complain that he would not eat at the same table with them, everything shews that they did not differ from him or the Irish nation in any essential point. They address the Irish bishops as their "most dear brethren," they speak of the custom of the Apostolic See sending missionaries to all parts of the world, as if this were perfectly known in Ireland; which shews that the universal jurisdiction of Rome was acknowledged by the Irish, as well as by themselves. The example of Daganus then proves nothing, but that he manifested a great want of charity on the Easter controversy, and that is the only cause which can be assigned for this harsh proceeding. Anglicus says that it was absurd for me to accuse Spelman of forgery, for he could have no object in view. Now he had an object in view, for if he could have made the public believe that the Abbot Dinotch actually delivered the speech, which he attributed to him, he would go far to prove the independence of the British Church. And my reasons for saying that Spelman forged it, are that before his time, it was never heard of, that it bears intrinsic marks of forgery, Anglicus himself admits it to be apocryphal; where

we learn from unwilling to sub- of Rome. On to be satisfied, demands he ey would unite Saxons, is a m in more eas- ms (although say that the ere the only e the princ- but I was not- for we read is agreement. ter of Law- nd abbots of e would not shews that n in any es- ps as their atom of the arts of the and; which was ack- ves. The ut that he er contro- e assigned t was ab- he could in view, that the hich he ndepen- for say- time, it of for- where

then is the absurdity in attributing the paternity of this piece to him, who first displayed it to the world? If Anglicus had read Bishop Kenrick's excellent work, he would, I am sure, confess that Barrow was annihilated, and Hopkins crushed, and he would exonerate me from the difficult task of pulling down castles, citadels and mountains. I was right when I expressed my surprise that Anglicus should have referred to Fuller and Collier as safe authorities. "*Audi alteram partem*" is a good advice, and should be practised by every man who would wish to arrive at the knowledge of the truth. Anglicus appears to think that the authority of Prosper is not good, since it is, as he says, opposed to the testimony of Bede, Freculphus, &c.; now I deny that it is contrary to the statement of Bede, for although, a synod of bishops was held in France, and Germanus and Lupus sent over to Britain, it does not follow that they might not also have been delegated by the Pope, but it does follow that the British Church was in communion with the Gallic, and the latter was incontestably in communion with Rome. Lupus too who accompanied Germanus was brother to the great Vincent of Lerins, who wrote the splendid "*commonitorium*" in behalf of Catholic faith against the innovations of all heretics and would-be-reformers. Anglicus does not attempt to refute the authority of Gildas—he says that Rome was the centre of civilization, and that there existed in that city a very ancient church; but all this will not account for the fact that British ecclesiastics resorted there, for the purpose of procuring good benefices in their own country. I will, therefore, be obliged to include this irresistible argument in the summary which I will, by and by, present to him. The testimony of Rycemarch is not based upon the assertions of Lingard, but upon the writings of St. David, who lived in the 5th century, and therefore is a good and excellent authority. On Lingard's unfairness, as a historian, suffice it to say, that another Protestant periodical, the Edinburgh Review, admits this priest to have displayed more research in the history of

England than any other writer, and commends it as the best history of that country, which has yet appeared. I might leave Sir W. Blackstone to the tender mercies of Junius, but what, in the name of wonder will a bare assertion of that gentleman, unsupported by any argument, make for Anglicus? It is useless waste of time to be stickling for such a point as this; really this is too bad, if I were to imitate Anglicus the controversy would never terminate. The Church of Rome claims and can prove her claim to teach an unchanging and unchangeable faith. She holds in her hands the indefeasible charter of her indefectible constitution and exhibits clearly to all who wish to see, the authentic titles of her heavenly origin, registered in the imperishable archives of Nice and Constantinople; and will a church like this dispute her title with a modern rival presenting a copy-holder of little more than 300 years issued by his Majesty's special command. Poor Chillingworth! what an exemplification of human folly; his friend Lord Clarendon says of him that "he contracted such a habit of doubting that by degrees he grew confident of nothing," thus carrying out the doctrine of private judgment to its legitimate conclusion. I trust the bishop of whom Anglicus speaks, will not read the Fathers backwards but rise from their perusal under a full conviction that their faith was purely Catholic. For it is a melancholy fact that Protestant controversialists treat them as the Sicilian tyrant of old did the victims of his anger; these unhappy wretches were made to lie on a bed of torture, if they were not long enough for the bed, their limbs were ordered to be stretched to effect this object, if they were too long their limbs were ordered to be lopped off to make them fit their bed and their bier. Anglicus next turns his attention to *developement*, and informs us that Mr. Newman was warmly received by Catholics after he wrote a treatise on this subject. Undoubtedly he was. But I feel sorry to be compelled to inform Anglicus that he is in blissful ignorance of the real state of the question, for otherwise he would never have thus exposed himself in

print. After Mr. Newman wrote this treatise, he received a letter from the learned and eloquent Bishop of Langres, in France, in which he was informed, that his views, on this subject, were not orthodox. In reply, he stated, that at the time he wrote that work, he was not fully instructed in Catholic doctrine. Even on this continent, the illustrious Brownson, in a series of lucid articles, in his powerful review, completely demolished all the arguments of Newman. And, here, I would respectfully recommend the attentive perusal of this review to Anglicus. I am sure it would be of infinite service to him. Dr. Wordsworth, it appears, from what Anglicus says, admits the lawfulness and expediency of Catholics remaining attached to their Church. Why then, such dissension in the religious world? Oh! why have Protestants broken off from the Parent Church, if salvation is obtainable in her bosom? And, here, I would call upon every Episcopalian, on every reflecting man, to pause and ask himself the question, whether he should any longer continue attached to a Church, which Catholics deny to have any sanction from Heaven; and which, therefore, is insufficient to conduct her votaries to it, or whether they should not rather take up their bed and walk, and go over to that old, venerable, time-honored faith which Dr. Wordsworth admits to be sufficient for all the spiritual requirements of man? Anglicus must permit me to say, that the assertion, that the Church ever claimed to alter passages in the Scriptures and the Fathers, is unfounded and untrue; and I here pledge myself at any moment to prove it so. The introduction of the false decretals into his letter, by Anglicus, will not advance his cause much. This famous collection of canons bearing the name of Isidore, have been condemned by the learned as a clumsy invention of the 9th century. Some bigots have rashly charged the Pope with originating this imposture, but the best antiquarians trace it to Mentz, in Germany, and allow that Papal power was not the primary object of the compiler. I will adduce an authority, which, I am sure, Anglicus will admit; it

Is that of the Protestant ex-Premier of France, M. Guizot—"It was not (says he) compiled for the exclusive interest of the Pope-dom. It appears rather, on the whole, according to the primitive intention, more especially destined to serve the Bishops against their Metropolitans and temporal sovereigns." I trust every reader will admit, that I have disposed of all the arguments of Anglicus bearing on the first point of the controversy. I will now adduce two other proofs that the British Church was dependant on Rome. The Council of Arles, of which Anglicus spoke in a former letter, was held in the year 314, to decide on the charges which were preferred by the Donatists against Cecilian, Bishop of Carthage. At this Council we have the names of three British Bishops who signed the decrees. Now, what was the doctrine of this Council regarding the authority of the Pope? They (the Bishops) direct a letter to Sylvester, the reigning Pope, and they style him "Most Glorious Pope,"—they express their sorrow that he could not attend himself in person, and they beseech him to make known their decrees to all churches "per totum orbem terrarum." Surely in this we have a pretty significant attestation to his superior authority.

