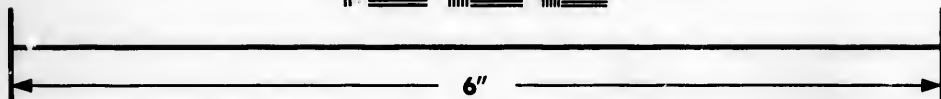
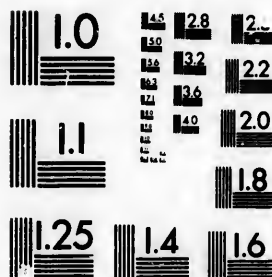


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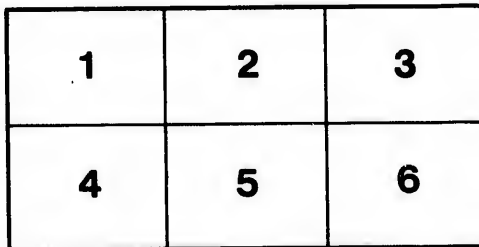
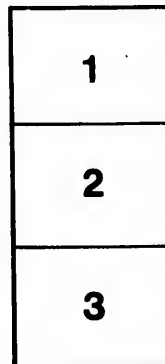
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HUSENBETH'S, DEFENCE

OF THE

CATHOLIC CHURCH:

*A Complete Refutation of the Calumnies contained in a
Work entitled*

THE POOR MAN'S PRESERVATIVE AGAINST POPERY,

By the Reverend JOSEPH BLANCO WHITE,

M. A., B. D., in the University of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow, and once Rector of the College of St. Mary a Jesu of the same Town; Synodal Examiner of the Diocese of Cadiz; Member of the Royal Academy of Belles-Lettres of Seville, &c. &c.; now a Clergyman of the Church of England.

WITH A

PREFACE

BY A

CATHOLIC LAYMAN OF UPPER CANADA;

In which the Return of the Hon. John Elmsley to the Religion of our Fathers, is defended on the Grounds of Reason and Duty, by the Hon. and Rev. George Spencer, Son of the present Earl Spencer, and Brother of Lord Althorp, Chancellor of the Exchequer, in the Account given by himself of his own Conversion to the Catholic Faith, in a Letter to the Rev. N. Rigby of Egton Bridge, dated January 3d, 1834; and in which it is demonstrated, by Reference to History, that, from the very origin of Christianity, the CATHOLIC has been the Inward FAITH, and the outwardly-professed RELIGION of the ENLIGHTENED, the BRAVE, and the FREE.

THEREFORE—“*Take Heed to Yourselves, that your Heart be not Deceived, and ye turn aside and serve other gods, and worship them.*”

TORONTO:

PRINTED FOR THE PROPRIETORS BY T. DALTON,
PATRIOT OFFICE, 233. KING STREET.

1834.

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PREFACE.



In a free country where every man has the right to profess the creed which he finds most congenial to his conscience, we see no reason why a Catholic should be hunted down, for availing himself of the privilege which every sectarian in the land enjoys.

The desertion of the Hon. John Elmsley from the Church of England, and his embracing the doctrine of the Catholic Church, has raised such an alarm among protestants of all denominations in this city, that it appears to be the tocsin for those, of the most jarring and discordant dogmas to rally round their divided fabric, and bring their united artillery to bear upon Mr. Elmsley; not satisfied with the "triumphant and gentlemanlike" answer of the Venerable Archdeacon of Toronto, they must pour upon him, the most scurrilous and billingsgate abuse from the kennel of the Courier, which is, however, far beneath the notice of any man of character to answer; and as if this were not enough, they quote in the first number of the poor man's preservative against Popery, "the *excellent* observations" of the Christian Guardian upon the subject of Transubstantiation, although the creed of the Ryersonians and that of the Church of England, agree only in hatred against Catholics.

Their long catalogue of calumnies, so often refuted, disavowed, and disclaimed by Catholics, their enemies with insatiate rancour still continue to pour out against them.

• As their principal hope however of overwhelming the influence of the Catholic Religion, seems to rest in the publication of that super-eminent production, Blanco White's poor

man's preservative against Popery, it will not be considered foreign to our purpose to give some account of its Author.

