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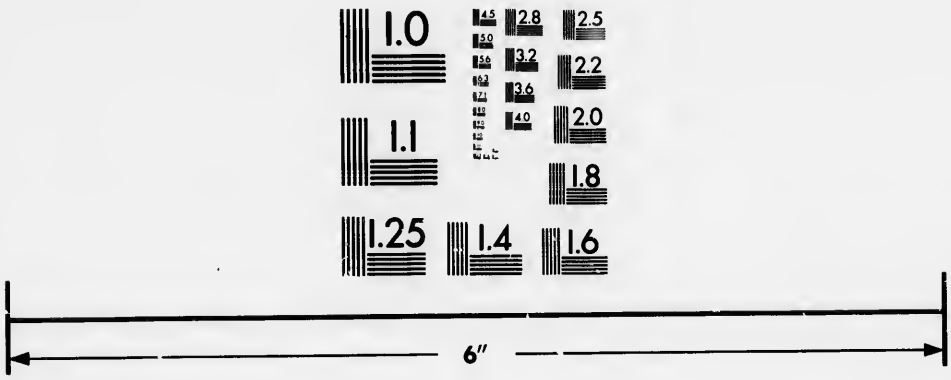

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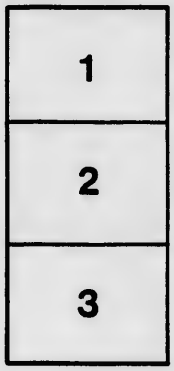

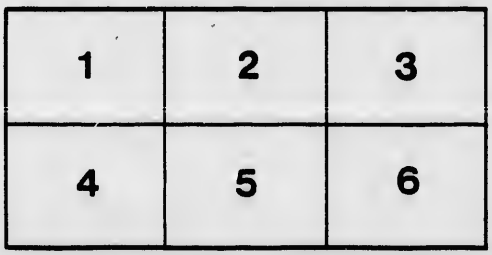

A DEFENCE

OF

THE CATHOLIC RELIGION,

FROM

THE ATTACKS OF MY SON

BY

EDWARD CLARKE,

Formerly of Maden, County Armagh, Irel

BYTOWN:

PRINTED AT THE PACKET OFFICE.

1847.

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INTRODUCTION.

THE following letters have been extorted from a Father by a once beloved son, which Son was the pride of his heart, and whose Education, &c., cost the writer many pounds sterling; besides, he was brought up as firmly in the principles of the Catholic doctrine as any youth could be until he came to manhood, and even then was a zealous supporter of the faith of his Fathers, possessing transcendant talents. However, it is a maxim too true, that with the talents of an Angel a man may become a fool; and great gifts when misapplied bring thousands to destruction. This man having settled himself in the capital of Great Britain, and by his talents and address gained the confidence and the esteem of a great portion of the nobility and gentry of that great City, (this I had from a young man born and reared in London, who told the writer that he knew him, and that he was realizing £1000 a-year)—has become an eminent author; and his works already published have been sanctioned by all the Reviewers and Court Journals in and about the metropolis, and also by the Edinburgh Reviewers.—However, he has basely deserted the Church in which he was reared, he having sent his works then published to me in one binding, in which his egotism is set forward in raising the most unfounded and the grossest fabrications against the faith of his fathers, which has given me more infelicity than I am able to describe. Yet, old and incapable as I am for such a task, I am stimulated to send him the following letters when I get them printed as my last and only legacy; besides, I am almost certain that *Pride* (the mother of all evil) has taken possession of his heart; and were it not for paternal affection I would not at my time of life engage in a controversy so onerous to a man of seventy years. I have written a great many letters, but could never satisfy myself in the bounds of a sheet of paper; and being well assured that no other individual will interfere with him, I have therefore cast all diffidence aside, being determined, with God's assistance, to make use of every energy (feeble as they are) to rouse him from his a-

postacy, though I am afraid it is hope against hope.

Should these letters fall into the hands of any of my Protestant brethren, let them not think hard of me for the harsh language I have made use of to my Son—let them, I say, forbear until they coolly deliberate on what they would say or do were they placed in similar circumstances. I do affirm from my heart that I am not a bigot, but ready at all times to give an account of the hope that is in me according to the advice of the Apostle. I have endeavoured to condense in this essay as much matter on controversial points as the bounds would permit; nor have I written one sentence to my knowledge but what is supported by authority both sacred and profane; nor am I afraid to meet any individual, be his talents what they may, because I have the open, certain and beaten track to follow, viz,—I have the eternal, unequivocal and gratuitous promise of Jesus Christ, the glorious founder of his Church, which cannot be broken by the powers of Hell; and I am assured that nothing but the powers of darkness could darken the understanding of men, and cause them to shut their eyes, their ears and hearts against the promises and precepts of the God of truth, and strain every nerve to turn those promises into fables—but, may the Lord of life open their eyes and hearts in time to secure their eternal happiness.

LETTER No. I.

My Dear Tom,—

Since my last letter to you I received your Book, which lay a long time in Bytown; but having business there in July last, it was then handed to me. It is in my poor judgement, a noble production, were it not fraught with mad heretical dogmas; and had I been informed by indirect means I would not believe that you would turn out as you have done. Often have I and the whole family wished heartily it had been burned, and we were determined one and all, to hold no more communication with you; but as the holy king of Jerusalem lamented bitterly on the death of his rebellious son Absalom, who was a fratricide, an intended parricide, and I might add an intended Regicide; you, my son, have been none such, but in my mind, it was the immortal soul of his son that the pious Prince mourned for, and not the corporal part, as had he tried longer he might have repented and saved his soul. The close attention I have paid to this memorable passage of holy writ has induced me, old and feeble as I am, to bequeath you the following sheets, so that when I am mouldering in the dust you may perchance take a glance at them—the only Legacy your aged Father has to bestow on a beloved child.

If a Father was informed that his son was starving with hunger, would he not do everything in his power to provide for his starving offspring? If he was told that he was bitten by a serpent or a mad dog, would he not do every thing in his power to provide a remedy? Yes, any parent possessed of humanity would fly to the relief of his child, but the broad Atlantic presents a formidable barrier between us; therefore, the only remedy I can think of from my inmost soul I will send to you. You, my son, have been bitten by the old serpent, the worst of all that noxious tribe, who has inflicted on you a deep and deadly wound—that is, Pride? the most difficults of all others to be cured—the most formidable of all enemies—which has been the curse and scourge of angels and men, and which stands the most prominent on the black catalogue of human degradation, misery and woe.

The notes in your book prove, beyond doubt, *i. e.* :—if you believe as you write, that you are plunged into an abyss that unless God speedily plucks you out, your eternal misery is to be expected, as it is quite apparent you are living in perverse error; and may he who died on the cross for you and I, and for every creature, save us and every soul from the dreadful sentence of "depart ye cursed into everlasting fire, &c. &c." Since I read that abomnable Book, I have got no peace of mind night nor day. Oh that I had never seen it, and I repeat if your heart is equal to your writings, of all the renegades I ever heard or read of, you outstrip them all. Why you out-Luther Luther himself. I tell you, you are not a common madman, but the maddest of the mad. Gracious God? did I ever think it was my fate to be instrumental in bringing into the world such a son. When has an individual but yourself of your family on any side done like you, as you say four-fifths of the Irish nation are ignorant, and the same number are idiots. Oh, what a pity that Ireland had but one Solomon, and that he did not remain among them to teach them some of his superhuman wisdom.

You say you can from personal knowledge bear testimony to facts proving beyond doubts as long as protestant ascendancy was so rampant and intolerable, especially in Ireland, the mass of the Roman Catholics being left no leisure to look into the abuses of their church and Priesthood, followed implicitly the dicta of those Priests and vented their hatred against the persecuting Protestant; and reflecting and honourable men among their party, though fully aware of the inefficacy and deteriorating tendency of that superstition, yet scorned openly to forsake a sect which was the object of such atrocious persecution—the examples too, of those interested persons justly known by the opprobrious name of renegade; who, bought by the gold of their enemies, forsook the communion of their fathers, and unnaturally became the firebrands of persecution, &c. These and other circumstances, deterred men of real worth from forsaking their people when they knew it would be attended with no good to the body, and that they would be held up to public odium and contempt, and that their principles would be denounced as interested and disreputable. I know these to be facts, for this good reason, that I was a participator—an humble

actor in them.

What a lamentable thing it is to look at men of erudition, when they have once travelled out of the direct road and get into labyrinths, the windings of which are so inextricable that they are compelled to take a thousand devious ways before they arrive at the road which they left. These, and other circumstances, deterred men of real worth &c. Is this logic, or is it sheer nonsense. If they were men of real worth no circumstance—no earthly consideration would or should prevent them from following the dictates of conscience. Real worth, in my mind, constitutes every thing good in man, and this good, if duly appreciated, makes him the noblest work of God; and if there are such men in Ireland, I solemnly declare before my God I never knew one of them. But supposing they were just as you have stated, they would and justly be considered as hypocrites of the blackest die, and would have as justly incurred damnation as they were eating and doubting; and he that doubts and eats, according to St. Paul, is damned.—This is perverse error, as eating and acting are synonymous terms.

Again, you say from your early youth, or rather earliest youth, you possessed a heart highly susceptible of religious impressions. I can take no other meaning out of such language only your early piety; well it was a kind of piety of which I never could perceive the slightest indication,—it was hidden not only from me, but was hidden from the whole family. If a blaspheming, insolent, trifling boy be indicative of religion and piety, you were, beyond doubt, by far the most pious of all my children? and I could justly add, O, these lovely traits of your piety; but I think what I have said may suffice. As to your participating with these men of real worth, as you call them, it must have taken place far out from where you were brought up; and I have just as much belief in such participation as I have in your men of real worth. It puts me in mind of an altercation I once had with the Rev'd James Jones. I asked him if he ever knew any individual that had altogether forsook sin. He said yes. I then asked him if he knew their names; but he could give no names. So it is just the same regarding your utopian men of worth.—Why did you not finish your strictures—that you had known a great many Catholics at or

immediately before their death send for the Minister instead of the Priest. This was a gross omission, which would have capped the climax, and would have been equally false with the foregoing assertions.

I come now to the shock you received on seeing the decalogue mutilated. Your pious soul groaned within you when you, with an eagle eye, beheld such nefarious practices in that Church in which you were brought up. Unfortunate man. How will your soul groan when God sends his relentless messenger to summon you to appear before his unerring tribunal, from which there is no appeal. I think I can see the germ of infidelity springing up in you. May the King of Glory turn your heart, and bring you to your senses; and may your children never give you the heart-burnings you have given to your parents and friends. But as to the decalogue, you know as well as I do, that the Catechism you allude to is only abridgement of the principal one—you know that no people abhor Idolatry more than mere half informed Catholics—you know, or ought to know that there was, is, and will be, a full and faithful Catechism—you likewise know that the new Gospellers had neither act nor part in preserving the decalogue, nor any part of the holy scriptures, until your predecessors corrupted the whole of them to make them suit their several private interpretations.

You are a strenuous supporter of private judgment—so is the notorious Tresham Gregg, of Swift's Alley, with whom I will set you down as a full brother. This private judgement was the only plausable allegation the first Reformers could set up, and a most miserable one it is; but when any of them had gathered a party and became dominant, they then thought it prudent to lay it aside, and compel others to adopt their respective doctrine. It was private judgement, accompanied by pride, (for they go hand in hand) that caused Hell to be created, and cast Satan and his associates into eternal flames—it was the same that caused Kora, Dathan and Aberam to rebel against Moses, Aaron, and against God—it was private judgement that summoned the first council ever held in the christian church by people that went from Jerusalem to Antioch, and told the new converts that they must be circumcised according to the Law of Moses, otherwise they could not

be saved. The council having assembled to deliberate on the matter, condemned those private judgement men and their doctrine, or discipline, declaring that they were not sent. The sacred penman does not say anything derogatory of the character of those over officious persons—they might be men of good moral character, but they as Laymen meddled with things which solely belonged to the Priesthood; which proves, if proofs were wanted, that God established a church and a government for the same.

This glorious Church, ushered into the world by the most stupendous and astonishing miracles that the world ever beheld, not only in the time of its divine founder, but also in the time of his followers—this church, which he pledged his divine unerring word should be so firmly seated, that the powers of darkness should not be able to prevail against it; and that he would send his spirit of truth to guard his church in all truth: for how long a time—not for ages—not for centeries; but to the end of all earthly things. Some fifteen hundred years after the establishment of this church, she having to contend with the whole Pagan World, and undergoing the most dreadful persecuting, up starts an obscure Friar filled with pride and private judgment, and thought to overturn the whole system; and boasted that he, and he alone, had received a commission from Heaven for so doing. He was then called upon to produce this extraordinary commission, or to perform a miracle similar to those on which the Catholic Church was founded; but no such thing could he do: and, as Erasmus said, neither he nor one of his followers could cure a *lame horse*. This man, who said he frequently conversed with a spirit, but had the candour to acknowledge he could not tell whether it was black or white. This spirit, black, white or spotted, came from Luther in Westamborg, to John Calvin in Piccardy, in the north of France; and after giving him another religion, conveyed him to the Republic of Geneva—raised him there to be *Chief* among the reformers, and assisted him to condemn and burn Servetus, the Spaniard, for differing in opinion with Calvin. Then he proceeded to Zuinglius, Canon of Zuisch, with whom he left a demon and a religion differing from the others; and after going the rounds on the continent, flew across the channel, and breathed into King Henry the eighth, who then divorced his lawful wife—married, as it is said, his own Bas-

tard Daughter—cut off her head, and married and butchered other wives in succession.

But Martin's spirit did not end here—he is carrying on the above still—there being 333 different religions in the United States in 1837; and should the same spirit progress, as the reforming mania is of a prolific nature, there are by this time as many different religions, (all calling themselves christians) as there are days in the year.

He is very busy at present in Germany, (the cradle of infidelity). There is another meeting in the heretical camp—Ronge is denounced for Rationalism by John Czuinki and others; and I dare say there are by this time hundreds of sects sprung up out of the Rongites. As Czuinki is in London at present, you ought to join him, and form a new sect. You need not be afraid of getttng an audience—the people have itching ears; but above all, do not forget but rail tightly against the Pope and Popery, as any thing else without being seasoned with such sweet sauce will be considered as dull, morbid, fit some stuff.