Let us now pass to the Council of Sardica, held in the year 347. We learn, from St. Athanasius, that British Bishops attended there. Now, the Fathers of this Council reported their proceedings to Julien, the then Pope. And in their letter what do they say? Hear! Anglicus, and be convinced—"This will seem excellent and most suitable, if the priests of the Lord report to the HEAD, that is to the See of the Apostles, from the several provinces." Truly did I say, that it would have been better for Anglicus to have remained silent. I now, will briefly allude to the second topic. I must first, however, refer to the eulogium which my opponent pays to the Bible.

I esteem it, as much as he can; with Catholics it has a meaning, by them it is understood. But, in the name of common sense how can any reliance be placed in

the interpretation which his Church gives of this inspired Book? Mr. Gorham, reading it, denies the efficacy of infant baptism—Dr. Philpots, reading it, contends for the contrary—some of them must be teaching error, and yet his accommodating Church admits both to maintain their conflicting opinions and remain in her bosom. The Bible is referred to by you, Anglicus, by the Presbyterian, by the Socinian, and every sect, for a sanction to their respective doctrines. God and his Holy Word are appealed to by each, and yet God cannot sanction all. The one, old Church, in the meantime, looks down with scorn, or I should say with regret, from the height of 18 centuries, from the rock of ages on the poor misguided sectaries who are proving the truth of the words of inspiration—"that heresies should arise. Our faith cannot be changed, it is irreformable, according to Tertullian." *Regula fidei una omnino est, sola immobilis et irreformabilis.*"

Anglicus admits that many things can be said of the sordid, grasping, avaricious spirit of the Established Church in Ireland, a Church which has plunged that unfortunate island in misery and blood, and which, instead of a protectress to the widow and orphan, caused to be shot down as at Rathcormac the two only sons of a widowed mother, whose eyes as she gazed on the appalling scene, were soon glazed in the icy embrace of death. That times of starvation unfortunately too frequent in the land of my birth, are turned into account in order to swell the ranks of the Establishment, is evident from the fact that then and only then do these so-called conversions take place. I alluded in my last to the 2d Reformation when Lords Farnham and Roden took advantage of the peoples necessities to inflict a death-wound on their faith, and to-day I might also allude to the fact that in Dingle hundreds are again returning to the faith and attesting on their oaths, that it was starvation and the fear of death alone that induced them to take a step, which in their inmost souls they execrated and abhorred. These are facts which to use the words of Anglicus,

"are as well authenticated as any information which we receive relative to the bills of mortality in London, or any record of the particular transactions at the Bank of England or at Lloyd's." Why did not Anglicus take up my statements about the ideal 400 converted Romanists in Ballinakill? Why (and I have an Irish paper before me) do not those apostles mention the names of their converts, when they are daily called upon to do so. I can assure you Anglicus that for the most part, like the *fairies* of Ireland, these are mere imaginary beings: Anglicus speaks of thirteen priests of the Church of Rome as being at present active and efficient Clergymen in the Church of England in Ireland, perhaps so, for according to the witty Dean of St. Patrick's in Dublin (Swift) when the Pope weeds his garden, he throws all the noxious plants over the wall. You had a specimen of these gentlemen in Quebec in the person of Mr. Basse, and you should have learned the baseness of the metal of which they are composed. Oh! Sir, if you knew them as I do, you would keep silent on this point. Be it then known to you that they became Ministers when they would not be allowed to act as Priests. To every Irishman their history is known. And the very best reason for inducing any man that knows them to remain attached to his faith, is to cite their change in religion. I knew some of them myself, and for the sake of our common humanity, I will drop the subject. The recital of the acts of these filthy perverts would freeze the blood in the veins of any man claiming the name of a Christian. The present Primate you say is a charitable man and they are all "honorable men." Some few of them might have had incomes exclusive of the revenues of their Sees, but when we consider the gorgeous style in which they and their families rolled along, in all the pomp and pride of their high estate, with the double blazonry of the coronet and the mitre, I must also confess that their popish flocks must have been pretty well fleeced. Anglicus says that there were bad and immoral men in the Church of Rome, I grant it, but the

exception only proves the rule. There was a Judas among the Apostles, even when Christ with a loving smile looked benignantly upon him. But this is no reason why a change in faith should take place; man may err, but God cannot lie. And his words are, that he would remain with his Church *all days*, even unto the consummation of the world. But the crimes of the members of the Church in the middle ages have been exaggerated to answer the purpose of designing individuals, just as I have read in a late number of the London Dispatch a statement, which the writer asserted that he was ready to prove that the immoralities of the Ministers of the Church of England far surpassed those of all the Officers of the Army and Navy put together. I am sure however that this statement is not wholly true.

The converts are not held cheap by the *Romanists* themselves, we rejoice at their conversion, and glorify God for the grace which he gave them. But we tell them plainly that we give them no thanks, the gain is all their own. They have returned to their Father's house, and it behooves them, after eating so long of the husks of swine, to comport themselves like contrite and humble children, to lay aside their arrogance and stubborn self-will, and receive the instruction which they so much require. The King of England in good old Catholic times could boast that he had 500 men as good as the gallant Percy who fell in the skirmishes with the Scots, but if the grace of God be as widely diffused in England for the future, as it has been for the past few years, it would be well for the Church of Anglicus to look out for a decent place of interment. Those men who have come over to us are not deserters, they are only atoning for the crime of desertion by returning to the fold from which, in an evil hour, their fathers departed.

I am astonished that Anglicus feels so much hurt at my mentioning Henry VIII. as the head of his Church; surely to him England is indebted for the possession of her present Church Establishment, he was to her a Pro-

testant Augustine. The assertion of Anglicus that although this tyrant denied the supremacy of the Pope, he was still a very passable papist, is, (and Anglicus must pardon me the expression), downright nonsense. Any man, who denies a single article of faith, is as much a Mahomedan as a Catholic. He ceases by that very denial to have any claim to be considered a child of the Church. Henry *was* the first reformer, but I know not who will be the last. Mr. Gorham, I believe, holds the patent for the newest and best improvement, God only knows the depth of the frightful abyss into which, the madness of piety of some future new-light will plunge the sinking Church Establishment of England. Anglicus admits the claim which I brought forward in behalf of the poor, and I also admit that some of his clergy fell victims to typhus. Theirs' is an honourable exception to the neglect generally displayed by the great body of the ministers of his Church, to the plague-stricken members of their communion. But I must remind Anglicus when Cholera was raging in Ireland in the year of 1832, there were loud murmurs among Protestants on account of the inattention shewn by their ministers to the sick. Archbishop Whately, in order to silence the clamour, immediately issued a pastoral, in which he informed his flock that the presence of his Clergy was not at all necessary.

I must now assure Anglicus that I entered upon this controversy of my own accord, that whatever I write, I write without dictation from any, that I am a young man and not one of those older and more tried controvertists with whom he would find more difficulty in engaging. The day of eternity indeed will soon dawn upon us, time, "that narrow isthmus between two boundless seas the future and the past," for us will soon be no more, we shall shortly be standing in the presence of that God who will determine all, we will then clearly see the errors into which man has unfortunately fallen; but it will then be *too late*. And when the Saviour, with eyes darting wrath, will consign to everlasting torments all

those, who will have rent his seamless garment, destroyed, as far as in them lay, the unity of his holy Church, and given the lie to his promise "*that the gates of hell would never prevail against her,*" upon whom, Anglicus, at that awful moment, will his withering glance then fall! I now sum up and have done.