It is a well known and acknowledged fact, that Southy the poet Laureat is the *real* author of the "poor man's preservative," although Blanco White thought it an honor to avow himself the father of it, and thereby has obtained a fat living with the favour and protection of a *moral* peer of the Realm, and a member of the British House of Lords, whose immaculate lady, it is said, was much censured by her own sex, for having shewn the *good taste* of exchanging an old Baronet (poor Sir Godfrey Webster) for a young Lord, and abandoning her worn out husband, and seven children, whom she deprived of £4000 a year, to increase the fortune of her uxorious gallant.

Mr. Blanco White was appointed Tutor and Spanish Master to Lord Holland's eldest son, immediately after his conversion from "*infidelity*" to the Protestant religion, and was soon afterwards endowed with a rich and comfortable living in the Church of England.

To shew his gratitude for such favours, the least return he thought he could make, was to lend his name, and assist the invention of the poet to abuse and calumniate the religion of his ancestors, and the Church in which he had received his early education, and so many honours and distinctions.

Were the enemies of our religion to charge us only with tenets and dogmas which we really believe, we should have no cause to complain, but when they accuse us of doctrines which are not contained in our creed, and which we abhor, and detest, we think ourselves most unfairly and unjustly dealt with.

Surely Catholics ought to know their own tenets, and every liberal and unprejudiced man, who wishes to acquire a correct and thorough knowledge of them, must apply to the Catholics themselves for that knowledge: thus

When the late Right Hon. William Pitt, in the year 1793, came to a determination of granting relief to Catholics from the pressure of penal laws, he demanded of the Vicars Apostolic of Great Britain, a correct statement: or formula of their religious tenets; but in order to satisfy himself, whether they did, or did not, hold the obnoxious and unchristian dogmas imputed to them by Protestants, such as not holding faith with heretics, Absolution from their oaths of allegiance to their lawful Sovereign by the Pope, &c. &c.—and apprehensive, that

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although such doctrines might have been exploded in Great Britain under a Protestant Government they might still be held in Catholic countries, he sent certain queries upon this subject to different Catholic Universities in Flanders, France, Spain and Italy, viz. the Universities of Louvain, Valladolid, Seville, Alcala, Padua and others, and the answers being entirely to his satisfaction, Mr. Pitt was ever after, as was also Mr. Dundas, (afterwards Lord Melville) anxious, and even solicitous, to emancipate the Catholics of Great Britain and Ireland, and put them in possession of their natural rights as subjects.

These great statesmen were men of honour and candour, and when perfectly convinced of the falsehood of the cruel imputations against Catholics, felt it incumbent on them to endeavour to procure them justice; and to mark their sincerity both resigned their situations in the Cabinet in the year 1799, because they could not prevail on his then Majesty Geo. III. to permit Catholic emancipation to be made a Cabinet Question, his Majesty thinking it contrary to his Coronation oath.

In introducing to the notice of our readers the very clear, luminous, and satisfactory reply of the Rev. Mr. Husenbeth to the work which bears the name of the Rev. Joseph Blanco White, we cannot help expressing our surprise, that the production of an individual who admits that he was an Atheist for many years, and an immoral man as well, should have been necessary to counteract the effect of an extract from the work of the pious Bishop of Strasbourg.

Leaving for a moment the authority of the Church out of the question, and taking the scriptural arguments only into account, well might we be satisfied to leave the issue of the controversy to the unbiassed judgment of those, who have read the arguments of the Bishop of Strasbourg, and the remarks of the Archdeacon of Toronto. Although the scurrilous writer in the Courier has attempted to assail the Church, and has been profuse in his calumnious vituperation regarding it; although he may hope to annihilate the church of eighteen centuries, that like a second Ark has floated over the waters of persecution; although he may revile the numerous converts to it, and traduce their motives, yet he will find that even with laws, more bloody than Draco ever formed, & carried into execution, for the purpose of extinguishing it in Ireland and Eng-

land, that "the everlasting God was its refuge, & underneath were the everlasting arms." We fear not the efforts of the Archdeacon of Toronto, nor the abuse of the Courier; they might as well endeavor to stay the winds of Heaven, as strive to overthrow a Church that Christ has cemented together with his blood, and to which he has given his bond and promise.

The Catholic Church is not a church of yesterday; it is not a novelty like protestantism, a vagary like Mormonism, nor a rhapsody like Methodism. It is the true begotten and immaculate spouse of the living God.