You say you have the scriptures in their purity. Pray, when did you come at them? It cannot be those dedicated to James the first, as the learned Doctor Johnston affirmed, (though a great stickler for Protestantism), that there were one thousand corruptions in them. Eight hundred palpable errors were found in them; and so shamefully gross were the last number, that a great many have been altered, and many more remain to this day. Does not this alone prove what colour Luther's familiar was? My yoke is easy, and my burden is light, says the Redeemer—no, no; says Luther—your yoke is insupportable, and your burden cannot be borne by any man; therefore, I will not try to keep your Commandments. Any man, says Christ, who will forsake his wife and family, parents and lands, for my sake and the Gospels, shall receive one hundred fold in this world, and eternal Glory in the next—no, no, says Luther; I made a vow of celibacy and chastity; I married a wife who made similar vows, and we live happy together after all. I will not the death of a sinner, says Christ—you do will the death of sinners, says Calvin, for you have preordained some to be saved, and a great many more to be damned, independant of their merits or demerits. Except you do penance

you shall all likewise perish—we will do no penance, cry out all the Reformers, as that is Popery, superstition and craw thumping. When the Bridegroom is taken away from them, then shall they fast—we will fast none, cry out all the Reformers, for you allowed no fasting in the new Law. I have the holy spirit, says Gregg; and I have no call for fasting. Confess your sins, says St. James, and if any of you are sick call in the Priest of the church, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he be in sins they shall be forgiven him—a chaffy epistle; an epistle of straw, says Luther; more Popery superstition and greasing our Brogues. Behold, says the Virgin Mary, from henceforth all generations shall call me Blessed—no, cry out the Reformer, you are no more blessed than any other christian who have got to Heaven, if you be there at all; and we have no scripture to show us you got there, and we will believe nothing but what is in scripture.

That blessed creature announced to be so by a special messenger from Heaven—who told her the Lord is with her, &c.—who was destined from the beginning, to encompass the Godhead—for the space of nine months to suckle and nurture him—to be obliged not to walk but to fly into a strange land, on the shortest notice—to carry that Holy Babe in her arms—to assist her aged husband in rearing him. Is there any of the new lights will call her blessed? No, not one; therefore, they are not included in the prediction—they have neither share nor place in the generations included in the prophesy, because they would not comply with the main clause contained in it. It is no less with them than Idolatry to say holy Mary pray for us. If the Lord would not hearken to the prayers of Joel's three friends, but told them to go to Job, for him will I hear; surely he will hearken to the prayers of his glorious Mother, who was specially prepared and purified to be the vehicle of the most glorious burden ever borne by the race of Adam. I may well exclaim in the language of scripture, O stiffnecked and uncircumcised of heart, how do you resist the ordinances of God like your Fathers, not like your Fathers, Tom, for you stand alone; thanks and praises to my God you stand alone as regards your family—in that case you are on a perfect parity with Luther. May

the King of Kings bring you to your senses. Yet I cannot bring myself to believe you are serious. I think it almost impossible that a child of mine would turn out as you have done; but if it be duplicity, take care you do not provoke the power of him who holds the slender thread of life in his hand, for your infernal accusations against him and his church. O, what an ignoble way of acquiring fame. You make use of the boast of all the other deformers—you shall know the truth, and the truth shall make you free. This is the language with which the Rongite Reformer prefaced his oration in London. I read his speech here, as translated by a Dr. Herschel—it was the old worn out song against the Pope and Popery, ten thousand times refuted; but base and false as it was, it was not half as bad as your own.

I shall close this letter with observing a passage which I have read long ago. Bourdeleau the greatest Preacher then in or about the city of Paris, was sent for by a celebrated courtezan called Ninette, pretending sickness, and that she wanted spiritual advice. Instead of being sick, she dressed herself in the most lascivious manner that a confirmed strumpet could think of; and when the Priest came in and beheld his supposed patient in the dress alluded to, he calmly said to her, Madam, I see you are apparently in good health.—I will go home and pray fervently for the health of your soul. I will, therefore, endeavour to imitate this exemplary ecclesiastic. I have not, nor shall not, with God's help, cease from imploring the Father of Light to enlighten you, and bring you to the straight path from which you have evil fully strayed. Blessed be his holy name, as I have never importuned him for any favour, if conducive to salvation, but he granted it to me.—Give my best respects to Mrs. C., and my grand children, as I suppose you have more than one ere this, and believe me to be yours sincerely.

LETTER No. II.

Dear Tom,—

You see in my last Letter, No. 1, (for I intend, please God, o1 write a series of them to you, as no other individual will, I am

certain, trouble himself with you; but as I have briefly stated my reasons in a former letter, you will have to bear with me, as I am determined, God willing, to send these letters on the wings of the Press: coarse and unpolished as they will be, I am certain that I shall be perfectly understood, and then my wishes shall be attained,)—you will see what texts of Scripture I have quoted in favour of that Church which you basely deserted. I ask you, are these texts of Scripture true, or are they not? Is there any Logician, any Philosopher, or any Sophister that can distort or torture them from the way I applied them? You Protestants laud the Scriptures, and assert that you believe nothing but what they contain; yet how inconsistent you are in disregarding those very prominent precepts and injunctions, coming from the lips of Jesus Christ himself and those of his immediate followers to whom he bequeathed such power.

"Go ye into the whole world and preach the Gospel to every creature. He that believeth and is babtized shall be saved, and he that believeth not shall be condemned; and these signs shall follow him that believe, in my name shall they cast out devils—they shall speak with new tongues—they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them—they shall lay their hands on the sick and they shall recover.—Mark, 16th chapter, 15th, 16th, 17th and 18th verses. Is this Scripture true, or is it not! Can Protestants of any class lay the slightest claim to be the officers of this Church? When such a question is put to them, do they not become dumb dogs?—all they can say is, that miracles have altogther ceased: but where are the boundaries?—where are the limits prescribed to terminate these glorious privileges?—when shall the time arrive that no person will be sick for those officers to lay their hands upon that they may recover them? What will the private judgement men say to this? O yes, they will either invert the text—read it backwards; or say as a lady said lately to the writer, on a text of St. Paul's, that he in another part of his Epistles contradicted the one alluded to, but that part she could not find. Unhappy, blind, infatuated children of the Reformation—unhappy, on account of your prejudices—blind, that you cannot see the truth; and infatuated, because you understand not what will procure you eternal happiness. You

see that none dare even attempt but the Catholic Priesthood to even lay their hands on the sick; and when you hear of any thing of that nature do you not exclaim like the hardened Jews in the time of Christ on earth, that "such things were performed by the power of the Devil." His reply to those malignant creatures will suffice—"If Satan rise up against himself his kingdom and power must fall."

The Puseyite doctrine which you have the insolence to call a heresy is only a reaction, as it was approximating for some fifteen or sixteen years past (like the needle to the Pole) to Catholicity, and for that time remained in embryo; and, like other parts of the Creation, had to remain so until it came to the birth, and when the time arrived it burst forth out of the very bowels of the great Anglican Church as by law established, and being matured in all its parts—full fledged,—made one flight into that Church those individuals and their predecessors dignified with the beautiful appellation of Scarlet Whore. But more of them by and bye.

I shall now give you a sample of Private Judgment from a Protestant paper—*The Boston Bee.* "If a man finds that his judgment of Law and Gospel are peculiar, and materially differ from the views entertained by authorities which are approved by a large majority of the community, and sanctioned by the wisest and best of men, he must be an unpardonable Egotist to put his opinion in opposition to that of all others." There, the Protestants are flying to Catholic Theology for weapons in defence of Law and order. It is that terrible Popery against which they invoke every baleful passion, without which it appears our political liberties cannot be preserved from licentious destruction. But I shall state it with more brevity,—suppose any man will judge privately that he is fully competent to fill any public office under the government, from the Prime Minister down, and there are many would think so; but were they to openly declare for such an office, and the majority to decide against them, what would become of their private Judgment? The same rule will hold good in Theology.—What an astounding majority has the Catholic Church over the christian world against all others, taking in every class and creed that are dividing and sub-dividing every day until they are become countless?—Is there any one circumstance that can display the

absurdity so well? This, I argue logically, not as the theologians do.

This is freedom with a vengeance!—say and act as you please, (only evade public justice)—no curb nor restraint—all kinds of austerity done away with, but every kind of indulgence which inflame the passions are encouraged: anything else is mummery, superstition and Priestcraft. The Apostles practised fasting and prayer—John the Baptist practised it in the wilderness—the Redeemer himself fasted and prayed; and St. Paul kept his body in subjection, lest while he was preaching to others he might become a cast away; but our modern gospelers have found out a smooth and easy path to Heaven: but let them take warning—let them beware. If liberty and law and order shall join hands, as it is very likely, and make a rush for sanctuary to the base of the church, and they be standing in the way, they will run a great risk of being upset and overwhelmed, or trodden down in the gate, like the unbelieving Lord who would not believe the prediction of the prophet—he saw the abundance of food, but never tasted it.

Isaiah says, in the last verse, 54th chapter, speaking of the future church,—"No weapon formed against thee shall prosper, and every tongue that rises against thee in judgment thou shall condemn: this is the inheritance of the Lord"

Now many weapons of war have been furnished and kept bright against that church in England and Ireland; yet she is increasing there, and over the whole world; and it may be hereby said, in spite of the powers of hell. Can any of the heretical churches with the least consistency demand of any other sectarian, why they would not join in opinion with them? Were the question put to me, I would simply reply to the head church, as by law established,—your church is a mere civil establishment, with a Shepope at her head, which is uncanonical; and the like was never heard of until the Maiden Betsey assumed that title. You have left the centre of unity—you have opened the flood-gates of infidelity, by inculcating private judgment—instead of seven sacraments, you have retained two—nay; you have only Baptism: you have quitted the other, and though you say you will believe noting but what is in the scriptures, you have no scripture for infant Baptism, nor for changing the Sabbath from Saturday to Sunday; and though

you deny tradition, you have no Sacrament but one, and that is founded on tradition only. Surely absurdity never was so absurd.

Malachi says, from the rising of the sun to the going down of the same my name shall be great among the Gentiles, and a clean oblation shall be offered now." All history both sacred and profain inform us that all religions, whether true or false (from the offerings of Cain and Abel, down to the reformation) offered something tangible on their Altars; but at this eventful period the new light demolished the Altars both in name and substance, and after robbing and sripping the churches, and pouncing on the revenues, viz,—the church and abbey lands—they possessed themselves of the naked walls for sake of the tithes; and will shoot or otherwise butcher such as will refuse to contribute to feed and fatten them and their cubs. They have, therefore, reversed the proscriptive lines on the gates of Bandon, which were

"Turk, Jew, or Atheist
May enter here, but not a Papist."

but is now,

"Turk, Quaker, Jew, or Atheist
The Tithes must pay—aye, and the Papist."

Now, what do Protestants offer in the fulfilment of Malachi's prediction; and by the bye, they eat a little bread and take a small portion of wine, and think to elude the vigilance of St. Paul, viz,—he that eateth and drinketh unworthely eateth and drinketh damnation to himself, because they did not nor would not receive the body of the Lord; and further he says, is not the bread which we break in communion with the body of the Lord? And of the cup he says the same. Therefore, if the bread does not undergo a change by consecration, how can a man eat and drink Judgment if they still remain in the first elements? or how can a man eat or drink Judgment for not discerning the body of the Lord if the Lord be not there? this leads me to ask, whether the people at Copernaum that were attached to the person and Doctrine of Christ, and were scandalized at those memorable words, "I am the bread of life," &c, &c, &c. They went away, and were seen no more

with him ; or those that remained, and who believed that every thing he said he was able to perform, which of the two parties had the best chance of eternal happiness. You must confess that such as remained with their divine master had the only chance.

This extorted confession coming from the new lights, places them in a Dilemma—That none but Martins, Demon can give any ease to their conscience ; and this ease a peace of mind is a sacred conscience. Such is the salvo they have recourse to, viz,—a remnant of all will be saved ; and alongst with this, we believe we are right, and we are sincere Christians. So were the people that went from Jerusalem to Antioch, to dictate to the Neophytes ; but they were not sent. The Jews of the present day sincerely believe that the Messiah has not yet come upon earth—Mahometans sincerely believe that their Leader was a Prophet divinely sent ; but christianity negatives both. The thief and the murderer are in downright earnest when they are in the midst of their vocations, but christianity frowns on both. I would be the last person that would attempt to judge rashly, or be so uncharitable as to pronounce that any sectarian should be lost ; yet I shall ever give thanks to my God for giving me faith to put confidence in his glorious and eternal promises, given gratuitiously to his church without any stipulation whatever ; and shall I be so base, so blind, and so degraded as to take your word or the word of any man or body of men when opposed to the God of truth.

And I affirm that any person, either lay or ecclesiastical, who deny the above doctrine, as every Private Judgment man endeavours to deny, are doing their best to make God a prevaricator. O, unhappy creatures !—who but Luther's familiar demon can goad you on to such impious insolence.

Should I, says St. Paul, or an Angel from Heaven preach any other Doctrine than that which you have received, let him be accursed. And what is St. Paul's doctrine—unity of sentiment, one Church, one Faith, and one Baptism—no, no, say the private judgment men ; hundreds of churches, hundreds of faiths, and the same of baptisms ; and others say no baptisms at all, who are meant here by the Apostle, but those who inculcate private judgment. Is the Holy Ghost divided against himself ?—no, no. You wrote on the death of your Sister with the pathos of a Jere-

miah. You remarked it was the first sad breach in our family. I knew little then of a most horrifying breach in the same family, committed by yourself. The death of your sister was the will of Heaven ; but let no man tell me that your direliction came from the same source—no, God never was, nor will be, the author of error, nor the author of sin in any shape. Your heart must tell you this. Your talents has proved your eternal ruin ; and, as Dr. Young observes, a man with the talents of an angel may become a fool, if he judges amiss in the supreme point. Judging right in all else but aggravates his folly, as it shows him wrong, though blessed with the best capacity of being right.

I wonder what the amiable and pious Mrs. Young will say to her Son-in-law, in whose charge she has plaeed her dear and only daughter—she who took so much pleasure and pains to train up her child in the only certain road to eternal happiness—she, I am certain, who refused better matches for her daughter than you were—she who was, I believe, the only one of her Father's family that were Catholics. Henry, to my own knowledge, was an Infidel ; and the termination of Thomas was not favourable to christianity, besides, the man of Reen was similar.

I shall now take leave of you for the present, trusting in the goodness of God, that he will hearken to my prayers in your favour ; and I tell you with grief of heart if you do not retrace your steps, and that forthwith, that I expect to hear of you becoming an infidel.