1stly.—I again call upon Anglicus to point out any doctrinal differences between Austin and the British Bishops, for I have clearly shewn that there was none. 2ndly.—What says Anglicus to the crushing testimony of Gildas? from him I proved that the Pope had a power over the British Church. I will not take any assertions about civilization, &c., &c., let the argument be fairly met; for I see an evident desire to pass it by. 3rdly.—What says Anglicus to the unanimous assertion of all writers, Saxon, Roman, Gallic, that to Ignatius and Damianus papal envoys, the Britons were principally indebted for the faith? 4thly.—What reply will I have to Girardus Cambrensis who claimed to have legantine power in Wales on account of the grant of St. Germanus whom the Pope sent over? 5thly.—What says Anglicus to the testimony of Rycemarch? 6thly.—How will Anglicus attempt to meet the unmistakable language of the Council of Arles? (314), and 7thly.—I defy Anglicus to even attempt to meet the clear, conclusivè argument which I adduced from the Council of Sardica. Anglicus may now see how weak his arguments are, and I can assure him that mine are far from being exhausted. If he continues to keep up this controversy with me he will, if he desires to be in possession of the true faith, bless the day he commenced it.

M.

February 5th, 1851.

REPLY.

The penning of the following article was in consequence of my perusal of a letter contained in the *Quebec Mercury*, bearing date the 8th of Feby. and signed M., which I thought a rather novel mode of disputation. In reading over that somewhat doughty epistle, I was led to believe the individual who wrote it was but a poor performer on the stage of argumental arrangement; it reminds me of the olden times, or of that system practised in some parts of the world, when an unfortunate happens to be knocked down the cry is raised immediately—"keep him down—trample him under foot—stop his mouth—don't let him cry out," and so on. It may be thought valorous by some; but don't defend such principles before the world, or you are sure to be put to shame. I draw my conclusion from the analogy given, for this reason; individuals of the nineteenth century are sufficiently enlightened and able to judge for themselves whether an antagonist is beaten by well-grounded arguments, without the aid of M's teaching. I think it would savour more of common sense to let the public judge of the merits or demerits of the subject, when brought before that tribunal, instead of crying out—"I have beaten him—I have beaten him: he cannot get over that, and this is unanswerable." Not so fast, my dear fellow; it is time enough for you to shout when you have gained the victory, lest peradventure you find, to your astonishment, that you have been mistaken in your conjectures. I do not assume that such will be the case, for I have not the pleasure of knowing Anglicus, therefore, this is not intended as an auxiliary to his, but as showing up a few inconsistencies which are at issue with common-place matters, and may guide you in the selection of a more circumspect mode of showing up your argument, for your

antagonist is never the more beaten by your denouncing him as such upon the basis of your own opinion; for this reason, your opinion may be a prejudiced one and totally unfit to judge, as I shall, in the course of this communication, endeavour to show have been fully exemplified, why assume the prerogative of your superior knowledge in judging what belongs to another ordeal? you are but the Bar; public opinion is the Bench from which judgment is given. I have, as I before observed, scanned over your communication, M., for I must now address myself to something however mean, and so I take the initial of that word. And now, my dear M., as it is my intention of picking straws with you as we pass along, it will be well perhaps, for your encouragement, to know, that you have on this occasion but a poor antagonist—having but limited knowledge of Fathers or Mothers of the olden times, which you appear to be so conversant with, and such a store of arguments that I dare not boast of; under these circumstances I hope you will be somewhat merciful to me as you did not intend to be to poor Anglicus. I have made in your writings this discovery—that the Church of Rome claims and can prove her claim to teach an unchanging and unchangeable faith, she holds in her hands the Indefeasible charter of her Indefectible constitution, and exhibits clearly to all who wish to see the authentic title of her heavenly origin registered in the imperishable archives of Nice and Constantinople.

I fear, my dear M., you have made an unwarrantable assertion here; such an one that appears to me insufficient to abide the test: and now, if you please, we will apply it for proof: an unchanging and unchangeable are I believe synonymous expressions, and therefore are used to denote a course of unerring and undeviating correctness—the same at the ending as at the beginning. This being a well-understood and I believe satisfactory definition and acknowledged meaning, we will now see how far your claims are adjusted; and as you have declared your reverence and esteem for the Bible, you cannot

object to my drawing a few inferences from it. My first is: you date your chain of succession back to apostolic times, and claim St. Peter as the first Bishop of your Church. By claiming him as your Patron, you also take him as your pattern—you also take his doctrine as your rule, and from it form your Church government, and, of necessity, abide by such discipline and no other. From so great and learned a man as St. Peter, it would be unnecessary to suppose that the code of Church discipline, as laid down by the Apostle, required much alteration in its organized tenets, but a steady adherence to its pristine teachings, ever measuring every doctrine taught by his unerring rule—I find however no mention in St. Peter's writings or any Scriptural record of either Nuns or Nunneries, or any need of such in those days, or for some hundreds of years after. Here I cannot but infer that a very notable innovation crept into your Church. You may say the Church saw it necessary. Did Peter see it necessary? if so, why did he not refer to it? Have the Church grown wiser than the founder? if so, why continue the succession, if you are wiser and better now than your Preceptor? but you will discover the end of that would create a schism—and so of two evils you chose the least. Another innovation that has crept into your Church, is the Celibacy of your Priesthood. Did Peter ordain this? did the injunction emanate from him? need I answer, no. Did the great Apostle of the Gentiles proclaim it as a necessary accomplishment of a teacher, a Deacon or a Bishop? I refer to my former answer. On the contrary, he says, a Bishop must be the husband of one wife; of good repute, and so on. Celibacy was not fully enforced until the beginning of the eleventh century, when Peter's injunctions were forgotten—a skilful invention of man certainly, to suit the times, but a most unwarrantable deviation. Your wisdom is again apparent over your Patron. Neither Peter nor any of his fellow-labourers recommended auricular confession to a Priest or Bishop. St. James says—"Confess your faults one to another"—

not to Priests, Deacons or Bishops in particular, but one to another, and pray one for another; "the effectual fervent prayer of a righteous man availeth much." Had it been requisite for a Priest or Deacon to receive such confession, it would doubtless have been expressly given as such. - We find no mention of worship or invocation to be paid or made to the Virgin Mary or to deceased Saints, by the word of God; but your Church teaches both. Where did she learn it? not from St. Peter or any of the Apostles. How did she obtain it, because it was a subtle innovation of man's devising, your Church teaches that the Virgin hath power over her Son, as Parents over their offspring, else why that part of your devotional service, Holy Mary, Mother of God, intercede with thy Son for us; and in another part, for her to exercise her authority, and command thy Son, and so on. How does Christ's answer to those who informed him of his parent's wish to see him, agree with the doctrines taught by your Church? hear him by St. Mark's Gospel, 3rd Chap. 34th and 35th verses. "And he, looking round about on them which sat with him, and said, Behold my Mother and my Brethren, for whosoever shall do the will of God the same is my Brother, and Sister and Mother."