It is impossible but to contemplate with delight the ennobling spectacle of perfect agreement in MATTERS OF FAITH, through all ages, and in all nations in this one, holy, Catholic and Apostolic Church. Here indeed we discover one Faith, one Lord, one Baptism. We behold in her divine and most holy mysteries the most perfect adaption of religion to the necessities and morals of mankind; philosophy without its pride, and knowledge without its guile. We believe; to be the immaculate spouse of Christ, that requires not a dower of the mammon of this world to secure her fidelity to her betrothed Lord. Can the Venerable Archdeacon say of the Church of England, as the illustrious St. Augustine said of the Church of Rome; that she bears on her front the impress of the Divinity; that she was the fabric of an immortal hand, that her materials were immutable, and imperishable. Alas! for the Church established by acts of Parliament, instead of by the acts of the Apostles; we too clearly recognize in it, the traces of human mutability; we see it changing with an accommodating and pliant hand, every quarter of a century through its short lived existence, according to the wishes and caprices of the people; we see that it contains within itself the elements of self destruction; and we know that sooner or later, it must yield to that moral revolution which has laid in the dust the proudest monuments of human folly. Heresy, like a noxious weed, sprung up—the Catholic Church like a faithful sentinel of Christ immediately denounced it. Nothing has eluded her vigilance; no fraud remained undetected; no imposture unexposed; no falsehood uncontradicted; no calumny unrefuted; and in every attempt made to fasten error on the Church of Rome, she has emerged from the trying ordeal with spotless purity, the symbol of

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her innocence, the symbol of her truth. To suffer persecution was a part of the inheritance bequeathed to the Church by its divine founder, and that in this respect the Church of Rome has suffered a full portion, is abundantly attested by the long train of holy and venerable martyrs who have perished in her hallowed cause, exhibiting the most exemplary patience, bearing wrong without a murmur, breathing the sublimest aspirations of charity, and answering tortures only by prayers."

The satrap in the *Courier* insolently sneers at the conversion of the Hon. and Rev. Mr. Spencer and insinuates that a Cardinal's Cap might be the reason, but perhaps he will be kind enough to allow the Hon. and Rev. Gentleman the permission to assign the reasons of his conversion for himself; they are as follows:

Conversion of the Hon. and Rev. John Spencer, (Son of the present Lord Spencer, and Brother of Lord Althorp.)

The following account was given by the Nobleman himself to the Rev. N. RIGBY of Egton Bridge, in a letter, dated January 3, 1834.

DEAR AND REV. SIR,

I was ordained Deacon in the Church of England, about Christmas, 1822, being satisfied at the time, that all was right in that Church, although I had not taken much pains to study the grounds and principles of its establishment.—When I entered upon active employment as a clergyman, I was naturally led to seek information more fully; I often used to read and admire the Church Liturgy, but often wondered how such a beautiful work could have been produced in the midst of such confusion and wickedness, as I learned from Protestant histories, had accompanied all the proceedings of the chief actors in the Reformation of England. I had been brought up in the habit of looking on the Catholic Church as a mass of errors, and little did I think at that time, that all I admired in the Church of England* Liturgy,

* The advocates of the established Church, often extol the beauty and perfection of their Liturgy, but they ought, at the same time, to be so kind as to inform the Public, that the greatest part of their Liturgy has been borrowed

was merely an inconsistent abridgement of the holy, admirable offices of the Roman Catholic Church. What first led to an alteration of my views in regard to the soundness and excellence of the Church of England, was the intercourse which I had with various dissenting Protestant Ministers.— I used to seek their conversation with the hope of leading back some of them, and their flocks, to the Church with which I was satisfied, and which, I did not think they had any good reason for leaving; but every sect with which I became acquainted, seemed to have something apparently reasonable to say in behalf of their own views and against the established Church. I knew of course these sects could not be all right in their contradictory doctrines and rules of practice, and I clearly saw palpable errors in their several systems, but at the same time, I learned from their conversation, that I could not defend every part of my own system, and I also found that these Ministers could bring arguments against it, which I could not satisfactorily answer. At length I found difficulty regarding the Thirty-nine Articles, which made me see that I could not rest as I was. In signing these articles, my assent was required to certain declarations of doctrines, expressly on the ground, that they could be proved by most certain warrant of the Holy Scripture, and indeed Protestants hold it as a general principle, that the “Holy Scripture containeth all things necessary for salvation, so that whatsoever is not contained therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary as requisite for salvation.” Now, with the doctrines in question, I found no fault, but I could not draw a clear and satisfactory demonstration of them from the Scriptures *alone*; in order to establish them I found myself obliged to have recourse to arguments from reason, independent of the Scriptures, or to appeal to the general consent of christians in successive ages; in other words,

from the Catholic Missal and Ritual. Of this, any one may be convinced, who will compare the prayers, lessons, and gospels in the Catholic Missal and Ritual, with those in the Book of Common Prayer. But though our service has been thus borrowed, it has not been preserved entire, but stands in the Protestant prayer book, deprived of the principal & essential worship of all the ancient churches, the Holy Mass, this true & propitiatory sacrifice, as it stands in all the ancient Missals, has been reduced in the Book of Common Prayer to a mere verbal worship in “The order for the Morning Prayer.” Hence our James I. pronounced the order for the Morning Prayer to be an ill said Mass.