Before I close this letter I wish to say something on your observations which you made upon Mr. O'Connell. Your perversion you thought would not be considered a permanent one if you did not bark and snarl at him. Good heavens ! has all honour, all shame, all feeling for the country that gave you birth fled away with religion. Unprincipled renegade,—you must have a demon as well as Luther and Zuinglius. That purest of patriots —that noblest of men ! Where will the rolls of history exhibit his equal ?—where shall any individual be found who has effected to much by moral force. No : he has no equal. But as he often remarked, he has been the best abused man in the world. With what scorn he looks down on such reptiles as you. It is notorious shat the British Government, Whig and Tory, would have cheer-

fully given millions to see him a lifeless corps. When they or their Minions sent Martin D'Estorie the greatest duelist then in their dominions, to challenge him to mortal combat without the slightest provocation on the part of the challenge, did he not meet and prostrate this great, this Goliah-like, this legalized assassin; and sent him to his long home; and when he obtained his seat for Dublin city, they bribed another man to shoot him in the vehicle in which he was chaired; and the man declared that he was not able to lift or move hand nor foot from the time the intended victim came in his view, until he left it, though he was to be paid five hundred sovereigns for committing the murder. This last I was told by Mr. Walker of Belfast, who was one of the Orange Association, and had every means of getting genuine information from head quarters. When he was thrown into the Richmond prison by the grossest perjury ever heard of, there was not an Official from Peel down to the petty Constable, that would not have gloated over his distruction; and when the wretched Lyndhurst pronounced the reversal of his sentence, he was so much agitated that he was scarcely audible—he was so much grieved to be compelled to pronounce such a sentence. Now, I ask, who it was that plucked him out of their murderous grasp?—none but he who holds the keys of life and death. He who bearded the Lion in his den—he who assailed the Iron Duke and the Ministry, in the face of the nation, in his place in Parliamen—he told Peel on his advent to power that the Irish nation hated him, and that they despised him as much as they hated.

This is the man that no bribe can seduce, nor no terror overawe; possessing a mind superior to fear—to selfish interest: true to that God whom he worships, and true to the religion which he professes; and he is confessedly a man of as much information as yourself. Yet he cannot see so many deteriorating things in his church as you pretend to see; nor can he find so many men of real worth as you did. These ideal men of yours are invisible to every one but yourself. Did I not well observe that you were mad and have a devil. Gregg only said that his blood was got cold with age; but that would not suffice you nothing short of a coward, a slave, and a paltroon. This tasted equally sweet with Popish superstition, &c. &c. &c., along with the invisibles. But

what astonishes me most of all is, that you do not go to his lodgings and overhaul him for his malpractices, and if he does not satisfy you amply challenge him to the field to mortal combat, like D'Estorre; and then you will prove your assertions; as I am certain neither he nor one of his sons, nor any of his party, will dare to encounter the Irish English Goliah. Is it not the dwarf snarling and barking at the Giant?

LETTER No. III.

SIR,—

My last letter closed on the noble character given by you to Mr. O'Connell. You have presumed to say of him what no other person ever I heard of attempted to say. See how elevated he now stands in the eyes of the world; with one hand and the fiery bloods of Ireland, called young Ireland, and the other over the Government of the day, warding off the Co-ercion Bill, and providing against impending famine—possessing more moral power than any crowned head of Europe; and when it pleases heaven to call him, he will, like Elias, leave his mantle behind him, and there will be Elishas enough to wear it. You that have acquired the confidence and the esteem of the aristocracy of England might ask Wellington and Peel, and Lord Stanley Lyndhurst, and that indescribable Brougnam, whether they found him to be a coward, a slave, and a polhron; and these all his inveterate enemy. They must and will confess that they found him to be the reverse of what you say. He has and had more enemies than any other individual in a private station on the broad earth; yet none of them had the impudence nor meaness to brand him with the opprobrious epithets as you have. You have by these and other noble requirements much improved your early pious propensities. You have out-done all your reforming predecessers in forging the grossest fabrications, and these all gratuitous forgeriers. You have exceeded Thomas Cranmer, Thomas Cromwell, and all of your forerunners, in angry polemies. You will get an immortal name. You will, most likely, be canonized; and will be placed on the

Calendar of English Saints after death. Because O'Connell would not cease to agitate for the freedom of his beloved and trodden down country, and because he thought it prudent to watch over the lives of his people at Clontarf, when it was in contemplation to butcher them at the meeting rbout to be held there, and because he did not marshal them against the Queen's regular forces without a weapon of any kind (a staff or a whip excepted), but warned them to return to their habitations, he was then a coward, a slave, and a paltroon ; and had the carnage taken place you and Brother Gregg, with the Orangemen, would have gloated over it. The traitor Judas was not worse than you. The very idea of you baseness chills my blood—language I cannot find to show how much I abhor you. O what a noble thing it must be to get a smiling salute from a Peer or from any of the arestocracy.

Bnt I am now coming to things that will and must confound you and your forgeries. There is a reaction, as I said before, and that among the highest ranks, and that only beginning. Conviction, pure conviction, which heaven is implanting, is making them smell the oil of Rhodium and alluring them to seek refuge in the bosom of that church which they so long and so virulently assailed. It is the Lord's doing, and it is marvellous in one eyes.—

I shall now give you a treat that you might easily obtain at home were you not both mad and blind. This is extracted from the Dublin evening post, a Protestant paper :—

Persons of Note who have lately embraced the Catholic Faith, Ministers of the Established Church.

No. 1—Wackerbath, B. A., Received at Grace Dieu, Manor, Dec. 2nd, 1842.

2—Richard Smith, M. A., Rector of Leadenham, Lincol, late Fellow of Magdalene College, Oxford, Received at Oscott, December 5th, 1842.

3—George Talbot, M. A., Vicar of Evercreeh and Chesterblade, Somerset, Received at Oscotts.

4—Danuel Parsons, M. A.; Received at Priorpark, July 31st.

5—Charles Seager M. A., formerly Scholar of Worcester College, Oxford, author of several Works and Assistant Hebrew Lecturer, Received at Oscott, October 12th.

6—Thomas Burton, M. A., Curate to Trinity Church, Brompton, Received at St. Edmonds.—Married July 31, 1844.

7—William Goodenough Penny, M. A., Student of Christ's Church, Oxford, perpetral Curate of Dorton and Athendon, Bucks, Received at Oxford, October 18th.

8—John Campbell Smith, M. A., Received at Oscott, march 27th. —Married.

9—John Moore Capes, M. A., Incumbent of St. John Baptists Church, Bridgewater, Received at Oscott, June 27th.—Married

10—George Montgomery, B. A., Curate of Castleknock Gounty of Dublin, received at Oscott 27th June.

11—Mr. George Ward, M. A., Fellow of Balial College Oxford author of the Ideal of a Christian Church, and other Controversial Tracts, received London September 3rd.

12—Broak Charles Bridges, B. A., Deacon, Received London September 25.

13—Ambrose St. John, M. A., Christ Church College Oxford, late Curate of Walmer Kent, Received at Priorpark October 2nd.

14—John Henry Newman, B. D., Fellow and formerly Tutor of Oriel College Oxford, late Vicar of St. Mary the Virgin's Littlemore, author of the Church of the Arians of the 4th Century. The prophetical office of the church, Newman on justification, eight Volumes of Sermons, an Essay, an Ecclastical Miracles, a translation of the select treaties of St. Athanasius, Tract No. 90, an Essay on Developement in christian doctrine, some of the lives of the English Saints, Received at Littlemore October 9th.

15—Fred S. Bowles, B. A., Received at Littlemore October 9th.

16—Richard Staunton, B. A., Deacon, Received at Littlemore October 9th.

17—John Walker, M. A., author of the life of St. Germain, one of the lives of the English Saints, Received at Oxford October 21st.

18—Fred Oakly M. A., Senior, Fellow of Baliol College, Oxford, Prebendary of Litchfield Cathedral, late preacher at White Hall Chapel, and Minister of Margarets Church, London, author of

one volume of Sermons, a life of St. Augustin, being one of the lives of the English Saints—some Controversial Tracts and Books of devotion, Received at Oxford, October 29th.

19—Charles H. Collyns, M. A., Student of Christ's Church, College, Oxford, late Curate of St. Mary Magdalenes Parish, Oxford, Received at Priorpark, October 29th.

20—William T. Wingfield, M. A., author of a Book of devotion called prayers for the dead, Received at Stonyhurst College, November 1st.—Married.

21—Frederick W. Faber, M. A., late Fellow of University College, Oxford, Rector of Helton Huntington, author of the Cherwell, Waterlily, the Styriain Lake, Sir Launcelot, the Rosary, sights and thoughts in Foreign Churches, &c. &c. &c., Received at Northampton, November 17th.

Before finishing this noble list of converts, I shall take a peep into their writings. Newman on the Church of the Fathers: what church was, or is that, but the Catholic Church, which condemned the Arian and every other heresy which arose from its foundation. According to the prediction of Isaiah, every tongue that rises against thee in judgment, thou shall condemn. An Essay on miracles, which cannot coincide with the Church he left—all the officers of the Protestant Churches could do or say, was and is still to deny miracles altogether; and as I said before, when they openly deny the clear pointed promises of Christ to his Church, it is no wonder they are prophane enough to deny every other part of scripture which may militate against their private judgment.

Oakly's life of St. Augustin, a name to which no Protestant can recur without feelings hardly to be described, at his alienation from the church of that holy man who declared he would not believe the Scriptures only they were in the sacred depositary of the church. Yet these children of yesterday have the impudence to question the canonicity of a great many of them, as they do not answer the private interpretations they put on them. Wingfield on prayers for the dead, the denial of which doctrine caused the new lights to throw over-board the two Books of Maccabees; as Judas of that name collected and sent to Jerusalem money to offer sacrifice and prayers for the souls of the soldiers slain in battle, saying it was a pious and holy thought to pray for the dead. This

second Joshua, who defeated the Syrians in five pitched battles, with forces quite inferiour to those of his enemies; and totally prostrated Antiochus Epiphanes, the most blood thirsty and barbarous tyrant that ever disgraced any throne; for nearly similar causes, were the Books of Judith and Tobit thrown out of their Bible; the first for Judith and her maidens fasting and praying in sackcloth and ashes, before she cut off the head of Holofernes, and the latter for the heavenly companion of Tobias, saying he was one of the four Angels who stood before the throne of Heaven, and there offered up the prayers of the saints. None of the foregoing texts will serve the modern limits; yet they have the audacity to call their veracity in question, but their demons being their guides, they have taught them to throw reason and shame aside. Notwithstanding the anathema denounced by St. John against those who would add or diminish, but to return to my convert list.

22—J. W. Marshal, B. A., incumbent of Swallow, Cliffs and Anstry, Wills, author of notes on the Catholic Episcopal, Received at Oscott, November 26th.—Married.

23—John Melville Gleney, B. A., perpetual Curate of Marck Somersetshire, Received at Oscott 26th November.—Married.

24—Henry George Cooper, M. A., Deacon, Received at Oscott, November 28.

25—B. Henry Berks, B. A., Curate of Arley, Northwich Christie, Received at Oscott, 29th.

26—M. W. Russel, M. A., Rector of Bonefield, Northamptonshire, Received at Northampton, November 28.—Married.

27—Robert Aston Coffin, M. A., Student of Christ's Church College, Oxford, author of the life of St. William, one of the lives of the English Saints, Received at Priorpark, December 5th.

28—Henry Johnston Marshal, B. A., Curate to Arch-deacon Robert Wilberforce, Received December 7th.

29—Edgar Edward Escourt, M. A., Received at Priorpark December 19th.

30—Edward Brown, Received at St. Mals, on Christmas day, 1846.

31—James Spencer Northcott, M. A., first class Letters humaniorebus, late scholar of Corpus Christi College, Oxford, Curate

of Ilfracombe, Devanshire, Received at Priorpark, January 27th. —Married.

32—John B. Morris, M. A., Fellow of Oxford College, author of Nature, a Parable Translation of St. Chrysostom, on the Romans, and the Rythisms of St. Ephraim gained the Indian prize in 1842, and Lecturer in Syriac, Received in Birmingham January 17th.

33—Henry Formby, M. A., Vicar of Gloucestshire, author of a Work called Visit to the East, Received at Oscott January 27.

Members of the two Universities.

Lay Members, of the University of Oxford.

34—Johnson Grant, undergraduate, Received at the Episcopal Seminary, at Bruges December 1841.

35—Edward Douglass, B. A., Christ's Church, College, Received at Rome, Easter 1842.

36—Peter L. Page, Renoup Scholar of Pembroke College, Received at Oscott, 1842.

37—William Lockhart, B. A., Easter College, Received at Loughborough August 1843.

38—Thomas B. King, undergraduate Exeter College, Received at Bromingham, January 1846.

39—Charles B. Scott Murray, B. A., Christ Church College, Received at Rome.

40—William Leigh, Brazennose College, Received at Loughborough, August, 1844.

There are on this list 73 more, in all one hundred and thirteen, which would only be a waste of paper, and of time, besides it would tire me too much, and put me under the necessity of getting those names printed which are printed already, besides we are promised a new list shortly, that will astonish the new Gospellers; and will, I hope, bring you and your fellow private judgment people to think otherwise than you have hitherto.

Such are the effects of the thing you were pleased in your Solomon wisdom to call a heresy. For my own part, I shall return thanks to God for allowing me to live to witness such a glorious reaction in that deluded county. Deluded indeed, to madness. See how illustrious the glorious church of Christ now appears; when the darkness to which she was doomed for a time to be im-

mersed is now a dispelling. With what splendour will she soon appear, when all the clouds are dispersed from around her. She that had to endure three centuries of the most horrid persecution that the powers of hell could invent. See the eternal promise of her divine founder fulfilled to her. See the rapid multiplication of churches in communion with her raised, and is raising, in Lancashire, Yorkshire, Staffordshire, Cheshire and the West of Scotland, besides the conversions are in steady progress in Ireland.—We may well exclaim, it is the Lords doing, and is marvellous in our eyes.

Thou art Peter (says our Lord) Mathew 16 *v.* 18, and upon this Rock I will build my Church, and the gates of hell, (the powers of darkness) shall not prevail against it. Therefore the church could never go astray. Going teach all nations says the same Lord to the Apostles and Successors the Pastors of the Church, (Matthew 28 *vr.* 20) and behold I am with you always even to the consummation of the world; therefore the Church of Christ could never fall into error, because Christ who is the way, the truth and the life, John 1 v. 6, has promised his presence and assistance to her Teachers, even to the end of the world. See also John 14 v. 10 17, where Christ promises to the same Pastors and Teachers of his Church, the Comforter, the Spirit of Truth to abide with them for ever, to teach them all things, v. 16 and guide them into all truth cap. 16 v. 13, and Isaias 59 v. 20 25, where God promises that after the coming of our Redeemer the Church shall never err. This is my Covenant with them saith the Lord, my Spirit that is within thee; and my words which I have put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed; nor out of the mouth of thy seeds seed, saith the Lord from henceforth and forever. A dozen of texts and more from the old and new Testaments could be adduced to prove the infallibility of the Church of Christ, and surely none but the demons of dark nessand discord, would have the impiety to deny any of them. On what grounds will private Judgment meet and rebut those inspired writings. O, yes, the opinions of the incontinent, lewd, blasphemous Martin of Wirtemberg, with his demon, are sufficient with the new Gospellers to make a liar of the God of truth. O, these demons are most powerful Gen-

try, when they are able to darken the brightest talents in man when they can make them believe that the God of truth is a prevaricator, that he made such promises for the purpose of breaking them, and thereby plunge them into eternal flames.