Again, when suspended on the Cross on Calvary, Jesus, seeing his Mother and the Disciple standing by whom he loved, he said unto his Mother, Woman, Behold thy Son? then said he to the Disciple, Behold thy Mother: and from that hour that Disciple took her unto his own home. (John 19 Chap. 26 and 27 verses)—We do not find a vestige—no, not a fragment of such doctrine taught by Christ or any of his Disciples, as divine honours to be paid to the Virgin Mary; for she was mortal, and therefore, could not claim divine honours: no, not the Angelic hosts or the brightest Seraph before the throne of God. What said the Angel to St. John, when he fell at his feet? "See thou do it not: worship God": and yet, all these, and ten times more are practised in your Church, and in the face of such a cloud of

disapproving witnesses, whose testimony is diametrically opposed to your teaching. Think you there is no changeableness in this particular?—You appoint fast days or abstinence from meats. Where do you find your proofs for this part of your Church discipline? Did Peter command abstinence from meats? and what fast did Christ ordain? To unloose the heavy burdens and let the captive go free; and again, "Apoin't thine head and wash thy face; that thou appear not unto man to fast, but to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

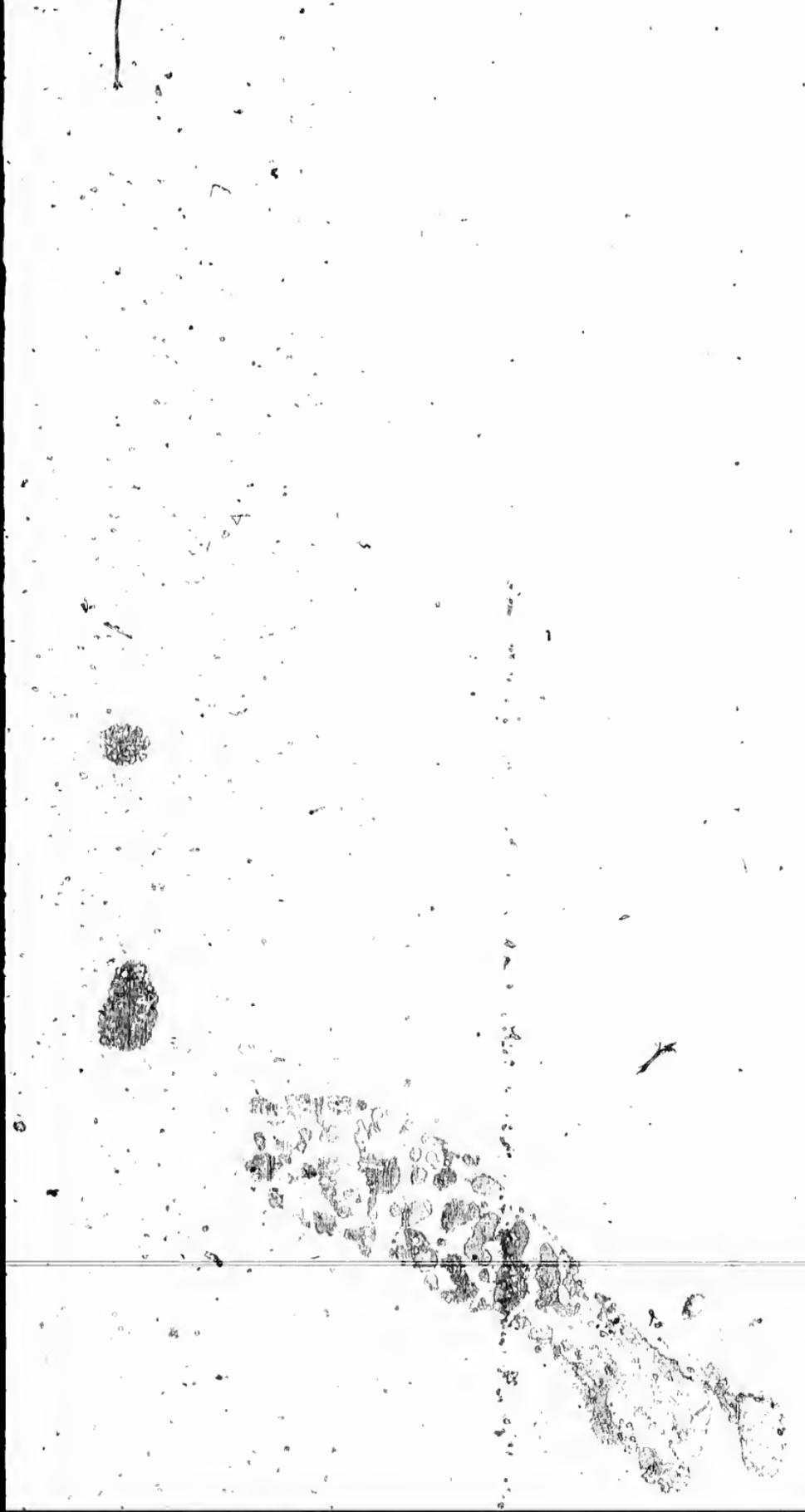
I find no mention of any necessity for the worshiping of images by St. Peter or any of the Apostles, but I find in the Holy Scriptures God's awful denunciations against all that do so—and allow me to ask you, where is the second Commandment in the Decalogue kept by you? In what part of your Church discipline does it figure? I cannot find it. Why do your Church conceal it? Because it forbids the worship of Images.—"Oh," you say, "we do not worship them—they are to bring the Saints they represent to our remembrance." Many of the Heathen say the same. God says—"Thou shalt not make unto thee any likeness of any thing;" (mark that expression) that is in Heaven above or in the earth beneath; thou shalt not bow down to them, nor worship them." These are separate injunctions—thou shalt not bow down to them—Can you deny that your votaries do not, nor worship them? What think you of the M? Can you discover any changeableness from the primitive doctrine yet in your Church discipline? I find not ordain the use of images, but Pope Constantine did, in the year 705. If this will not satisfy you, allow me to give you a few more instances of innovations, and if they are such, then support her unchangeableness as you say she cannot stand the test unless you alter the pre-terious meaning of sentences to an opposite signification. Now draw your attention to the doctrine of sacrifices, and I will show you why I take them to be such, one of them you will not deny or object

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to, the sacrifice in the mass. Now a sacrifice is an atonement made for an omission of duty or offences committed against the laws that are, therefore justice requires an equivalent, to balance the wrongs committed. Your Church teaches that the souls imprisoned in Purgatory suffer various degrees of torture;—this, of course, is to act as an equivalent for the wrongs committed; thus it becomes a sacrifice—for, through the torments suffered, the soul is purged from its sins; therefore the pain of Purgatory becomes, according to such doctrines, an equivalent to the debt owed to justice; and therefore is a sacrifice for wrongs committed. Where now is your warranty from St. Peter, or any of the Scriptures for such doctrine? I confess I cannot find it. Can you? if so, where is it to be found? This is far from proving the uniformity of your Church from Apostolic teaching. But it stands forth in bold array to show the fallibility of man's devices. This doctrine crept into your Church about the tenth century. However you may boast of her heavenly origin, I fear you have little cause to boast of her progression therein, altho' her registered title may be in the "Imperishable Archives of Nice and Constantinople." I would just observe, however, before closing these remarks upon this subject, I admit with all due deference, she is the Church of Rome, and also for a long season her laws and constitution may have been but little altered, although concessions are sometimes made which are not the most honorable. But this title argues nothing in proof that she is the Church of Christ. She may arrogate all this, and ten times more,—and of what avail?—The Church of Christ has but one head, and that is Christ himself, and his precepts are love,—his examples are love—love to God and love to man. Take, for example, his answer to Peter when asked by that Apostle how oft he should forgive his brother that sinned against him, till seven times? Jesus answered and said unto him, I say not until seven times, but until seventy times seven. Does your Church carry out this heavenly principle as her motto? We find in the Apos-