to the tradition of the Church. I felt I could not again sign the thirty-nine articles, unless this objection were removed. I proposed it to my superiors, but, as the explanation given by them did not satisfy me, after what I had considered a sufficient pause, I declared finally my resolution of not signing them any more. I was now the more free to seek the truth, where it might be found, but I had then no idea that it was in the Church of Rome. My friends would have dissuaded me from having any communication with Roman Catholic priests, but I thought they ought not to be excluded from the general scheme of re-union which I wished to see set on foot; I used therefore to speak to them frequently. At first I expected to find them ignorant of true spiritual religion, mere formalists, and quite unable to defend, what I thought, the absurdities of their creed, but to my surprise, every conversation with them led me to see that I had been deceived; I found that they both understood the tenets of their Religion well, and could explain and defend them in a most masterly manner, and I began to see that there was more in the Catholic Religion than I knew, though I was not convinced I was wrong in being divided from it, as I still thought it was erroneous and unscriptural in many points. The first thing which changed materially my views of the Catholic faith, was a correspondence which I kept up with an unknown person for about half a year. This person stated, that he had been travelling abroad, and having frequently entered Catholic Churches, was surprised to see how devout and holy the services were, he was led to examine further, & began to entertain doubts of the wisdom of the English Reformation

I thought I could soon set him right by pointing out to him, what I had for some time thought denunciations against the Catholic Church, in the Apocalypse, and in other parts of the Scripture. In the course of our correspondence he forcibly opposed those ideas, and so far from allowing that they could be proved from scripture, he treated them as the mere inventions of men. I was then led to ask myself, whether I had drawn them simply from scripture, and found, that I had never entertained them, before some Protestant Commentators had put them into my head. My principle was to attend to the word of God alone; I therefore determined no longer to pay regard to those ideas, unless I should find the scripture of itself lead me to them. From that time, those ideas never made

any impression on me. I never knew who this correspondent was, until I went abroad to prepare for my ordination; I then learned that it was a young lady, who was on the point of becoming a Catholic, but who, for further satisfaction, wrote to me, and to one or two other Protestant Clergymen, to hear what we could say in defence of our religion. You may naturally suppose, that our answers instead of weakening, would rather confirm her attachment to the Catholic faith. Just so: she became a Catholic, and was on the point of being professed a Nun, in the order of the Sacred Heart, when she died a holy and edifying death. Owing to this correspondence, I became much more willing to give Catholics a favorable hearing but it was yet three years before I was led to the further step of embracing the Catholic faith.

This was brought about in the following manner. I had made acquaintance about the year 1829 with Mr. Ambrose Phillipps, eldest son of the member for Leicestershire. The conversion of this young gentleman to the Catholic Faith, at the age of fourteen years, (about seven years before I knew him,) had very much surprised me, when I first heard of it. His character and conversation interested me, and with pleasure I accepted his invitation to spend a week at his Father's house at Garrenden Park, I was in hopes, that I should thus have an opportunity of inducing him to think more correctly about religion. I had indeed no great hopes of being able to dissuade him from the Catholic Religion altogether, nor did I earnestly wish it, for I had been already convinced, that men might be good christians in that religion. I left home for Garrenden Park, January 24th, 1830, on Sunday night, after preaching two sermons in my Protestant Church, at Brington in Northamptonshire, of which I was Rector, and little did I think then, that those two sermons would be the last I should ever preach in a Protestant church. All the time at Garrenden was nearly devoted to religious conversation, and I soon found, that instead of my being able to teach Mr. Phillipps, to think more correctly about religion, I was obliged, in many points, to acknowledge, that I had to be a learner myself. I found him well able to stand his ground in defence of the Catholic faith against me, and some other more experienced Protestant Divines, who occasionally joined our conversation. At last, finding that I was contending with obstinacy, and not

with the candour I professed, I made up my mind to look into the affair with a new feeling, and with a real determination to follow the truth. This resolution gave me immediate comfort, and the consequence of it was, I was soon delivered from all my doubts. I had intended to have gone home on Saturday, to resume my duty at Brington, but I first went with Mr. Phillipps on Friday to Leicester, where we dined and spent the evening with Mr. Caestrick, an old French Missionary, who had been stationed at Liecester for several years. The kindness, and patience, with which he met my objections, made me more willing to listen to correction; his statements, and reasoning, came upon me with authority and conviction, which I felt I could not, and must not resist, and before night, I declared my submission to the Church of God.