Should these premises be true, which God be praised they are not, then might Calvin exclaim, that God created men for the sole purpose of burning them in eternal fire. These are the locasts that arose out of the bottomless pit for the purpose of tormenting mankind, armed with every deadly missile, and they had over them a King named Exterminator or destroyer; but it appears they are becoming harmless, yes. Protestant England the cradle of infidility—the fortress of heresy for three hundred years —that has made and kept in fighting order military weapons of grades, always ready to destroy the church root and branch; and at certain times where they were afraid that the people of England might relent in punishing their countrymen for adhering to to the faith of their fathers, they had recourse to Luthers country for troops, on whose fidelity, they could depend, to butcher every conscientious catholic.

Now, blessed be heaven, what a glorious prospect we have witnessed in England and Scotland. See how many learned Divines, tract writers too—men who have employed their time and talents in writing against the church of christ—men that have filled the world with tracts filled with the grossest forgeries—men who searched every hole and bore every nook and corner to find out the idolatry & superstition attributed to the catholic church, saw that all those charges were the grossest forgeries; committed there writings and cause to the winds, and when the prescribed time arrived they made one jump into the arms of Popery. What will the great dignitaries—the proud Pharisees of the Anglican church —say to this. They may well exclaim with the Pharises in the time of the redeemer,—" all the world is gone after him."

Talk of miracles. I assert this is a miracle of no small magnitude to see so many pillars, the main hinges on which the massy doors of the great Anglican church turned on, to see them fly off, and leave the edifice to tumble to ruin, to irrecoverable ruin; and a church too that fed and fattened those pillars beyond that of any other church in the whole world. And whither are they fled to?

they have truly fulfilled that divince precept—they have left all and followed him—they have left certain fat luxuriant livings behind them and thrown themselves into the arms of poverty, comparatively speaking; where fasting, abstinence purance, and every mortification await them; but they have the promises of christ that they will receive 100 fold in this world, viz, peace of mind, and eternal glory in the next. How much I pity those ecclesiastical recruits who are called up to fill the ranks of those undaunted soldiers of Jesus Christ who left all to fight under the banner of his cross, and to conquer by it. To what shifts to what straits, and what torturing of holy writ will the Metropolitan or his Vicar be compelled to turn when these supplementary recruits are taking the places of those converts. O, but the demons are always at hand, and ready to put a speech into the mouth of its master. I wonder will you put toward your opinions on private judgment against the joint opinions of all their learned divines. O, yes; they are all ignorant when compared you—you that have imbibed all the theology, all the logic of Ireland, and carried it to the British Capital, and left poor Ireland in a state of ignorance and idiotcy, the absentee landlords have only exacted their rents through their agents and spent them in a foreign clime, but you have basely deprived them of their senses and their information, and of the means to bring them to heaven. But to be serious. I would recommend to you the famous Poet Dryden, who was master of the savants of his day, and his talents are unquestionable to this hour; but let it be remembered his times were penal times. He in an unguarded moment turned to the high church; but being struck with remorse for his apostacry, lost no time, but humbly implored forgiveness of his offended God; and with humility kneeled down to man his cunfessor, and with a contrite heart coufessed his sins and entreated forgiveness of his heavenly father, and to receive him to his church again, like the prodigal son. His confessor then advised him to make use of his transcendent talents in writing something in favour of the Catholic church, then trodden down to a skeleton; and well he performed his penance, and wrote his beautiful and pithy poem, "The Hind and Panther."

Alexander Pope lived in pretty tight times, yet he preserved his integrety, and kept his soul uncontamnated; nor was he afraid to

insert the following in one of his beautiful poems, viz.,

> "Where London's column pointing to the skies,
> Like a tall bully, lifts the head and lies."

The words are these. This monument is erected in memory of the burning of this protestant city by the popish faction in September 1666, for the destruction of Protestant Religion, and of old English liberty, and for the introduction of popery and slavery; but the fury of the Papists is not yet satisfied.

This inscription was made by order of Sir Patience Waid, who as Echard Shaws, was afterwards convicted of perjury. Burnet says that one Hubert, a french Papist, confessed that he began the fire. But Higgins, (a Protestant mind) proves that Hubert was a Protestant; and Rapin agrees with Higgins.

No person knew better than the King this almost matchless lie, but as I have exceeded my limits, this must form a part of my next letter.

Yours, &c.

LETTER No. IV.

My last letter closed on the cause which made Pope make his manly and Poetical remarks on the lying inscription placed on the London column, or rather on its base, which he compares to a tall lying bully. I said that the King was fully aware of the cause of such a lying inscription, but Charles 2nd was a lazy luxuriant debauchee, and had the meanness to suffer the almost matchless lie to remain during his life; bul it was erased by his Brother and successor. But Charles was an ingrate, as he twice owed his life to Catholic Priests; and in fifty two instances had his life at the mercy of Catholics, and some of them very poor, when he was a wandering fugitive, with immense reward for taking him, and dreadful punishments for concealing him. Yet in no instance can we find that he ever done any thing for them in return while he was in power. The only instance was on his death bed, when the Protestant Clergy flocked round he said to his Brother James, put away these hedge Priests, and send for Father Huddleston, who

saved my life when an exile—he can now through his prayers save my soul; and it was Friar Huddleston gave him the last aids of the church; but whether the King before whom he was forced to appear divested of royalty was appeased with such meanness and perfidy is not for us to say our own spiritual concern being enough for every creature to settle with his God.

Thanks to the King of Kings for the happy change in our days, wito the the brightest prospects before us, being better; never since the devastations committeed at the deformation have such indications appeared of peace and concord in England, Scotland, Ireland and America. The church of christ is steadily gaining ground over the face of the earth in spite of all her enemies in hell and elsewhere.

I shall now take a cursory view of the different reigns, and just glance at the persecutions tnat occurred at such times, merely to contrast those times with the present benign appearance; before I do so I shall offer to you the following considerations.

The men of Jerusalem sought signs in the time of the redeemer, but the men of our days seek no sign, but mope in the dark, as if the difference between man's misery and eternal happiness were worth nothing. The Lord in every age writes his own side of the controversy, which if men in this age have eyes to see or ears to hear contains most wonderful signs—yes, standard signs, for all who value their eternal happiness. The Bible is now-a-days the only pretence, the only plank left to argue the necessity of a protestant church, and as the Bible and its parts are in better hands for explanations, I shall only say a few words on a portion of it. What is the Bible? The beautiful examples of holiness in the old and the parables of the redeemer in the new are as exact as two and two make four—a beautiful and a holy picture—a real and substantial likeness of the holy saints of God. They are the testimonial on which nothing unholy can fit; and any denomination of christians who cannot produce such persons to fit this mould of sanctity is not and cannot be true, but a spurious imitation of a church; and all honest men will allow (for the day will come when they must allow) that any spurious church has no kin, call or relationship to the Bible—that they are whitened sepulchers, and that their religion does not bring forth fruit. That

leads to christ; and is, therefore, worse than useless to man, and but a name and a snare. Will semi-church tragedians persevere in keeping souls out of the lightsome paths of the holy catholic church? Will men combine always against the disseminations of God's pure, holy and unquestionable word of the mysteries of heaven, and lend themselves as to the power of darkness to kidnap, not the bodies of men, but their immortal souls? May the father of light draw his own ones out from amongst those children of darkness, that they may gain communion with saints, whose creed they now repeat in word; and may they bestow the talents which their God has given in teaching men the straight, the narrow, but sure way of salvation.

O you men of flesh and blood, how long will you usurp not sticks nor stones, but the eternal empire of men's souls? How long will you obscure the lamps of men, that they should become the children of darkness? Can you put your hands to your breasts, and in the presence of him whose cause you pretend to advocate, tell me is my criterian of flesh and blood? You have no other evidence than one man's word to another, when I have the word, the eternal promise of the King of glory. How long will you continue to build your faith, and risk your eternal happiness on the word of frail and erring man? Can you prove the purity, the sanctity of the Bible on such authority? You will probably answer by asking how can the Catholic Church prove it—my reply is, the Church has proved it by her Saints in every age. I ask you in the spirit of meekness, of charity, of love for your souls, what chance have you of getting to heaven but a moral probability? Will such probability be a safe and a sure plank to carry you to glory, never taking into account the souls you have poisoned with infidelity? Remember St. Mark's gospel already quoted—the signs that were to followers, the officers of Christ's Church. Did you or any of your predecessors ever perform any miracle? Did you or any of them recover any sick person? Did they or you ever try your hands at such? Alas! the answer is easy given. you never did, nor never will. These things being admitted by all, I am compelled then to ask what claim have you to be ministers of God's holy word. You must from dire necessity confess your inability and want of faith, and for claims you have none.

Pray, then, what have you in possession to qualify you for the cure of souls. I must answer these stubborn but true questions. You are uncalled, unsent and unsought to teach all nations, and lead souls unto a knowledge of holy things; for how can you teach when you are ignorant of the mysteries of God—you who raise your eyes and voices to the Lord on high—you who beg of the Redeemer in the name of every thing sacred to send forth his divine light that the people perish not. Be you yourselves ready to receive it, as the time is come. You have a noble example set before—not one, but hundreds—not one of theory, but a real practical example. Do you think is your judgment better than those who have and are daily leaving your nominal Church, or do you think your souls are of less value than the souls of those noble converts who have forsaken houses and lands, and every good thing in the world's estimation, and have followed their divine master, who declared that his Kingdom was not of this world, especially them who walk after the flesh in the lust of uncleanness, and despise government—audacious, self-willed; they fear not to bring in sects blaspheming—(2nd Peter, Chap. 2nd, 10 Vs.

Who are those meant by the Apostle but snch as indulge in private judgment, despising Church government, audacious, self-ruled, and give every encouragement to raise new sects—these are the men who adopt and applaud measures which of necessity must produce an indefinite number of faiths. If our eternal salvation depend upon our believing the truth, can it be good to place people in a state of necessity to have different beliefs, and does not that which takes away the head of the Church inevitably produce such a state of necessity? How is the faith of all nations to be one if there be in every nation a head of a Church, who is to be appealed to in the last resort as to all questions and points that may arise? How, if this is to be the case, if there to be one fold and one shepherd? How is there to be one faith and one baptism? How are the unity of the spirit and the bond of peace to be preserved? These questions remain unanswered, and they are unanswerable.

I have observed before that Luther's demon after doing a vast business on the continent flew across the channel and breathed into King Henry the 8th, who then lived happily with his first

wife, Catherine of Spain; but no sooner did he receive the breath of the demon than he began to open his eyes. He fixed them on a young lady of his Court named Anne Boleyn, who, it is said, was his own bastard daughter. His conscicnce then informed him that Kitty was too old for him, and if he had young Anne that she would bring him a male heir—he having none at the time. However, he soon procured a divorce from poor Kate, and married Anne; and shortly divorced himself from Anne by the axe of the common hangman. But previous to his marriage with Anne Frior Peyto preached before the King at Greenwich, taking for his text the passage of the 1st Book of Kings, where Michaia prophesies against Ahab, who was surrounded with flatterers and lying Prophets—said, I am that Michaiah whom you will hate, because I must tell you truly that this marriage is unlawful; and I know that I shall eat the bread of affliction, and drink the water of sorrow; yet because our Lord hath put it in my mouth I must speak it. Your flatterers are the four hundred prophets who in the spirit of lying seek to deceive you; but take good heed lest you being seduced find Ahab's punishment, which was to have his blood licked up with dogs. It is one of the greatest miseries in Princes to be daily abused by flatterers. The King took this rebuke in silence; but a Dr. Curwin the next Sunday preached in the same place before the King; and having called Peyto a dog, slanderer, base, beggarly Friar and Traitor, said he fled for fear and shame. Friar Elstow, who was present, called aloud to Curwin and said, good Sir, you know that Father Peyto is gone to a Provincial Council at Canterbury, and not fled for fear of you, for to-morrow he will return: in the meantime I am here as another Michaiah, and will lay down my life to prove all the things which he hath taught out of the holy Scriptures, and to this combat I challenge thee, before God and all equal judges, and even to thee, Curwin, I say thou art one of the 400 false prophets into whom the spirit of lying is entered, and seekest by adultery to establish succession, betraying the king into endless perdition.

Stowe in his Chronicles relates that the two Friars were brought before the King's Council the next day, by whom they were rebuked and were told that they ought to be tied in sacks and thrown into the Thames. Elslow said smilingly, threaten these things to

rich and dainty persons, who are clothed in purple and fare deliciously, and have their chief hope in this world; for us we esteem them not, but are joyful that for the discharge of our duty we are driven from hence, and with thanks to God we know the way to Heaven to be as ready by water as by land.

No Protestant author, except the vile Burnet, ever attempted an apology for the foul deeds of this ruthless tyrant, and had the one fourth of the clergy stood forward as these two friars stood, he never could nor would he have succeeded in his adulteries and murders. The first notable victims were Sir Thomas Moore and Bishop Fisher; the former had been Lord High Chancellor for many years. The character given him by his contemporaries and to the present day is that of as great perfection for learning, piety and integrity as it is possible for any human being to possess. He was the greatest lawyer of his age, a long tried and most faithful servant of the King and his father, and was besides so highly distinguished beyond men in general for his gentleness and humility of manner as well as for his talents and abilities, that his murder gave a shock to all Europe. Fisher was equally eminent in point of piety, learning and integrity; he was the only living Privy Councillor of the late King, whose mother, the grandmother of Henry VIII, having outlived her son and daughter, besought with her dying breath the young King to listen particularly to the advice of the pious and venerable prelate, and until that advice crossed his brutal passions, he was in the habit of saying that no other Prince could boast of a subject to be compared to Fisher; he used at the Council board to take him by the hand and call him father, which marks of affection were well repaid by Fisher, which knew no bounds but those prescribed by duty to God, his King and his Country; but that sacred duty forbade to yield to the divorce and the King's supremacy, and then the tyrant forgetting at once his services, his devotion and his almost unparalleled attachment sent, him to the block, after fifteen months, during which he lay like a common felon, buried in filth and almost destitute of food; then dragged him forth with limbs tottering, his venerable face begrimmed and his nakedness scarcely covered with the rags left on his body, and after his head was struck off left his mutilated body on the scaffold like a dead dog. Savage monster how will you become

the head of your new Church? And yet the malignant Bur- Burnet says such a man or rather monster was necessary to bring about the Reformation, and if such a devil incarnate was necessary for such, what must be the nature and tendency of such Reformation.