ties' teaching they pursued the same course—taught the same doctrines. One says—my brethren, be not ye many masters, for one is your master, even Christ; and St. Paul, the Chief of the Apostles, has given us many proofs of his humility where he says—"Though I am not a whit behind the chiefest of the Apostles, yet I am nothing." You see, humility was much esteemed in those days; and the Apostle, in another place, glories in tribulation also; love was taught in a most eminent degree by St. John, the divine; the ground-work of his teaching from first to last, is love. Now, Sir, how does this agree with your Church? Let us apply the test, and see how love was exemplified in France on St. Bartholemew's day, in August, 1572, when, under a Papal order from the King, about thirty thousand Protestants were cruelly murdered, who had assembled in good faith and under the covert of unity and friendship; neither were they all laymen who were engaged in executing that deed, and this in the brief space of one month. Some historians have given the numbers at more than I have mentioned. But how was the news received by his Holiness Pope Gregory 13th? Historians tell us that when the news was received at Rome the greatest rejoicings took place; the Pope and his Cardinals went in procession to the Church of St. Mark, to give thanks to God!!! a jubilee was also published, and the ordnance fired from the Castle of St. Angelo. To the person who brought the news the Cardinal of Lorraine gave a thousand crowns. Similar rejoicings were also made in France for the imagined overthrow of the faithful!!! Think you, friend M, such thanksgiving as this was acceptable to God? I need make no comment here, I feel persuaded, but pass on to the next test. How was love exemplified by your Church, in sending over the Invincible Armada to root out Protestantism in England? and with what weapons of cruelty and torture, were they provided with to carry out their bloody purpose? and they received the benediction of the Great Bishop for its pious enterprise and the accom-

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plishment of its mission. How was love manifested by your Church towards the Piedmontese for eight hundred years when thousands and tens of thousands were the slaughtered victims in those valleys of humble and peaceful inhabitants, whose only crime was in maintaining, in scriptural purity, that form of worship which had been handed down from Apostolic days, having the written word of God as their guide? How was love exemplified in England during the reign of Henry and Mary, when all who would not fall down and worship as God him who had exalted himself in the place of God, and assumed those divine prerogatives due alone to God, were followed with fire and faggot—they were slain with the sword; and so on; and yet in the midst of this they, the Martyrs, prayed for their murderers. Which of these, think you, belong to the Church of Christ?

In passing on you deridingly ask the question—"and will a Church like this dispute her title with a modern rival presenting a copyhold of little more than three hundred years?"

On this point I will be but brief, as I see no reason whatever to dispute your title, I see no reason as yet to envy your attainments. The Apostle tells us that God hath chosen the weak things of this world to confound the great and mighty, and base things to bring to naught things that were. The credentials of Christ's Church are faith, hope, and charity;—and for the exposition of these principles, I refer you to the 13th Chap. 1st Corinthians. How does your Church exemplify those proofs of charity?

My next essay brings me to your invitation, couched in the following terms:—And here I would call upon every Episcopalian and every reflecting man to pause and ask himself the question, whether he should any longer continue in a Church which Catholics (you should have said Roman Catholics) deny to have any sanction from Heaven, and which, therefore, is insufficient to conduct her votaries to it; or not rather go over to that

old venerable time-honoured faith which a certain Doctor admits to be sufficient for all the spiritual requirements of man?

This is, according to your own confession, a tenet really believed in by your Church, that out of its pale there is no redemption. I do not envy you your creed in this particular, nor could I bring my mind to the same conclusion, that any one who dissented in opinions from the creed I profess should be damned. Oh, "tell it not in Gath, publish it not in Ascalon." But if I am allowed in the category to whom your invitation is given, I have the following objections: First, I do not find in the doctrine of your Church a full and perfect salvation in the blood of Christ alone; if so, why the excruciating pains of purgatorial fires? Christ says—"Come unto me all ye ends of the earth, and be ye saved;" if so, why send them to the shrines of saints to intercede for them? why the offering up of Masses for the dead? why the invocation of the Virgin Mary and of Angels? Secondly, I object to your invitation, because your doctrines teach that the gifts of God may be purchased with money. Purgatory teaches that doctrine; and the famous or rather infamous Father Tetzels taught it in Germany, about the year 1517, if my memory serves me right, when he performed that notable mission in the sale of indulgences for every grade of sin a man could commit or had committed. Pray, sir, are the doctrines of your Church altered since then? or are they the same unchanging and unchangeable tenets still?

In your reference to Isidore, I find the following antidote for some of its doctrines, you say this famous collection of canons bearing the name of Isidore have been condemned by the learned as a clumsy invention of the 9th century, under precisely the same plea, the celebrated Dennis Theology was said to be exploded; and why? because it came before the public, and was held in such detestation, contempt and abhorrence before an enlightened world?—but why is it still adhered to, and yet proclaimed as exploded? and why, on some occa-

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sions, does your infallible Church cast off and disown parts of her doctrines which have been taught for so long a period in her communion, do you still hold her to be unchanging and unchangeable?

Again, in speaking of Pope Sylvester, in the fourth century, which was a little before Popes were made, I find the following comment:—Now what was the doctrine of this Council regarding the authority of the Pope? They, the Bishops, directed a letter to Sylvester, the reigning Pope, and they style him most glorious Pope; they express their sorrow that he could not attend in person, and they beseech him to make known their decrees to all Churches. Surely in this we have a pretty significant attestation to his superior authority.

Here I think, M., you have overlooked the fact, that in this statement you have somewhat damaged your cause, for instead of supposing him to be the Most Glorious Pope Sylvester, you have shown him up as the humble messenger to convey the decrees of Bishops to other churches. It verily appears to me that in those ancient times Popes were more humble than at the present or for some hundreds of years past. According to this account, the only conclusion I can arrive at is, that the Bishops were the designers of the decrees, and consequently the head, and the Pope their messenger or bearer of their decrees. It would have been well for mankind had they never aspired to any thing higher; and here I must depart for a short period from my progression to a retrogression back to Apostolic times, and in glancing over the inspired volume of Holy Writ, and tracing its sacred pages, reading of the self-denial of Christ's followers, his Apostles, who taught and preached Christ, and him crucified, with all lowliness and sincerity, according to the teaching of their great Preceptor, here was no assumption of vain-glorious pomp and arrogation of power—no threatening of the sword—no interdict of nations—no dethroning of kings or assuming a God-like attitude; and yet but a few hundred years after, and what a change: they who filled the supposed chair of

St. Peter did more than this, at whose angry nod Kings and Emperors trembled. The spiritual care of mankind became too limited for their ambition, and the successors of St. Peter seized the temporal power also, and by that means could bind both body and soul. Allow me, M., to ask the question fairly and candidly, whether you have not discovered a wide difference between such teaching and that of the Apostle St. Peter, whose doctrines you wish your votaries to believe you follow? I must acknowledge the gap is widening fast, and certainly it will, I think, ere long be almost too wide for you to attempt to leap it without great danger to yourself. From the slender knowledge I possess I could not but acknowledge, and I believe every candid reader of ancient history will also acknowledge, that a wide difference exists in the Apostle's teaching and what has been taught by the Popes from John the 12th, and before his time, up to the present period. My next point of discussion brings me to the Bible, and to its holy precepts may I ever pin my faith.—On this subject you say—"I must first, however, refer to the eulogiums which my opponent pays to the Bible. I esteem it as much as he can; with Catholics it has a meaning—by them it is understood; but in the name of common sense, how can any reliance be placed in the interpretation which his church gives of this inspired book? Mr. Görham, reading it, denies the efficacy of infant baptism; Dr. Philpotts, reading it, contends for the contrary." Your esteem for the Bible personally, M., I am far from judging, but rather express a hope your assertions are based upon truth; but I object to its application, with regard to the masses of your communion. The restrictions of your church are decidedly averse to the love of or diffusion of the Holy Scriptures. This fact cannot be denied, neither the withholding it from the laity justified; the rising generations have been and still are taught to believe it as a sealed book to them, and unfit for the general use of the laity; and by withholding the light of inspiration, you lead your votaries on in the dark labyrinth.