The conversation of Mr. Caestrick had satisfied me, that the Roman Catholic Church was *that* Church which our Saviour had founded, and that he had promised that Hell's gates should never prevail against his Church, and that He and his Holy Spirit should remain with it forever, teaching all truth, and had commanded it should be obeyed in words so clear, "he that will not hear the Church, let him be unto thee as a heathen and a publican," Matt. 18, 17; I felt convinced, that in obeying it, I was doing the will of Him, on whom I had placed my firm and only dependence for peace and salvation, and in doing this, I knew I could not be led astray. Thank God! I put aside the thought, which first offered of going home and looking into the affair the week after. The step which I took the next day of professing myself a Catholic, is one on which I have never reflected with any thing but comfort, as I do even at the present moment. The truth is so plain, that the Catholic Church was founded by our Saviour, that it has all the four marks of Christ's Church, and that it has Jesus Christ's infallible word, that it shall continue until the end of the world. The Protestants indeed tell us, that it was the first true Church, but that it afterwards fell into idolatry and damnable doctrine, but they cannot show **How, WHEN and WHERE**, it fell into idolatry and damnable doctrine. I thought it therefore more prudent, (and so I now do think it,) to trust to the infallible promise of our Saviour, than to any man's assertions, and if my resolution to become a Catholic on this ground, was sudden, I defy any man to prove

it rash. I saw that God promised me no better opportunity than the present, so I sent a messenger home that night to announce my resolution, and I made my abjuration of the Protestant faith, in Leicester Chapel, on Saturday morning the 30th of January. I had for a long time no thoughts but of serving God in the ministry of that Church, which ever it was, that I should find to be the true one ; and so I at once offered myself to Doctor Walsh, Catholic Bishop of the midland district, who sent me to the English College at Rome ; where by a happy coincidence of circumstances, I was ordained for the English Mission, May 26, 1832, St. Augustine's day, in St. Gregory's Church, the very spot from which St. Augustine received his mission from that holy Pope to undertake the conversion of England, and I humbly ask your prayers, that I may be by his mercy an humble instrument toward's its conversion, which I trust is not far distant, & which it is the dearest desire of my heart in this world to see accomplished.

I am, Dear Sir, Yours most truly,

GEORGE SPENCER.

West Brunswick, January 3, 1834.

That the Venerable Archdeacon of Toronto should find cause for complaint against the Honorable Mr. Elmsley, for preferring the old religion to the new, appears to the candid inquirer somewhat curious, when it is recollected that Mr. Elmsley selected a Church not bolstered up by the power and patronage of the Government, but the old fashioned one that requires fasting and numberless privations—that enjoins humiliation instead of holding out prospects of ambition or preferment : in fine, to a Church which even as it regards the subject of the present controversy, the real presence, certainly believes what it professes, instead of that accommodating Church which professes what it does not believe.

It has been the transcendent glory of the Church of Rome, to have been the instrument of converting whole nations to Christ. The history of Christianity in every nation under heaven, attests the glorious and astounding fact. To account for which, we earnestly invite the attention of our readers to the contrast between the different modes which Catholic and Protestant Missionaries adopted in pursuit of this work.

The history of the missions of Paraguay by Muratori', will shew that adopted by the much persecuted and calumniated order of Jesuits, in their successful efforts to convert the savage and brutal Indians of Paraguay to the faith of Christ. In perusing this interesting and delightful account of these missions, we shall find these zealous apostles of the new world, to have been men of the most indomitable fortitude, great humility, intense perseverance, the utmost patience and seraphic piety, extensive knowledge and commanding intellect. Their intention was not to avail themselves of the ignorance and simplicity of the natives, to amass wealth, and bring the poor Indians under the iron yoke of religious tyranny, but to enlighten their minds, and instruct them in the truths of Christianity, and to meliorate their condition, and exalt them from the miserable and debased state in which they found them, to one of comfort and respectability, and their indefatigable and astonishing labors were blessed by Almighty God with most abundant success.