The work of blood was now begun and proceeded with steady pace, all who refused to take the oath of supremacy, viz: all who refused to become apostates were considered and prosecuted as traitors, and made to suffer death with every possible cruelty and indignity. As a specimen of Burnet's necessary reform, and to spare the reader a repetition on the subject, let us take the treatment of John Houghton, Prior of the Charter-house in London, which was then a convent of Carthusian Monks. This man for refusing to take the oath which, observe he could not take without committing perjury, was dragged to Tyburn; he was scarcely suspended when the rope was cut and he fell alive on the ground; His clothes were then stripped off, his bowels were ripped up, his heart and entrails were torn from his body and flung into a fire, his head was severed from his body, the body divided into quarters, the quarters then subdivided and hung up in different parts of the city, and one arm nailed on the wall over the entrance into the monastery; such were the means that with Burnet were necessary to introduce the Protestant religion into England.

How different alas! were the means by which the Catholic religion had been introduced by Pope Gregory and St. Augustine; these dreadful butcheries were perpetrated under the Primacy of Fox's Martyr, Thomas Cranmer and the active agency of Thomas Cromwell, whom we shall soon see sharing with Cranmer in the work of plunder, and finally sharing too in his disgraceful end.

At this time the Protestants in Germany began to disagree among themselves, but they all maintained that faith alone was sufficient to secure their salvation, while Catholics maintain that good works were also necessary. The most profligate of men, the most brutal tyrant may be staunch believers; as I observed before, the very devils believe and tremble; it will therefore appear singular that the King did not become a disciple of Luther; but the only reason is, Luther began his reformation a few years too soon, viz: in 1517, at which period Henry had been married to his first wife eight

years, and had not then conceived any project of a divorce, if Luther had not commenced his reformation at the time he did the King would have been a disciple of his, especially after seeing that this new religion allowed Luther and several others to grant under their hands a license to the Landgrave of Hesse to have two wives at one and the same time; so complaisant a religion would have been and doubtless was, at the time of the divorce, to the King's taste. But the King opposed the reformation as a sovereign, and he also opposed it as an author; he had in 1521—four years after its origin—written a book against it; his vanity and his pride were engaged in the contest; to which may be added that Luther in answering his book had called him a pig, an ass, a dung-hill, the spawn of an adder, a basilisk, a lying buffoon dressed in King's robes, a mad fool with a frothy mouth, and a whorish face, and had afterwards said to him, 'you lie you stupid sacriligious King.' It was about these eventful times that Luther's demon was making havoc on the continent of Europe in the Church of Christ; where the rotten branches were tumbling from the Church both Clergy and Laity, and at the same time the future or rather the second wife of Henry, Anne Boleyn, was ripening in the bloom of beauty to maturity, and in his own court. After devouring so many souls on the Continent, Luther's familiar flew across the channel and possessed himself of Henry's heart and soul, and it is to be feared the hearts and souls of the greatest part of his kingdom. To follow this hell-born monster step by step through all his butcheries and burnings, would be to familiarize ones mind to a human slaughter-house. The next noble victim he fixed his eyes upon was Cardinal Pole; the Cardinal who had when very young, and before the divorce was agitated, been a great favorite of the King, and had pursued his studies and travels on the Continent at the King's expense, disapproved of the divorce and of all the acts that followed it, and though called home by the King refused to obey. He was a man of great talents, learning and virtue, and his opinions had great weight in England. His mother, the Countess of Salsbury was descended from the Plantagenets, and was the last living descendant of that long race of English Kings; so that the Cardinal, who had been raised to that dignity by the Pope, on account of his great learning and eminent piety, was thus a relation to the King,

as his mother was of course ; and she too, the nearest of all his relations. But the Cardinal was firmly opposed to the proceedings of the King, and that was enough to excite and put in motion the deadly vengeance of the latter Many were the arts he made use of to bring him within his grarp, and these having failed, he resolved to wreak his ruthless vengeance on his mother. She was charged by the base Thomas Cromwell with having persuaded her tenants not to read the new translation of the Bible, &c., but to cut the matter short she was dragged to the scaffold, being upwards of seventy years of age ; after being worn down by imprisonment, she maintained to the last a true sense of her character and noble descent, and when ordered to lay down her head on the block ;— "No," answered she, " my head shall never bow to tyranny ; it never committed treason ; if you must have it you must get it as you can." The executioner made a stroke with the axe, and as she ran about the scaffold with her grey locks down her shoulders and breast, he pursued, giving her repeated strokes till at last he brought her down. It may be asked how the people of England could suffer this infernal tyrant to perpetrate such dreadful carnage with impunity. When the Pagans of Rome cut off their Caligulas, Neros and other monsters who dared to commit such atrocities, but as Friars Peyto and Elslow obserued, he was surrounded by his 400 false prophets like Ahab, while the virtuous and conscientious were cut off in detail. Besides the flatterers alluded to were to be sharers in the plunder of monasteries, and their land about to be sacked by this ruthless tyrant and his minions. To enter on the merits or demerits of those institutions is not my intention. I shall just notice three historians, all of tnem Protestants, viz: Bishop Tanner, Hume and Cobbet; the conflicting accounts of the Bishop and Hume are thus decided by Cobbet.

Now then malignant Hume come up and face this Protestant Bishop Tanner, whose work you have quoted more than 200 times, and who here gives the lie direct to all and to every part of your description. Instead of your supine idleness, we have industry the most patient and persevering. Instead of your profound ignorance, we have a school in every convent, for teaching gratis all useful sciences. Instead of your want of all manly and elegant knowledge, we have the study, the teaaching, the transcribing, the

preserving of the Classics. Instead of your selfishness and pious frauds to get money from the people; we have hospitals for the sick, doctors and nurses to attend them, and the most disinterested, the most kind, the most noble hospitality. Instead of that slavery which in fifty parts of your history you assert to have been taught by the monks, we have the freeing of the people from the forest laws; and you know as well as I, that when this charter was removed by King John, the renewal was in fact the work of Archbishop Langton, who roused the Barons to demand it; he having, as Bishop Tanner observes, found the charter in an Abbey. Back then, down then, malignant Hume, and tell the Devil that the Protestant Bishop Tanner sent thee. We read in the Bible of Manasseh, King of the Jews, the beginning of whose reign was marked by extraordinary wickedness, and along with all his other crimes, made the streets of Jerusalem flow with innocent blood; his subjects seemed to have heartily entered with him into all the wickedness, so that the Lord denounced upon his kingdom that doom which was finally executed. This Prince was visited with severe chastisement, and when in slavery and chains in a strange land, he called upon his God whom he had so grievously offended, and the Lord heard his prayers and restored him to his liberty and to his kingdom. And the sacred historian says that he set himself about doing all the good in his power to atone for his former transgressions; but did his subjects join him with the same alacrity they had in his wickedness? Alas! they were far from doing so. But the maxim is too true—a down-hill reformation is too pleasing to perfidious man. The haughty stubborn heart of King Henry would not permit him to become a disciple of Luther, who had loaded him with the most opprobrious epithets, as a pig, an ass, &c., &c. Lovely, mild, amiable expressions coming from the mouth of the head of a new church, and the reformer of abuses in the one he deserted; nay, he was the ostensible head or chief cause of hundreds of Churches or Conventicles, but this is only a mere sample of that famous man.

From the above reasons Henry, having hated Luther and having become supreme head of the church, was compelled to erect one of his own, and his pliant Archbishop Cranmer always ready to obey him in all his commands, to pave the way for the new

church. A bill must pass both houses to uproot the old church and seize upon her patrimony, and this was soon accomplished. The malignant Hume quotes Spellman as an authority; but Spellman says the bill stuck a long time in the Lower House, and could get no passage, when the King commanded the Commons to attend him in the forenoon in his gallery, where he let them wait till late in the afternoon, and then coming out of his chamber and looking very angrily on one side and then on the other, at last, I hear, said he, that my bill will not pass, but I will have it pass, or I will have some of your heads; and without saying more he returned to his chamber.

LETTER No. V.

In my last letter I noticed where the tyrant left his commons in doleful dumps, and his threat had the desired effect; the commons had no desire to part with their heads, as it had been intimated to them that there was a fruitful harvest to be reaped and that they would share in the fruits thereof. The bill passed forthwith and everything lay prostrate at the feet of the King.

After the death of Jane Seymour who was mother to Edward VI, and who was the only one of his wives who had the good luck to die a qneen and to die in her bed, which took place in 1537, he was nearly two years in hunting up another wife; in 1539 he found a mate io Anne of Clewes, but when he saw her he expressed his dislike of her person, but found it prudent to marry her, and about six months after was divorced from her. Cranmer, who had divorced two wives before, put his irons in the fire and in a little time produced as neat a piece of work as ever came from the shop of the reformation; being in the eye of the canon law one, he made two of them. But Harry had another wife in view, and this was Catharine Howard, niece of the Duke of Norfolk, young and handsome; this marriage was the cause of bringing Thomas Cromwell the King's Vicegerent, to the block.

This man had attained enormous wealth from his several offices, in his plundering the chnrch and the poor. He possessed

thirty estates belonging to the monasteries; his house or rather his palace was gorged with the fruits of the sacking. He had been made Earl of Essex; he had precedence of every one but the King, whom he represented in Parliament, where he defended all his murdering and confiscating laws. In the morning of the 15th of June he was all powerful; on the evening of the same day he was in prison as a traitor; never was fate more just or appropriate. He had been the willing, the officious, the zealous, the eager agent in the execution of all the sacriligious and of all the tyrannical and bloody deeds of his infernal master. Not a tear was shed at his death more than would be when the foulest of murderers expiated their crimes on the gallows. The King survived this monster seven years. Finding real or imaginary crimes against Catharine, he without ceremony sent her, with a whole posse of her relations lovers and cronies, to the block. He raged and foamed like a wild beast; passed laws to defend him against lewdness and infidelity, and again married a widow, who narrowly escaped the fate of the others. At last the monster had to go and appear naked before his God, and there to render an account, and one too, of the most hard hearted, meanest and most sanguinary tyrants the world ever beheld, whether Christian or Heathen, and these all infused into him by Luther's demon of doubtful color.

I shall now take a glance at the next reign, full of materials for contemplation. That prince of hypocrites, Cranmer, who in old Harry's time had condemned people to the flames for not believing in transubstantiation, was now ready to condemn them for believing in it. We have seen that Luther was the beginner of the work, but he was soon followed by further reformers on the continent; these had made many attempts to propagate their doctrine in England, but old Harry kept them down. Now when the churches were to be robbed of what remained, and to have a pretext for that robbery, it was necessary to make a complete change in the form of worship. These sectarians all flocked to England, which became one great scene of religious disputation. Some were for the common prayer book, others proposed alterations in it; others were for abolishing it altogether: and there began now that division, that multiplicity of hostile opinions which has continued and increased to this day. Perhaps the world has not seen such a nest

of miscreants as Luther, Zuinglius, Beya, and the rest of the distinguished reformers of the Catholic religion. Every one of them was notorious for the most scandalous vices, even to the full confession of his own followers. They agreed in nothing, but that good works were useless, and their lives proved the sincerity of their teaching, for there was not a man of them whose acts did not merit a halter.

All historians except Burnet and Hume agree that vice and crime of every description were never so great and numerous before, and Melancthon, one of Luther's disciples, declared that all the waters of the Elbe, if shed in tears, would not attone for the crimes committed even where the Gospel was preached in its purity.

In Mary's reign when the question came to be disposed of whether the Parliament should restore the Papal supremacy, the plunder was then at stake ; for to take the church property was sacrilege, and if the Pope regained his power he might insist on retribution. The greater part had been seized upon eighteen years before ; in many cases it had been divided and sub-divided, and in many others the original grantees were dead ; the common people too had in many cases become dependant on the new proprietors, and besides they could not easily trace the connection between their faith and the supremacy as they could between their faith and the mass and the sacraments.

The Queen, therefore though she most anxiously wished to avoid giving in any way whatever her sanction to the plunder, was reduced to the necessity of risking a civil war for the popes supremacy, to have her kingdom unreconciled to the church, to keep to herself the title of head of the church to her so hateful, or to compromise with the plunderers. She was induced to prefer the latter, there was scarcely a nobleman or gentleman of any note in her Kingdom that had not in one way or other soiled their hands with the plunder, and how was she to act without councillors of some sort, she was then from dire necessity obliged to confirm by her authority the church property to the present proprietors and then to assemble a parliament composed of these very plunderers, as she had none else to call upon, and this parliament having asssmble for the despatch of the affairs of the nation, now just observe.

these men Lords and Commons, who had only about three years ago established Cranmers Church, and declared it to be the work of the holy Ghost; having first made a firm bargain ts hold the plunder, confessed that they had been guilty of a most horrible defection from the true church, professed their sincere repentance for their past transgressions and declared their resolution to repeal all laws enacted in prejudice of the popes authority. Are the people of England and Ireland aware of this—no not one in fifty thousand. These let it be remembered were the men, the very men, who made the protestant religion in England.

Every impartial man will see at once how this Queen (being hemmed in on all sides by such a council and such a parliament, was to conduct herself, these plunderers sacreligious miscreants, were afraid of every thing that might bring about such a change in the Kingdom that would make them disgorge the fruits of their plunder.

Especially after the Queen was married to Philip, one of the most powerful Princes then in Europe besides a rigid Catholic. Just like Thieves and Robbers, as they were in fact. They were afraid of every breath that made the least noise, that something might com about that would deprive them of their sarciligious Robberies, and from such terrors nothing but plots and conspiraces followed in succession against the Queen's life and government, those when found out were punished with death no doubt, and why should they not, and when those plots failed one of a seeming supernatural kind was put in operation. This took place at Aldersgate in London, there was a cave or den where a bridge had been in early times, but it was at this time partly filled up and a thorough-fare over the same to and from the city, in this cave was stuffed a girl called Betsey Crofts, when the passengers above were alarmed with moans and lamentations superhuman, and when she found that a great many people were stopped and waiting to hear more. She would then in an audible voice cry out that she was sent from heaven to warn the people to kill that Jezebel on the the throne, viz Queen Mary, and the fraud came to be found out, and she dragged as large as life, she confessed that the heads of the new Gospellers had advised her and bribed her for so doing, so that Mary was forced against her will to put these traitors to death,

or to have her own life taken from her, and for preserving her own life she is called Bloody Mary ; and for every drop shed by her and that from dire necessity if self preservation be the first law of nature, we shall see a pint shed by her sister and successor; not for treason but merely because they would not apostatise from the faith of their Fathers and acknowledge her head of the church; and for these doings she is called the good Queen Bess. We shall see by and by how good she was. There are three prominent characters in this reign worthy of being noticed. Hooper, Latimer and Ridley. Hooper was a monk, he broke his vow of Celibacy, and married a Fleming; he obtained two Bishopricks from the protector Somerset, he was a co-operator in all the cruelties inflicted on the people during the reign of Edward. Latimer was a Catholic Priest and a furious assailant of the reformation ; for this he got to be Bishop of Worcester from old Harry, he next changed his opinions, but held his Catholic Bishoprick ; being suspected, he made abjuration of protestantism, and then kept his living twenty years. Ridley had been a Catholic Bishop in Henry's time ; in the time of Edward, he was a Protestant Bishop, and got the Bishoprick of London by a rougish agreement, viz,—he was to transfer the most of that living to the rapacious Ministers of that day; lastly, he was guilty of high Treason against the Queen, by preaching to the people to stand by the usurper Lady Jane Gray, and thus endeavouring to promote civil War and the death of his lawful sovereign and preserve his Bishoprick, which he had obtained by simony and perjury.