rints of uncertainty; and the favoured few who can obtain a copy of this treasure, have them so mutilated as only to read them through the eyes of your Church. Your interpretation of passages are given in notes under each page. Alas, what a meaning,—tending to direct the enquirer after truth, not to the source of truth, but to the Church, as being the unerring guide. How you affirm that with Roman Catholics it has a meaning, I cannot understand, unless it is in understanding it as a book to be the least of all read; but this meaning will cause the condemnation of all who teach it in the great day of account—at their door will the responsibility rest. Christ says, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” St. Paul, in his injunctions to Timothy, says, and “that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation.” You see the Scriptures were not dangerous to be entrusted with children in those days; and what glorious effects resulted from a knowledge of them even by children? Allow me to ask you the question, M., Is your Church grown so exceedingly wise since that period, as to excel the knowledge of Christ, or his Apostle Paul, in seeing the necessity of withholding it from general use? Your next inference is respecting the cross-interpretation given of the Scriptures by the Rev. Mr. Gorham and Doctor Philpotts. In this, my dear M. you are quite mistaken; and if you understood so, it must have originated in your own brain, or otherwise you must have been, as many of your communion are, quite satisfied with being told such was the case; for had you attentively read the statements in reference to that case, you would have found that dissent arose not from the Bible but from the Book of Common Prayer—for they might have read the Bible through and through and yet never dissented upon that point, for neither Bible or Testament contains such doctrines as Infant Baptism. In this you have given a specimen of wrong judgment. Again, I find another of your quotations as

follows, given from an author, "When the Pope weeds his garden, he throws all the noxious plants over the wall." You go on to denounce those who have left your communion, in a most degrading and abusive manner, without giving any proofs whereby to asfix such accusation; in this you have also given another specimen of wrong judgment and strong prejudice: I however give you credit for the satirical remark, although the production of another, for its time placed position and much more so had it been applicable; however, you have made short work of it, by covering the important subject over with a little irony, and not given it as much consideration as you have some subjects of longer date. It appears to me it was rather an awkward subject for you to treat upon, and the sooner got rid of the better; however, if you give yourself the trouble of looking over some of the late Paris news you will find not only 13 Priests, but upwards of 400 who have left the bosom of old Mother Church, and formed a communion of their own, under the appellation of St. John, and who are now employed in furnishing materials that will not be for the edification of the communion they have left. I will however observe that I have known some of what you term perverts, who I am quite confident never adorned the doctrines of our Lord Jesus Christ in your communion as they did afterwards. Men who are, and some like to be burning and shining lights in the world, and whose walk and conversation places them (and this is the fair test) above the attacks of calumny, let it come from whatsoever quarter it may, but not beyond persecution. With regard to those whom you have cast so black a stain upon and clothed in so hideous a garb, I have never known one whose character could have merited the slightest stigma you are so liberal in bestowing. You would do well to insert facts you can substantiate when called upon to explain, or give them to the world as well as to calumniate, for the truth cannot be shamed but falsehoods are. I also find on the other side of the question your conversation shows an unwarrantable bias; when leaning over

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to Mother Church you cast no stigma upon the Apostacies from the Church of England, when joining your communion, you pass very different eulogiums upon them, and I fear I must again charge you with prejudice in your judgment. Of them you say they have returned to their Father's house.

I find also a requisition put forth by you for the Church of Anglious to look out for a decent place for its interment, quoting for your reason, If the grace of God continues to spread as it has done for the last few years in England.

I like, M. to understand properly the subject matter I have under consideration, in order to proceed with some degree of accuracy, but in this respect I must use a conjecture, as you have clothed your opinion on this point in somewhat ambiguous language, I shall therefore take as my conjecture that you refer to the spread of Papacy in England; if I am correct, and I think I am not far wrong, I have a few remarks to make upon this point. And here I cannot bring a better warranty than the Holy Bible for my proofs. My first quotation you will find in the 2nd Thess. 2nd Chap. 3rd and 4th verses, as follows: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, showing himself that he is God." My second quotation you will find in the 4th Chap. 1st Epistle Timothy, 3 first verses: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their consciences seared with a hot iron: forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

It would almost appear superfluous for me to add much more upon the last subject, for I flatter myself, as you peruse my proofs, you will be almost ready to ex-

claim, "He has well nigh hit the mark." I will now pass on with one remark; "he that hath eyes to see let him see, and ears to hear, let him hear."

In condensing your next remark I have under consideration, I cannot be as brief as you would wish me; but pray bear with me a little, and I will concede as much to you. In quoting King Henry 8th you observe, I am astonished that Anglicus feels so much hurt at my mentioning Henry the Eighth as the head of his Church; surely to him England is indebted for the possession of her present Church establishment. On this point, my dear M, you have no grounds for boasting over your antagonist. Your assertions here would do well to please the ignorant of your own community, and by them you would, doubtless, be thought clever. Indeed, for this reason, because many of them know no better, and are more ready to take your word for it, than seek for proof. This much I venture to assure you, that if any of my assertions were left as unprotected by truth as yours in this particular, I dare not venture it before the public. Your learning may be extensive with regard to the history of your Church and its fathers, but with regard to profane history I find in this specimen a most vague and groundless assertion on your part, unable to abide historic test.

If, for your better information on this point, you turn over to the History of Henry's Reign, and of the Church of that day, you will find it purely Roman Catholic up to the period of Henry's divorce from Catherine of Arragon; and allow me to ask you, how was the purity of your Church exemplified in the marriage of that Monarch to his deceased brother Alfred's wife? Allow me to ask you, M, what concessions were made by your Church in this respect, under the blissful reign of Adrian the 6th, and had Henry's Proxy not been retarded when on his journey to Rome, but had been one day sooner with Henry's Bill of Divorce, Clement the 7th would, in all probability, have made as great concessions on his part to Henry as his predecessor did, by signing the Di-

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vorce Bill. But, "alaa, Poor Yorick"! the day before the Pope and his Cardinals, who had it for some time under consideration, for Henry had intimated it to him previously, had decided against it, and the infallible Church could not with propriety swallow it; in consequence of which, Henry shook off the Pontiff's supremacy: but with this exception, Henry the Eighth was as a rigid a Catholic as Rome could produce, with the foregoing exception, of the Pope's supremacy, and also died such. Granting, for argument sake, that he had turned Reformer, which he did not, unless as before stated, he was born a Roman Catholic—educated one, ascended the throne as one, and swayed that sceptre which screened him in the performance of many atrocities, while he acknowledged the supremacy of the Pope. If you want still further evidence, I refer you to the archives of Smithfield and other parts of England, where the blood of Reformers was poured out like water; by fire and sword; and this was in Henry's Reign. In your assertion, that Henry the Eighth founded the established Church of the present day, you have shown a strong desire to throw a little obloquy upon that establishment, and to get rid of one of those monsters of iniquity which abounded about that period most profusely in the communion of your Church, and of which Henry the Eighth was by no means an exception. Edward the Sixth, who succeeded his father, and whose mother was a Protestant, followed the tenets of his Mother, but his reign was but of brief duration of six years and a half. Mary, the eldest daughter of Henry, upon the death of Edward, and a most rigid Roman Catholic, ascended the throne, and placed the Church once more under the Pontiff's supremacy. Now, friend M, how do you stand affected under this new light? You forgot, surely, Mary's reign, proving such a barrier in your calculated succession of our established Church. You also called Henry the Eighth the first reformer, I cannot pass over this part without again having a desire to enlighten your darkness, as we go along. Henry was a reformer