A pretty trio of Protestant saints and martyrs, quite worthy of St. Martin Luther, who says in his own works that it was by the arguments of the Devil (who he says ate drank and slept with him) that he was induced to turn Protestant. Three worthy followers of that Luther, who is by his desciple Melanthon called a brutal man, one more a Jew than a christian, but black as they are they become pale when Cranmer appears; but alas where is the pen or the tongue can paint him in his true colours. Of the 35 years of his manhood, 29 were spent in a series of acts for wickedness in their nature and mischief in their consequence are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a fellow of Cambridge College, and having of

course made an engagement as the fellows do to this day; not to many, while he was a fellow, he married secretly, and still retained his fellowship, while a married man he became a priest, and took the oath of celebacy, and going to Germany he married another wife the daughter of a protestant saint, so that he had two wives at one and the same time, though his oath bound him or should have bound him to have no wife at all. He as ecclesiastical Judge divorced Henry from three wives, the grounds of his decision in two of the cases were directly contrary to those which he himself had laid down, when he declared the marriage to be lawful, and in case of Anne Boleyn, he as ecclesiastical Judge declared that Anne had never been his wife, while as a member of the house of Peers voted for her death, as having been and adultress and thereby guilty of treason to her husband; as Arch Bishop he sent men and women to the stake because they were not Catholics, and he sent Catholics to the stake because they would not acknowledge the King's supremacy, and hereby perjure themselves as he had so often done.

Confined to his palace at Lambeth by the Queen's lenity, plotted with traitors to overset the Government, brought at last to trial and condemnation as a heritic, he professed himself ready to recant; he was respited for six weeks, during which time he signed six different forms of recantation each more ample than the former. He declared the Protestant religion was false, that the Catholic religion was the only true one, and that he now believed in all the doctrine of the Catholic church, and that he had been a horrid blasphemer against the sacraments, and that he was unworthy of forgiveness, that he prayed the people and the Queen and the Pope to have pity on him, and prayed for his wretched soul, and that he had made and signed this declaration without fear and without hope of favour, and for the discharge of his conscience and as a warning to others. It was a question in the Queen's Council whether he should be pardoned as other recanters had been, but it was resolved that his crimes were so enormous that it would be unjust to let him escape. Brought therefore to the public reading of his recantation on his way to the stake, seeing the pile ready, now finding he must die, and carrying in his breast all his malignity undiminished, he thrust into the fire the hand that signed and

thus expired protesting against that religion, which only nine hours before he called god to witness he firmly believed in.

And Mary is to be called bloody because she put to death such monsters as this. Surely it is now time to do justice to the memory of this caluminated Queen.

We come now to the long reign of the good Queen Bess of glorious memory. The intention of this Queen to change the religion of the country was soon discovered, so that all the Bishops refused to crown her, one only excepted, and even he would not consent without her conformity to the Catholic ritual; to this conformity necessity made her comply with, however a series of acts were passed which by degrees put down the catholic religion, and she found the possessors of the plunder to join her with the greatest alacrity (as their former apprehenisons were now at an end, and conform to the new form of worship, for in Edward's reign there were 42 articles of religion, but Betty lopped off three, so that left 39 which remain to this day; these changes first andlast were all ascribed to the holy ghost; what an accomodating spirit he was at those times; and since Betsey being now made Queen, and supreme head of the church, she looked upon the catholic church as her mortal enemy, and cost what it would she was resolved to destroy it; all persons were compelled to take the oath of supremacy on pain of death for adhering to the faith of their fathers, that faith which she had openly professed and lived in till she became Queen, and to which she swore to at her coronation. Then it was high treason in a priest to say mass. It was high treason in a priest to come into the country from abroad; to harbour or relieve a priest was high treason, and on these grounds hundreds upon hundreds were butchered in the most inhuman manner, being first hung up, then cut down alive and their bodies chopped into quarters; thus I again beg of you sensible and just Englishmen to observe only because these people were too virtuous and sincere to apostatize from that faith this Queen had sworn to observe at her coronation, and to defend, being the defender of that faith, she now resolved to destroy she then compelled her; Catholic subjects to attend her churches under the most enormous penalties, which rose at last to death itself in case of refusal; thus were all the good, all the virtuous, all the sincere, all the conscien-

tious, incessantly harrassed. Ruined by enormous fines, brought to the gallows, or forced to fly their country. Thus was this Protestant religion planted and watered by the blood and tears of the people of England. Elizabeth put more Catholics to death in one year for not becoming apostates than Mary did in her whole reign.

When we contemplate the bloody deeds of this foul tyrant, this she Pope, this infernal female monster, and see how closely she copied out all her father, in the horrifying death she inflicted on her victims in having them cut down alive, not half-hanged, but letting them fall alive on the ground and then ripping up their bowels, tearing out their heart, entrails, &c., they still alive. Could the devils in hell think of worse. Let us pause and consider on this dreadful persecution. When the Redeemer established his church upon earth, he as God foreseen that such calamities should befall her members, and this I conceive made him promise that the powers of hell should not prevail against his church, knowing such powers would be employed against her; he therefore permitted such to take place. So that we may justly infer that in this reign all the forces and powers of hell were set in motion, all the artillery, all the thunderbolts of that infernal mansion were put in requisition, under this incestuous, bastardized, apostate virago.—This maiden Queen, this chaste virgin, whose disgusting amours with Leicester, Essex, &c., were so notorious, that she was the scorn, the contempt and ridicule of all Europe.

But this maiden Queen had obtained power and she was resolved to make use of it; her court, Wittaker observes, was a real pandemonium, and Jezabel the mistress of all. Who could have thought that the Church should ever appear again, when the whole powers of darkness were employed in beleaguring and battering her down. But lo! the master of all those powers declared that her foundation was so firmly fixed that no powers would prevail against her, the boundaries were fixed the limits were set, and he that said to the ocean hither shalt thou come and no farther shalt thou go, and there shalt thou break thy swelling waters; thus was the care and protection of providence displayed on this dreadful persecution.

Before I take leave of this reign I shall only notice the murder

of the unfortunate Mary Queen of Scots, cousin to Elizabeth, which I shall quote from Wittaker, who says that Elizabeth employed Davison, her Secretary, to find some one that would take Mary off by poison or otherwise, and finding no man base enough to commit the foul deed, she then ordered her to be tried by a special commission, which body condemned her to death by the hands of the executioners, and this wretched tyrant, with the malignity of a demon, would not allow a priest to attend her unfortunate victim in her last moments, thinking thereby to destroy her soul as well as her body. And this was one of the acts of Good Queen Bess of glorious memory. But base and wicked as these actions were, her subsequent hypocrisy was still more detestable. She affected the deepest sorrow, pretended it had been done against her wish, and she had the baseness and injustice to imprison Davison, her Secretary, for having dispatched the warrant, and Wittaker fully proves that she had reviled Davison for not having dispatched it, after she had used all the means in her power to induce him to employ assassins to murder her cousin. After hunting, hanging and ripping up clergy and laity that she could come at, and destroy every vestige of Catholicity that she and her satellites could find, the Lord sent forth a ray of light in the midst of this darkness. This ray was given to William Allen, an Englishman, who had been a student in the University of Oxford. In order to defeat the tyrant's scheme of rooting out the Church, he formed a Seminary at Douay in Flanders; he was joined by many learned men, and from this depot, though at the hazard of their lives, Priests came into England, and though the branches were nearly lopped off the trunk, still remained like that in Nebuchadnezzar's dream, still ready to receive and nourish new branches, which have been spreading in the present century, in the last twenty or thirty years, and is now assuming the form and dignity of a church. Here we have literally fulfilled the prophecy of Isaiah, and the more recent one of the Redeemer, viz:—"the gates of hell, the powers of darkness did not, nor shall not prevail against her, and her enemies are compelled like Balaam to exclaim; How lovely are thy tabernacles, O, Jacob! and thy tents, O, Israel!"

It has been remarked by Genganelli, that some men calling themselves Christians, in their anxiety to run from what they call su-

perstition, fall into infidelity, and that whilst men of past times adored a multitude of Gods, at present we have men who affect to acknowledge no God at all; thus, as the same personage observes, virtue, vice, immortality. and even annihilation, appear to some synonymous terms, provided a silly pamphlet serves them as a rampart against Heaven. Nothing has perplexed Protestants more than the continuation of miracles in the Catholic church. On one side many of the most learned men have been forced to admit that as Christ expressly promised that after his days miracles should be performed. We cannot doubt the continuation of miracles, when God thinks it proper to perform them through his ministers, for his own wise purposes, without doubting the truth of Jesus Christ himself. But on the other side, Protestants not being able to shew, as Erasmus humorously said, that they could even cure a lame horse, much less that they ever did or could perform a real miraculous cure. The conclusion, however severe, is truly demonstrative that they cannot be the disciples of Christ, who were commissioned by him to perform miracles like himself, in his name.— Hence we find Protestants have been divided into two classes. One contending with Campbell and others, that miracles were not only performed by Christ and his Apostles, but by the successors of the Apostles in subsequent ages of the Church. Another class contending with Conyer Middleton, that as nothing but Popery prevailed immediately after the Apostles, if we be allowed one age of miracles, we must be constrained to receive all the doctrines of Popery, as the mass, purgatory, supremacy, &c., &c., &c.— But having disposed in a cursory way of this matter before, I shall conclude this letter, and remain yours truly.

LETTER No. VI.

Having stated as far as my poor abilities could reacd, (as I have no books in this wilderness.) I shall now point out the character of some of the leading characters all of whom lived and died in that church from which you apostatized. It was the creed of Charlemagne, and of St. Louis of an Alfred and an Edward, of the

feudal times, as well as of the Emperors of Greece aud Rome; It was believed Venice and at Genoa in Lucca and the Helvetic nations in the days of their freedom and greatings, all the Barons of the middle ages, all the free cities of late times professed the religion we now profess. You surely know that the charter of British freedom and the common law of England, have their origin and source in Catholic times. Who framed the free constitution of the Spanish Goths? Who preserved science and literature during the long night of the middle ages? Who imported literature from Constantinople, and opened for her an asylum at Rome, Florence, Padua, Paris and Oxford? Who polished Europe by art and refined her by legislation? Who discovered the new World, and opened a passage to another? Who were the masters of Architecture, of painting and of music? Who were they that invented the compass and the art of printing? Who were the poets, the historians, the jurists, the men of deep research and profound literature? Who have exalted human nature, and made men appear again little less than angels? Were they the Haisites? No. Were they the Lutherans? No. Were they the Calvinists? No. Were they the Anababtists? No. Nor even the Methodists. They were almost exclusively Catholics; they who created and possessed freedom in every form. These are the people who were not capable of acting in the capacity of a petty constable, (unless they took an oath which would completely perjure them, under the British Government,) a constitution framed by the great Alfred, and the same Alfred a rigid Catholic. This Constitution, the glory of England and the admiration of all surrounding nations; and above all the admiration, glory and happiness of Ireland: if racking landlords, racking church parsons, coercion bills, and Orange domination, (the principal support the landlords and parsons have to uphold them,) if these are worthy of being admired, the admiration of the Irish exceeds that of all the surrounding nations. But the religion of Catholics does not favor despotism; it supports every established constitution which is not opposed to the laws of nature, unless it be allowed by those who are entitled to change it. In Poland it supported an elective monarch. In France an herditary monarch. In Spain an absolute or constitutional king indifferently. In England when the houses of York and Lancaster conten-

ded, it declared that he who was king, de facto, was entitled to the obedience of the people. During the reign of the Tudors there was a faithful adherence of the Catholics to their Prince under trials the most severe and galling (as I have before stated) because the Constitution required it. The same was exhibited by them to the ungrateful race of Stuart; but since the expulsion (invidiously called an abdication,) have they not adopted with the nation at large the doctrine of the revolution, that the crown is held in trust for the benefit of the people, and that should the monarch violate his compact, the subject is freed from his bond of allegiance. Has there been any form of government devised by man to which the religion of Catholics has not been accommodated. Is there any obligation to a Prince or a Constitution which it does not enforce.

I come now to the Test Act. Any Protestant holding or administering any office or entering any learned profession under this constitution, must in order to prove his loyalty, declare in the presence of God his belief that the Pope has not nor ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual within this realm. Were such a declaration a mere form of words it would be only ridiculous; but when the awful name of God is interposed it becomes terrifying. If the Pope be the spiritual head of the Catholic church in England, Ireland, Scotland, and over the Catholic world, which is as notorious as the existence of the sun at noon day, not only to the Catholics but to every other denomination, where are their grounds for such belief. If they were to swear that they believed he ought not to have such pre-eminence, superiority, &c., &c., then they might have some color of excuse, but to swear to what is stated above is an oath in itself so monstrous, so reckless, that it is sheer, wilful and corrupt perjury.

I come now to the time of O'Neal (Hugh Roe) when the sycophants of Good Betsey would tell her of the rebellions about to be entered upon by that individual. "Be not disinayed," she would say, "tell my friends if he arise it will turn to their advantage. There will be estates for those who want." Soon after this prophetic speech Munster was destroyed by fire and sword; 600,000 acres of land were forfeited to the crown and divided among Englishmen. Sir Walter Raleigh (the virtuous and good) butchered

the garrison of Limerick in cold blood, after Lord Deputy Gray had selected 700 to be hanged. The Catholic clergy, in consequence of these measures abandoned their Cures, the Churches fell to ruins and the people were left without any means of instruction; add to these circumstances the murder of McMahon, the imprisonment of McTool and O'Doherty, and the kidnapping of young O'Donnel, all truly Anglo Hibernian proceedings. The execution of the laws was rendered detestable and intolerable by the Queen's justices. The spirit raised by these transactions, besides innumerable smaller iusurrections, gave rise to the great wars of Desmond and Hugh O'Neal, which after they had worn out the ablest Generals, discomfited the choicest troops, exhausted the treasury, and embarrassed the operations of Good Bess, were terminated by the destruction of those 1000 ancient families, and by the confiscation of more than half the territorial surface of Ireland. The two last years of O'Neal's war cost the Queen, or rather the English nation 140,000 pounds per annum, although the whole revenue of England fell far short of 500,000 pounds. Essex after the destruction of Norris, led into Ireland 20,000 men, which was totally baffled and destroyed by Tyrone within two years after their landing. Stewart's memoirs of Armagh states that Marshal Bagnell marched from the city of Armagh to attack O'Neal who lay encamped within two miles, and on the morning of that day the Marshal swore on the Holy Evangelists that he would kill O'Neal before he would return or forfeit his own life; it is worthy of remark that the Marshal was well supplied with cannon and his antagonist had none. To provide against this great odds, Tyrone caused pits to be dug covered over with boughs and herbage, besides he stationed sharp shooters on both sides of the road, which greatly annoyed the Queen's troops before they got to the camp. A desultory warfare then took place for the space of nearly two hours, when the Marshal after clearing the way with his artillery was about to enter victorious into the camp, at which critical time a barrel of gunpowder ignited in a cart, and caused great confusion among the Queen's troops, and roused the Irish to return to the charge and renew the battle with the greatest vigor; but the cannon commenced to ply their murderous contents and the Irish were forced to yield once more, and the British commander a second

time appeared triumphant and a second time entered the camp of O'Neal. He then put up his hand and lifted his beaver to take a full view of the battle-field and to give the necessary orders, when a musket ball took him in his neck and put an end to his existence. It appears that Montague or Montacute, the next in command, was totally unfit or totally unprepared for the situation that fate placed him in, or rather the fate or war, and before the space of three hours 2,500 of his troops were killed and a great slaughter took place in the flight, and the place where the greatest slaughter was done is called the bloody lane to this day. The writer of this knows the ground better than where he sits, having walked over it hundreds of times, going and coming from school on the hill above the field of battle. The neat country church of Grange stands two miles from the venerable church and city of Armagh, the metropolitan church of all Ireland. The commander of the British with the remains of his shattered army took refuge in the fortress of Armagh, but was forced to quit it for want of provisions and for fear of being beleaguered by his victorious and implacable enemy. However, O'Neal, like a humane victor, ordered the slain to be interred—friends and foes—and then went in pursuit of his enemies, but found they had decamped for Newry the then head quarters of the English, and O'Neal, though victorious, had to quit the fortress for want of provisions. On Tyrone marching apparently towards the north the garrison was speedily taken possession of by the English, and Col. Francis Stafford appointed to command the garrison. Every soldier having to carry three days provisions. The third night after repossessing Armagh, a military escort was sent from head quarters consisting of 700 men, for guarding provisions, military implements, stores, &c., &c., were attacked by O'-Neal and were killed every man, and the booty of course fell to the Irish. The commander ordered all the English to be stripped and clothed the same number of his own men, and marched direct for the city of Armagh, and on the hill above, where the Primate's palace now stands, he ordered a sham battle to be fought, at which powder was spent but no lives lost; previous to this sham fight he ordered two ambuscades, one under Art and the other under Cornach, both brothers of the General. Col. Stafford on hearing the noise of fire arms and guessing the escort had been attacked, drew

all his men out to save them, and marching boldly up to the enemy was rushed upon by three separate divisions of the Irish at one and the same time, and he and his garrison were slaughtered indiscriminately. If this was not a ruse de guerre there has been none in the annals of military tactics.

Marshal Bagnell being dead, the Queen did not forget her promises; the whole Barony of Mourne in the county Down was bestowed on his heirs, with the privileges of excluding every order issued out of any court, to have force within said Barony, which in extent is a real principality, besides the lay proprietorship of all the clerical livings within the bounds of said Barony. Such was the importance of Irish rebellions two centuries before the time in which we live. Sir G. Carew attempted the life of the Earl of Lugan or Lucan. Mountjoy compelled the Irish rebels to murder each other; in the course of a few months three thousand men were starved to death in Tyrone; Sir Arthur Chichester, Sir Richard Manson, and other commanders saw their children feeding on the flesh of their dead mothers. Such were the Golden days of Good Queen Bess.

By the rebellions of Dogherty in the reign of James I, six northern counties were confiscated, amonnting to 500,000 acres; in the same manner 64,000 acres were confiscated in Athlone; the whole of this confiscation amounted nearly to a million of acres, and if Leland means plantation acres, they constitute a twelfth part of the whole kingdom according to Newinham, and a tenth according to Sir William Petty. The most shocking and scandalous action in the reign of James, was his attack on the whole property of the province of Connaught, which he would have effected if he had not been bought off by a larger sum than he hoped to gain by his iniquity. The Irish during this reign suffered evils, aye double evils, from a licentious soldiery and a religious persecution.

Charles I. took a bribe of £120,000 from his Irish subjects to grant them what were called in those days graces, but in these days would be called justice; the money was paid but the graces were never granted. One of these graces is something curious—that the clergy were not to be permitted to keep henceforth any private prisons, but delinquents to be sent to the county jails; the idea of a Rector, with his own private jail full of dissenters, is the most

ludicrous piece of tyranny we ever heard of. The troops in the beginning of this reign were supported by the weekly fines levied upon the Catholics for non-attendance upon established worship. The Archbishop of Dublin went himself at the head of a file of musketteers to disperse a Catholic congregation in Dublin, which object he effected after a considerable skirmish with the Priests. The favorite object (says Leland, a Protestant Clergyman and Dignitary) of the Irish government and the English Parliament was the utter extermination of all the Catholics of Ireland. The great rebellion took place in this reign, and Ireland was one scene of blood, cruelty and confiscation.

Cromwell began his career in Ireland by massacreeing the garrison of Droheda, which took five days, to whom quarter had been promised. Two millions and a half of acres were confiscated; whole towns were put up in lots for sale. The Catholics were banished from three-fourths of the Kingdom, and confined to Connaught; after a certain day every Catholic found out of Connaught was to be punished with death. Fleetwood complains peevishly that the people do not transport readily, but adds, it is a work in which the Lord will doubtless appear. Ten thousand Irishmen were sent as recruits to the Spanish Army.

Such was Cromwell's way of settling the affairs of Ireland, and if a nation is to be ruined, this method is perhaps as good as any. It is at least more humane than the slow lingering process of exclusion, disappointment and degradation, by which their hearts are worn out under more specious forms of tyranny. Col. Lawrence says about the year 1652 and 1653 the plague and famine had so swept away whole counties that a man might travel twenty or thirty miles and not see a living creature, either man, beast or bird. They being all dead or had left those desolate places. Our soldiers would tell stories of the places where they saw smoke; it was so rare to see either smoke by day or fire or candle by night. In this manner did the Catholics live and die under Cromwell, so that there perished, says Sir W. Petty, in the year 1651, 65,000 human beings, whose blood somebody must atone for to God.

Every Catholic Priest found in Ireland was hanged, and five pounds paid to the informer. In the reign of Charles II, by the Act of Settlement, four millions and a half acres were forever ta-

ken from the Irish. This country, says the Earl of Essex, Lord Lieutenant in 1675, has been perpetually rent and torn since his Majesty's restoration. I can compare it to nothing better than the flinging the reward on the death of a deer among the pack of hounds where every one pulls and tears for himself as he can.

All wool grown in Ireland was, by Act of Parliament, compelled to be sent to England. The English, however, were pleased to accept 30,000 head of cattle sent as a gift from Ireland, to the sufferers after the great fire; on which occasion the London Column was built with the lying inscription on its base noticed before, and the first day of the Sessions after this act of munificence, the Parliament passed fresh acts of exclusion against the productions of Ireland.

The amount of confiscations in the reign of James the 1st, and at the restoration amounted to ten millions six hundred and thirty-six thousand eight hundred and ninety-two acres, being the amount, altogether, (according to Lord Clare's calculation) of the superficial contents of the Island. Thus not only had all Ireland suffered confiscation in the course of this century, but no inconsiderable part of it had been twice and even thrice confiscated. Well might Lord Clare say that the situation of the Irish nation at the revolution stands unparalleled in the history of the habitable world; p. p. III, 113.

By the articles of Limerick the Irish were promised the free exercise of their religion, but from that period until 1788, every year produced some fresh penalty against that religion; some liberty was abridged, some right impaired, or some suffering increased.—By Acts in King William's reign they were prevented from being solicitors; no Catholic wes allowed to marry a Protestant, and any Catholic who sent a son to a Catholic country to be educated was to forfeit all his lands. In the reign of Anne any son of a Catholic who chose to turn Protestant got possession of his father's estate, No Papist was allowed to purchase freehold property, or to take a lease for more than thirty years. If a Protestant dies intestate his Estate, is to go to the next Protestant heir, though the lawful heir to the tenth generation, should be Catholics. In the same manner if a Catholic dies intestate, his Estate is to go to the next Protestant. No Papist is to dwell in Limerick or Galway. No Papist

is to take an annuity for life; the widow of a Papist turning Protestant, is to have a portion of the chattels in spite of any will; every Papist teaching school, to be presented as a regular Popish convict. Prices for catching Catholic Priests, from 50s. to £10, according to rank; Papists are to answer all questions respecting other Papists, or be committed to Jail for twelve months. No trust to be undertaken for Papists; no Papists to be on Grand Juries, some notion may be formed of the spirit of those times, from an order of the House of Commons, that the Sergeant at arms should take into custody all Papists, that should presume to come into the Gallery. Common's Journal, vol. 3, fol. 976.

In the Reign of George the 1st, the horses of Papists were seized for the militia, and rode by Protestants, towards which the Catholics paid double, and were compelled to find Protestants substitutes. They were prohibited from voting or being high or petty Constables.

In the Reign of George 2nd, four-sixths of the population were cut off from the rights of voting at elections. By the necessity they were under of taking the oath of supremacy. Barristers and Solicitors marrying Catholics were exposed to all the penalties of Catholics. Persons robbed by Privateers during a war with a Catholic State, are to be indemnified by a levy on the Catholics of the neighbourhood All marriages between Catholics and Protestants, are armulled. All Popish Priests celebrating, are to be hanged. This system (says Arthur Young,) has no other tendency than that of driving out the Kingdom, all the personal wealth of the Catholics, and extinguishing all their industry in it, and the face of the country, which presents itself to travellers, tell him how effectually this has been done. Youngs Tour in Ireland, Vol. 2nd, page 48.

During this time, there was not the slightest Rebellion in all Ireland. In 1715 and 1745, while Scotland and the north of England were up in arms, not a man stirred in Ireland. Yet the spirit of persecution against the Catholics, and continued until the 18th year of Geo. the 3rd; and then gradually gave way to the increase of knowledge, the humanity of the Sovereign; the abilities of Grattan; the weakness of the English struggling in America, and the dread inspired, by a French Revolution.

When a contemplative mind in sober sadness, takes a look back at the length of times, these horrid and unparalleled persecutions continued. What can be the result of such contemplation. How can it be possible that a Church and a Nation should at all exist, is in my mind a solecism, surpassing that of every thing, astonishing in the history of Nations. How many storms. How many persecutions of every description ; the gates of Hell, the power of darkness could invent, were called forth to tear up that Church, root, and branch ; but the present times will convince the most sceptical that all the powers of hell have signally failed. And why. Because the Chief Governor, the protector, and the promised guardian of that Church, pledged his eternal word, that he would watch over her, and would send his Holy Spirit to guide, conduct, and teach her all truth to the end. As I observed before, glory, honour, and praise be given to his holy name for ever.

Doctor Jeremy Taylor, a Prelate esteemed by all Protestants, lib. of proph. sec. 20 p. 249 250.

1st.—I consider, says he, p. 249, that those doctrines, that had long continuance and possession with church, cannot only be supposed in the present possessors to be a design since they received therefrom so many ages. Long prescription is a prejudice often so irresistable that it cannot, with any argument be retrenched. As relying upon those grounds, that truth is more ancient than falsehood. That God would not for so many ages, forsake his Church, and leave her in error. That whatsoever is new, is not only suspicious, but false, which are suppositious, pious, and plausible enough. We have proved them to be not only pious, and plausible suppositious, but the plain doctrine of the word of God. He adds for other motives.

2nd. The beauty and splendour of their Church, the pompous services, the stateliness and solemnity of their hierarchy.

3rd. The name of Catholic, which they suppose their own due, he should have said, if the prescription of 18 centuries make it their due, and sure, I am. that it has fixed at so strongly upon them that even their adversaries cannot help giving it to them upon many occasions.

4th. The antiquity of many of their doctrines, he should have said, all but this could not be expected from a Protestant.

5th. The continual succession of their Bishops, their immediate derivation from the Apostles.

6th. Their title to succeed, St. Peter, the supposal and pretence of his personal prerogatives, grounded upon plain scripture, and surely this can be no vain pretence.

7th. The multitude, and variety of people which are of their persuasion.

8th. Apparent consent with antiquity in many ceremonials which other churches have rejected, and a pretended, and sometimes apparent consent with some elder ages, in many matters doctrinal. Here he begins to nibble and mince the matter for fear of allowing too much, yet cannot dissemble that venerable antiquity, is apparently on the Catholic side.

9th. The great consent of one part with another, in that which most of them affirm to be of faith, the great difference commenced among their adversaries whose first Fathers and teachers from the very beginning of their pretended reformation went quite different ways, even to an utter breach of Communion, which never since could be repaired.

10th. Their happiness of being instruments in converting divers nations, whereas none of the reformed Churches have ever converted one.

11th. The piety and the austerity of their religious orders of men and women, the single life of their Priests and Bishops, the severity of their fasts, their exterior observance, all which the good natured reformation has laid aside.

12th. The great reputation of their first Bishops, for faith and sanctity, the known holiness of some of those persons whose institutes the religious persons pretend to imitate.

13th. Their miracles, true, or false, true says I, if any faith may be given to the most certain records of all Nations, and all ages, and of the promises of Christ, as quoted in St. Marks Gospel.

14th. The casualties and accidents which happened to their adversaries, I suppose he means such as Luther's death, after a plentiful supper, Zuingluis falling into Battle, defending his reformed gospel, sword in hand. Oecotampadious being found dead in his bed, oppressed as Luther will have it, by the devil, lib. de Miss. privata and sac. S. T. Wit. fol. 230. Calvins dying of a

strange complication of distempers; consumed alive by vermin &c.

15th. The oblique arts and direct proceedings of some of those who departed from thence in manifestly corrupting the scriptures, as the first Protestants did in all their translations to make it chime with their errors. In quoting the fathers and ecclessiastical writers falsely, in perpetually misrepresenting in their sermons and writings, the Catholic Church and her doctrine a fault which the Doctor himself is not exempt.

I only request that you will compare the motives which by the concessions of the Prelate, so much esteemed by Protestants, may retain Catholics at present, in the creed of their forefathers with those motives which St. Augustin alleged 1400 years ago against the heretics of this time, and by which he declares himself to have been retained in the Catholic Faith, L. Contia Epistolam Fund. C. 4. Not to speak says he, of that true wisdom which you do not believe to be in the Catholic Church, There are many other things which must justly hold me in her Communion. 1st. The agreement of people and nations; 2nd. the authority begun by miracles, nourished by hope, increased by charity, and confirmed by antiquity; 3rd. a succession of prelates descending from Peter the Apostle, to whom Christ, after his resurrection, committed his flock to the present Bishop; lastly, the very name of Catholic, of which this Church alone has, not without reason, in such manner kept the possession. Wishing you peace in this world, and happiness in the next.