so far as casting off the Pope's supremacy, and equally punished those who adhered to the Pontiff's supremacy as well as the Protestant Reformers. Later still, we find other nations in our own day, shaking off the Papal yoke: for instance—look at the Greek Church, and what will you call them: they are not Protestants, and will you say they are not Catholics? they have only renounced the first part of the title, namely, Roman, which gave the Pope the precedence of Rule. Witness, Russia, also, with two-thirds of her population who do not acknowledge the Pope's supremacy; many others might be quoted if we had space to enter more fully upon the subject. Now for your assertion in regard to Henry's being the first reformer, allow me to ask you for your proofs to substantiate such opinions? for if you have them you shall soon find you will much need them to keep you afloat. Henry flourished in the sixteenth century; but where was Henry when Wickliff flourished, that noble translator and reformer who laboured in the thirteenth century? Where was Henry in the days of John Huss, the Bohemian reformer, who flourished about one hundred years before Henry's day? Jerome of Prague, and many others which might here be quoted, who sealed the testimony of their love to Christ, and the purity of his Gospel, with their blood. Allow me now to draw your attention to that section of the Church of Christ in the vallies of Piedmont, which was established in the year 820. After leading you into this labyrinth I do not wish to triumph over you as beaten. I know not what arguments you may have in store, but I conceive I have in this part taken a strong position against you. I shall now pass over a series of your pious lucubrations, some of which betray grievously the spirit of bigotry and narrow-mindedness, which needs no comment of mine to show it up, therefore it shall speak for itself; you next proceed to sum up as follows:

“And when the Saviour, with eyes darting wrath, will consign to everlasting torments all those who will have rent his seamless garment, destroyed, as far as in

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them lay, the unity of his Holy Church, and given the lie to his promise, 'that the gates of Hell should never prevail against her,' upon whom, Anglicus, at that awful moment, will his withering glance then fall ! I now sum up and have done."

However, M, as you have now done, it is time for me to begin, and as none are more fit to plead with effect, than those who consider and also feel their case the best, and over whose heads those awful denunciations which you have here portrayed and arrayed in such terrific grandeur to feel them float in all the peaceful serenity of the soft gentle zephyr. Yes, M, if you wish for proofs, go to the bed-side of a pious Protestant, and I will pledge you my honour you shall find such as will not fail to satisfy you. Yes, and you might well exclaim with Balaam of old—let me die their death—with them there are no fears of Purgatorial fires: no, they die in Jesus, and are blessed and freed from every care. At that great day of account, M, you too will be there, but remember, Jesus Christ himself will be the Judge, and not man, and then all will appear in their own character, and you, M, if you have acted the part of the good and faithful servant, will receive that welcome invitation of our Lord, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But if the fruits of charity, to which I before referred your attention for an explanation, be not found in you and exemplified in your walk and conversation, you will find, on that day, your Church has not left you one hiding place from that withering glance you just now mentioned. With regard to the seamless robe of Christ, and the inference you have drawn of its typifying the Church, you did not say, I believe, that it was your Church it typified, allow me nevertheless to add by way of counsel, judge not that ye be not judged; for with whatsoever judgment ye judge, ye shall be judged again. Although it is a subject I could dwell upon at considerable length, I fear I should swell the present communication to a most unnecessary length in showing wherein consists the unity

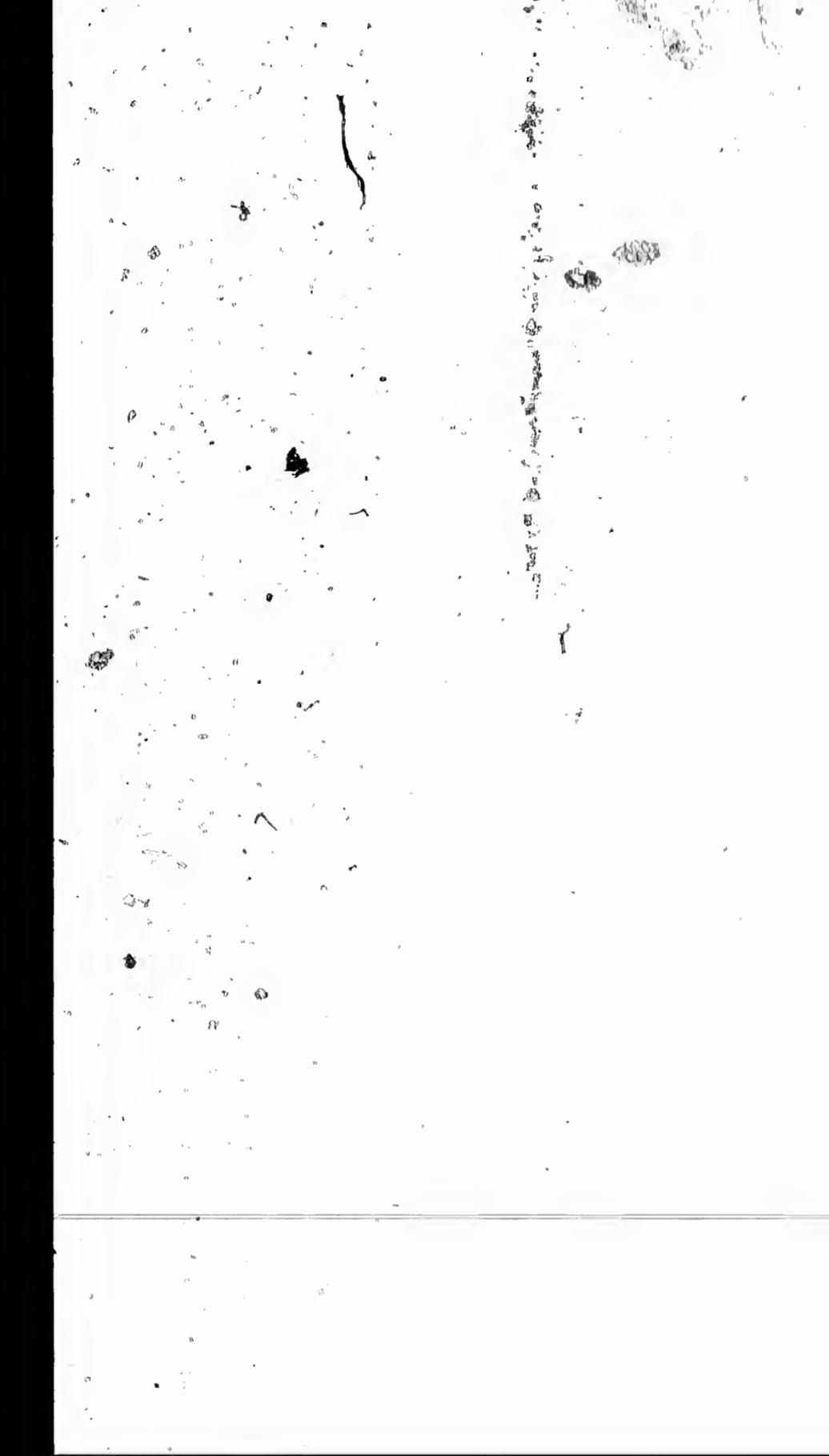
of the Church of Christ, and also show some specimens of the disunion of your Church, and particularly so about the seventeenth century, when for about sixty years she gave undisputed, evidence of division and disunion, when it might well have been said of her at that time as was once satirically remarked in a portion of history I once remember to have read: "A certain Colonel asked a Mr. Moyer, what he did there? Moyer replied, seeking the Lord. The Colonel remarked, then you may go elsewhere, for to my certain knowledge, he has not been here for these many years." Now to your remarks in reference to your quotation, that the gates of hell should never prevail against the Church of Christ, it would take more logical arguments than you are able to produce to dislodge us from this doctrinal point: we hold this as one essential link in the connection of our faith in the promises of our Lord Jesus Christ; for it is in this we live, move, and have our being; it is this which buoys up the Christian and makes him rise superior over the terrors of death and the grave. I cannot but remark, that when a Christian man takes upon him to write a controversy on this subject, more especially he ought to exemplify a wide latitude of Christian feeling; for O, very far from denouncing this, that, or the other creed, rather bear them, as in the arms of faith, to the throne of grace—for the merciful arms of Christ are so widely extended as to embrace the whole world; and his followers ought to be like-minded: and in concluding your remarks you, as it were, stand forth in a bold defying attitude and challenge your antagonist as follows: "I defy Anglicus to even attempt to meet the clear, conclusive argument which I adduced from the council of Sardica. Anglicus may now see how weak his arguments are, and I can assure him mine are far from being exhausted. If he continues to keep up the controversy with me he will, if he desires to be in possession of that true faith, bless the day he commenced it."

In taking my leave of M, I would remark, that upon

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the six first points I have said nothing, and quoted the seventh, not that the others are without their inconsistencies, and upon this I shall dwell but briefly, having before referred to its singular stile and bombast, in endeavouring to trample under and smother your antagonist; in this you have betrayed an unsound and unskilful course, tending to place you in no very enviable position in the estimation of those competent to judge. In conclusion, I beg leave to append a few extracts from history, having a reference to points at issue. With regard to the foregoing communication, or answer, I leave it for the public to judge; and in submitting to that tribunal, I trust that any inaccuracies in this epistle will be dealt with leniently, as the author has before given an intimation of his limited knowledge, and if there are inaccuracies, they were not intended, as what I give at the present, or may at any future period, will be strictly under the impression of its being balanced by truth. I consider that when many historians agree upon one given subject, it substantiates its accuracy, therefore upon the leading points of this subject matter, many historians agree and are easy of access; and my conviction is that its cogency will be acquiesced in. Some of those extracts bear strongly upon what I have written; others show M in error in reference to the unanimity of the Bishops, as some of them would not be received, and shows, moreover, there were Reformers near eight hundred years ago, who did not respect the Pope, or his Legate.

1. Christianity first introduced into England in the year 48—the wife of Plautus, it is said, and a British lady, Claudia Rufina, were Christians.
2. In the year 60, it is said the Christian Religion was first publicly preached in England.
3. In the year 180, England had the honour of having the first Christian King, namely Lucius.
4. In the year 283, St. Alban became the first Christian Martyr in England: he was beheaded in Holmhurst, now St. Albans: He sheltered an Ecclesiastic



named Amphibulus, who was the instrument in his conversion.

5. In the year 560, the Bishopric of St. Asaph, founded by Kentiger, a Scot himself, the first Bishop.

6. In the year 602, Austin, after being consecrated first Archbishop of Canterbury, by Eutherins, Archbishop of Arles in France, Austin endeavoured to persuade the British Bishops to submit to him, in their observations of Easter and to accept him as their Bishop, which they refused.

7. In the year 643, Oswy, King of Northumberland, he it was who decided the long controversy for the celebration of Easter.

8. In the year 678, the appeal from England to the See of Rome by Wilfred, Archbishop of Canterbury: the decree from thence treated with contempt.

9. In the year 705, in the reign of Kenred, Constantine the Pope, ordained the adoration of images to commemorate Saints.

10. In the year 710, a synod held at Alnwick in Northumberland, when the worshipping of images was introduced into England.

11. In the year 1096, in the reign of William 2nd, Anselm, a Norman Abbot, made Archbishop of Canterbury, the king seized his revenues and detained them in his own hands, for acknowledging Pope Urbane. (Toone's Chron. Hist. 2nd edition, vol. 1st.) I have given these extracts without comments of my own; I believe they are correct as the author has given them.

In reviewing the present communication and conveying the subject-matter within a brief circle, so as to analyse one or two particulars, I will then, for the present, courteous reader, take my leave of you: Allow me, M, to ask you two questions on the foregoing subject; one in reference to your Church, the other in regard to Scripture inspiration. You teach in your communion that the Church is essential to the salvation of the souls of your community; that all pertaining to their endless happiness comes through the Church: Now, sir, if this be

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the case, allow me to ask you in what way your famous anchorite saints were saved? of them your history is very profuse in praise of their sainted lives, and yet, according to your own works on these Saints, they had wandered, some 20 years, some 30 years in the deserts without seeing the face of man or woman. Allow me to press the question, how were they saved? for it cannot be they could have been under the sacred roof of your Church all this time or in communion in any way with her and not have seen the face of a human being. Why, sir, in the land of Palestine, some 50 or 60 thousand Hermits and Anchorites belonging once to your Church, resided, and amongst them many of your canonized saints are found; could one be justified in saying they belong to her while they were in the desert for so long a time? I remember a considerable time ago reading in one of your tracts of a St. Mary and St. Thomas, if I recollect right, meeting; she recognised him and knew he was a Saint, though she had never seen him before, or any other for, I believe, 30 years, and he but one, I believe, in a longer period: The account I read some years past; the names and period are as near as my recollection warrants me to give: how can you reconcile this by your present teaching? how can these things be; that those individuals should be accounted and canonized Saints, and for 20 or 30 years to be out of her communion? while you teach your votaries to believe that it is indispensably necessary that all spiritual knowledge of the everlasting state should come through her, and none can be saved otherwise. And, 2nd, I find you acknowledge the holy Bible as an inspired book—I am glad you do. Now, Sir, allow me to ask you, why it is termed an inspired book? Is it because it contains the revealed will of God to man? Is it because holy men of old wrote as the Spirit of God dictated? Is it because it is the word and precepts of God, and not man's? If this be the case, will not the same Spirit guide the enquirer after truth into the way of truth, when prayerfully reading over the sublime truths

of sacred writ; and if one soul was brought to Christ by this means, that is, through the operation of the divine Spirit upon the mind of man, conveying the truths read to his heart, then I say it can be equally efficacious to every son and daughter of Adam's fallen race; then, if so, why all the superfluous appendages, the gorgeous pomp, the innumerable ceremonies of your Church, its traditions which are not inspired, but yet held in higher estimation than those that are; and all the formidable array of processions, pilgrimages, mortifications, penance, and so on, if the simple truths of the inspired word of God, the Scriptures, are effectual and all-sufficient alone, when taught in its purity; can you deny it, can you say it is insufficient? Pause. What doctrine was preached on the day of Pentecost, when three thousand were converted, but the holy scriptures? what but this simple doctrine was taught by the Apostles of our Lord and Saviour Jesus Christ? Allow me to ask, was there any other preached by the Apostles? No, they had no need whatever of any other: and if it was so effectual then, why alter its primitive mode since? why, because there would be no aggrandisement and too much self-denial, and no bowing the knee and paying homage to mortal man which belong to God alone. Why, Sir, if you preached according to apostolic day and the same doctrine, your present fabric would tumble to the ground, and the minds of your votaries would fly like the captive bird, once his cage is left open, take flight from its ensnared thralldom. In conclusion, my humble prayer is that the light of the glorious Gospel of our Lord Jesus Christ may shine into your heart, dispelling the gloom of human wisdom, so that the wisdom which is from above may be received and appreciated, acted upon and taught.

Yours Respectfully,

JASON.

Quebec, Feby. 20th, 1851.