LETTER No. VII.

You remark on taking up musty traditions as if they were of no avail:—Therefore brethren stand fast and hold the traditions which you have learned, whether by word or by our epistle.—2d Thessalonians, 26, xiv. Ask thy father and he will tell thee, thy elders and they will shew thee.—Deuteronomy, 32, v. 7.

The Apostle's creed, which Protestants, some of them at least, hold as sacred as they do the Scriptures, says, I believe in one Holy Catholic Church, I confess one Baptism for the remission of sins; does not this creed exclude every other church but the one promised by Christ? O, say the new lights, we are bound, tied down by the Priests and their Jesuitical craft; we will burst such bonds and become free from every restraint. But do the Priests compel any of their hear-

ers to perform anything, only the injunction laid down by Christ and his Apostles, and if they do not perform their own duty it is not the flock will suffer for their crimes. It is too true there are many of them that are bad shepherds;—the examples of such are injurious to their flocks, but when the Divine Founder of his church promised she could not err, he did not say what Popes, Bishops, or Priests should be saved, or who of them should be worthy of salvation, but he said what is much to be deplored, that many would be called and only a few chosen. When the sons of Eli the High Priest, and they of the house of Aaron, when they committed the most grievous crimes, and the sons of Samuel the Prophet became equally wicked, did the Lord cause the Jewish rites and ceremonies to be swept away; did he permit any other reformers to arise and form another Jewish religion, calling themselves the only true one; no, the wicked Priests of Eli's family were punished with death in battle. Eli himself fell down dead; the wife of Phineas died in child-birth, and Ichabod born—viz: the Glory departed from Israel when the Ark of God was taken by the Philistines. Did the Lord then cause his church to cease from being a church, as the new Gospellers assert the Roman Catholic Church ceased to be a true church, and that the whole world, clergy and laity, men women and children, were drowned in damnable idolatry for the space of eigth hundred years, and most of all other vices most detested by God and damnable to man. Hom. of Peril of Idolatry, part 3d, Article 25, of the 39 Articles. Now I ask could the authors of these Articles take a more direct method of telling the God of truth that he was a prevaricator. Whether are we to believe the authors, the framers of these novel doctrines, or to believe in Him who never deceived nor cannot be deceived? O surely common sense will point out to every unbiassed mind, that the comparison is as wide as Heaven is from Hell. Surely none but the most profane, the most blasphemous and the most infernal monster would hesitate a moment in deciding this comparison.

Yet there are abundance to this hour who, with the most diabolical insolence, twist and torture the Holy Scriptures to their own destruction. Such are they whom the Apostle mentions; men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderous, incontinent, unmerciful, without kindness. Traitors, stubborn, puffed up, and lovers of pleasure more than of God, having the appearance of godliness but denying the power thereof: now these avoid, for of these last are they who creep into houses, ensnaring silly women laden with their sins, who are led away with divers desires, ever learning but never attaining to the trnth. Now as Jannes and Mambres resisted Moses so these also resist the truth. Men corrupted in mind reprobate concerning the faith, but they shall proceed no farther, then folly shall be manifest to all men, as theirs, also were.—Timothy, II, 2d to 9th verse. And all that will live godly in Christ Jesus shall suffer persecution.—12th v. For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good work of God and the powers of the world to come; And are fallen away to be renewed again to penance, crucifying again to themselves the Son of God, making him a mockery. For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God; but that which

bringeth forth thorns and briars is reprobated very near unto a curse, whose seed is to be burned.—Heb. VI, 4th to 8th verse.

Observe now what the reformation brought about and how truly are the above Scriptures brought in. Haughty, proud, blasphemous, such are they who despise church government, and will not bow to man to perform the precepts and injunctions of the God of truth, and who declared they would prefer a location in Pandemonium than be near the church of Christ, though their forefathers and all their kin were of that church. This is disobedience to parents, ungrateful, wicked, traitors, stubborn, puffed up, having the word of God in their mouths but denying the power thereof. Can you acquit yourself of these charges before your God? No, alas! you cannot. Now these avoid, says the Apostle, for of these last are they who creep into houses, ensnaring silly women laden with their sins, led away with divers desires. Now who are these who creep into houses? I answer such as crawl in like thieves, like the serpent of old who seduced our common mother; and they are none other but the step-children of the Reformation, the indirect offspring of Martin Luther, a heterogeneous spawn, a mixed and mongrel compound of discordant, jarring, and conflicting sectaries; yet they have one common parent, viz: private judgment; a parent that you openly profess to be a child of—yes, and an obedient child too.

The Scribes and Pharisees have sitten on the chair of Moses, all things therefore whatsoever they shall say unto you, observe and do; but according to their works do ye not.—Math., xxiii., 1, 2, 3. Although in the capacity of men the Popes have many times exhibited proofs of their weakness and corruption, yet as heads of the church, and in conjunction with the universal church, they have during eighteen centuries taught one and the same Catholic doctrine.

If we take a retrospective view of the history of the world, we shall find that abuses of power have almost always been attended with the destruction of that power. Thus the abuse of regal power turned Rome into a Republic; the abuse of republican power turned Rome, Republican Rome into Imperial Rome. Thus the abuse of imperial power turned Switzerland and other countries of Europe into Republics, by abolishing the authority abused. Thus the abuse of English power turned the United States into a Republic by abolishing in these States the power of England; nor do I hesitate in predicting that these Republican States may in process of time be swayed by one or more crowned heads, though I can lay no claim to prophecy.

What is the reason then, that the extravagant claims and abuses of the Papal power, have not been attended with the same consequences viz: the destruction of the Papal power itself; Christ gives the answer, to this notable question. Thou art Peter, and upon this Rock I will build my Church; and the gates of Hell, shall not prevail against it, Matthew, 16th cap., and 18th v.

Attacked with the most relentless fury for ages, by the combined powers of hell and earth, by fierce enemies, in, and out of the Catholic Church, apparently on the bank of destruction, its total downfall has often been prophesied.

Many of the Sovereign Pontiff's fell victims to these persecutions, the majestic Rock of St. Peter, still remained. Peter was put to death, Pius 7th, was put in, and kept in close confinement. During the period of 1800 years, from Peter to Gregory the 16th, the chair of St. Peter, has still been occupied in succession, and we have, upon the records of the Catholic Church, the names of

more than two hundred and fifty Sovereign Pontiff's, who followed one another in rapid succession in the chair of St. Peter ; a great many of whom died martyrs for their faith, and very few of whom can be said to have been scandalous.

The Catholic Church, the supreme tribunal to regulate the faith, and morals of her members, both Clergy and laity, has at all times reformations. It has not spared the Popes themselves ; Pope John 23rd, who presided at the general Council of Constance, was by that Council, deposed, on account of his bad conduct, and Martin 5th put in his place. Pope Eugene 4th, was treated in the same manner, by the general Council of Basil, both councils declared their right of reforming the head as well as the member of the church ; and their authority is paramount to that of the Pope, which the Popes themselves, have acknowledged.

Therefore you will clearly see that all that can be alleged of the criminal conduct, or extravagant claims of our Popes makes nothing against the Catholic Church, it only proves that Popes are subject to human frailties, in common with the rest of mankind ; and that no power or authority, how great soever, no character however sacred, affords sufficient security against the corruption of human nature, and the influence of the passions. Any person possessing the least knowledge of the nature of man, and versed in the history of religion, will own that religious opinions have but too often originated in the passions and corrupted heart of men, their dictates being too often mistaken, for those of cool impartial reason, neither will it be denied, that the great variety of religious systems (which may be counted by hundreds,) contradictry and condemning each other owe their origin to the variety of human passions, and interests ; before the coming of Christ, the objects of religious worship were spiritual or carnal, according to the impulse given to the heart of men by their respective passions, either towards spiritual or carnal object. The world embracing christianity, has introduced its corruptions and its passions, some men under the influence of those passions pretend to find out various ways of going to Heaven, ways all differing from the road pointed out by Jesus Christ. Now my son, starting from this undeniable position, and admitting Popes and Clergy to have been ruled by pride, ambition, covitousness, and all the passions that corrupted hearts, are subject ; to have set up and enforced the most extravagant claims, to have with Satan, equalled themselves to the most high. If notwithstanding this dreadful conflict of passions, and clashing of interests, the Catholic Church has still continued to this day, during a period of Eighteen centuries and more, to preserve its unity, has still continued to acknowledge the same power, and the same head, guilty of such enormous abuses. Must we not confess that here is the hand of the Most High.

It will require but little time to refute false and ridiculous charge of the Popes granting indulgence to commit sin, requiring a certain sum of money, greater or smaller, according to the kind of sin, for which the indulgence is granted.

That such a charge is frequently published in Protestant books upon Protestant Pulpits. You nor any other, dare deny now all Catholic books, sanctioned by the church ; no matter when, or where published, tell you plainly, that an indulgence is nothing but a remission or relaxation of certain punishments remaining due to sin, after the guilt and eternal punishment are remitted ; as in the case of David, to whom Nathan said, the Lord hath taken away thy sin, ne-

vertheless, the child that is born of thee shall surely die. 2nd Kings.

Such indulgence are granted upon the sinners sincere repentance, and satisfaction for his part; sins, as in the case of the incestuous Corinthian, whose sins were forgiven by St. Paul; this privilege being given by Christ to his followers, especially to those only, who would believe in him. See Mark 16th, as before quoted: There is no doupt, but owing to perverseness of many individuals among the clergy, abuses have taken blace. Permit me now, my once dearly beloved son, whose soul is precious in the eyes of your Heavenly Father, and it is surely precious in my eyes: notwithstanding the very harsh language I have made use of to you in this essey; therefore I entreat you in the name of our Judge and Saviour, before whom you and I must shortly appear; I in the capacity of your earthly father, and you in that of my son, to ponder well on the following solemn truths. What will become of that one who will not be able then to establish his title; we may be suffered by a God of infinite mercy and patience to establish the most unfounded, the most extravagant titles before men. But will the illusions be suffered to continue before the tribunal of eternal justice: And will not the bright rays of pure and undefiled truth, forever dissipate those foul mists of corruption, which in this world enabled us to dupe ourselves, and others? Will not the two edged sword of truth cut off all those diffiulties, which our own corruption had raised as a bulwark against the authenticated Revelations of Jesus Christ? Will not the bright and dazzling rays of glory that shall emenate from the throne of the omnipotent God be the most incontestable proof of the divinity of his revelation, and of the truth of the mysteries against which proud and corrupted reason suggested so many difficulties.

When the sacred code shall be opened by which all Christians are to be tried, will it be permitted think you to allege the foolish dictates of philosophy, in opposition to the plain revelations of that sacred code? Will it be permitted us there to talk about reforming the most noble work of the great God? Will it be permitted there by-way of apology, to tell Jesus Christ that he broke his repeated promises? That he had promised to be with his church till the end of time, and yet he had forsaken that church and permitted it to go astray? That he had promised the spirit of truth to it to guide it into all truth forever, and yet he had withdrawn that spirit of truth and permitted that church to become a sink of errors and idolatry? Will it be permitted there to call the plain Ordinances of Jesus Christ Popish superstitions? Will it be permitted there (by the way of apology for not complying with his ordinances) to tell Jesus Christ that such and such things were impossible, that no man could forgive sin, not even those who most plainly and distinctly had received this power from him. Will you be permitted there, think you, to tell Jesus Christ to his face that it was impossible for him to give his flesh and blood under the appearance of bread and wine? Will you there be permitted to allege the testimony of your corrupted senses and limited reason, in opposition to the plain and repeated assertions of infinite Wisdom? Will it be permitted there, think you, in the face of the cross, that sign of the Son of man, to ridicule those who signed with that holy sign?—In short, my son, will it be permitted there to deceive yourself or others any longer? Corrupted reason sat upon the tribunal of this world, and with more than satanic presumption summoned before it the tremendous mysteries, clearly and distinctly revealed by an Omnipotent God—to be judged, to be approved or

condemned according to its own whimsical notions, and more so according to its corrupt inclinations.

The case will be then reversed. Infinite power and wisdom will reascend the judgement seat. Proud Reason, with all its boasted philosophy, will stand confused, appaled, convicted, and be for ever silenced. Will it be permitted to say, by way of apology, I rejected such and such mysteries because I could not understand them, or because they appeared to me impossible. But you were not required to understand them. You were only commanded to listen and adore; and this you might have done as easily as so many millions as wise as yourself. O Tom, Tom, believe one who is sincerely concerned for the salvation of your immortal soul. The very garb which at present is considered by you as a mark of distinction and honour and fame, which you in a private letter said you hoped to acquire, will be before Gods dreadful tribunal the terror and despair of your soul, and its everlasting condemnation—I mean the garb of Protestantism. You protested against what?—against the Church of Christ, in which you were baptized, confirmed and educated—against her divine ordinances and tremendous mysteries—against all that is sacred. This was not enough, until you, as an author, a renegade and an egotist, wrote false, blasphemous forgeries, and thereby taught others to blaspheme what they did not understand.

Will this plea be of any avail to you, who know both sides of the matter.—Can those people be blamed who are taught from their infancy—who have imbibed with their mother's milk to detest, to abhor the Catholic Religion—who hear their parents denounce the most horrid imprecations against Pope and Popery—who hear their own clergy from their pulpits declaring the Catholic doctrine is superstitious, idolatrous and damnable. These people, in my mind, will have some excuse, such as your own children will likely put forward at a future period. But will such be of any avail to you. I therefore intreat you in the name of the living God to retrace your steps, and ask of him the grace to overcome all carnal considerations, and that grace will be imparted to you.—Remember my son the illustrious Fenelon never appeared so great in the eyes of the world, as when he, in his cathedral of Cambray, openly recanted some loose opinions which he had formerly held. Look around you and see what glorious disinterested sacrifices have been made in the two colleges of Oxford and Cambridge, besides over the three kingdoms, and they all of the first order of learning and rank; yet notwithstanding all these testimonies, as clear as noon day, you persist in your obstinate perverse errors. Oh, it is very, very difficult to get out of the talons of the arch enemy of God and man. I again adjure you in the name of Him before whom we must all appear, and that very soon, to ponder coolly and impartially on the awful responsibility you are under. Remember that excellent maxim, *Ruat Cœlum fiat Justitiam*, and if you are determined to disregard all these things, if you disregard the counsel of your aged and now only parent, do not forget that one thing is needful; and that as far as in my power lay, I am going to bid you adieu, and give my best wishes to Mrs. C. and to my grand-children and the father of mercies guard you and them in this world and give you all a happy eternity, is and shall be the wish and prayer of your ever affectionate Father.

THE END.