On their first arrival at Paraguay, they found the people idle, dissolute and brutal; filthy in their habits, unrestrained by authority, and in a total state of barbarity. In a short time they became, under the pious tuition of their excellent and indefatigable instructors, industrious, virtuous, cleanly in their persons, obedient and submissive to authority, exhibiting the comforts and blessings of a civilized and christian community. Those misrepresented sons of St. Ignatius, taught their converts all manner of handicraft, the building of comfortable habitations, commodious granaries, and decent churches; agriculture in all its branches, to which the richness of the soil, and mildness of the climate afforded every facility, so that the country from the most debased state of barbarity, became comfortable and happy, and the people from a state of precarious subsistence, and often of starvation, saw themselves surrounded with abundance of every comfort of civilized life. The population in place of decreasing had augmented ten fold, from the time the first missionaries entered Paraguay, till the suppression of the order of Jesuits, through the intrigues and influence of the Marquis of Pomball, and Count of d' Arauda.

We should not omit here to mention that when the order came from the Cabinet of Madrid, for the Jesuits to quit Par-

aquay, that the whole population of the country offered to defend their clergy against all the power that Spain could send against them, which they could easily have done, as the Jesuits had organized a well regulated government amongst them, and upon a former occasion, had brought ten thousand men to the field in defence of their country, when invaded by the Portuguese, but they preferred following the example of their Divine Master, who declared that his kingdom was not of this world, and submitted without resistance to the unjust order of their sovereign.

From the contemplation of the apostolic ministry of the Jesuits in Paraguay, how fearful is it to turn to the well authenticated accounts of the American Methodist missionaries in the South Sea Islands, of which we find one, in a late *New York Courier and Enquirer*, as follows.

Missionaries in the South Sea Islands.—Our readers are perhaps not aware that an ecclesiastical empire is growing up gradually in the South Seas, in the Archipelago of Polynesia. For this empire too great parties are contesting—the English and American missionary societies. Incited, probably, by the successful example of Dr. Francia, who has established a rigid ecclesiastical despotism among the Indians of Paraguay, similar attempts appear to be making in other quarters, among the Cherokees, and in the islands of the South Pacific. As yet we have few particulars respecting the plans and success of these contending parties. All, or nearly all we know, comes from the Missionaries themselves, or from the reports of American naval officers, who have visited these remote islands. It may naturally be inferred, without impeaching the veracity of the former, that they are extremely likely to be misled either by zeal or hope, by conscientious obligations, or motives of worldly interest, into partial views of present success, and over-sanguine anticipations of the future. They have too much at stake to see clearly, or speak truly. With regard to our naval officers, we have heard of one, for whose dismissal from the service great efforts were made, a few years since, on the score of some details he made in relation to the state of morals and religion in Owhyhee and some of the neighbouring islands of the Sandwich group, which he had visited. In this state of things, it is not likely that we shall get the truth from the

friends of these missions, from the missionaries themselves, or from officers who may proclaim it at the risk of their rank and future prospects. From their enemies it would be unjust to take our impressions; but the following article comes from one who was, it appears, not only a friend but a supporter of missions, one who visited these islands with high-wrought anticipations of seeing new Edens growing up in these lonely lands of the ocean, and beholding the triumphs of religion and humanity in a new world.

How he was disappointed, will appear from his own details, which most assuredly, if true, will afford little gratification to those who have bestowed thousands and tens of thousands to foster plans that have resulted in such deplorable consequences, and less encouragement to future contributions. We had heard something of these things before, from an American naval officer, who visited these islands, and whose name we shall not give, lest it should subject him to persecution and slander. We think it highly probable that the details in the following statement may be tinged with a spirit of national, if not missionary rivalry, and that they should be taken with some grains of allowance. But there is enough in them to call for a strict scrutiny into the effects resulting and likely to result from the millions of money abstracted from the purposes of religion and humanity at home, to expend in schemes of more than doubtful utility in a distant hemisphere. We publish the article to excite enquiry. When rogues—we mean—when honest men fall out, rogues come at the truth.

AMERICAN MISSIONARIES IN THE SOUTH SEA ISLANDS.

It is extremely painful to be obliged to say so much against the American missionary system, as I found it existing in these highly favored islands. Whilst travelling in Europe, the writer had always been friendly to the cause, and had been also no mean contributor to missionaries generally to the South Seas, and therefore visited the various groups of islands quite prepossessed in favor of them; but truth compels him to say, that his personal observation *upon the spot*, of the effects produced by the conduct of the American missionaries in the Sandwich Islands, wrought on him a sad and melancholy disappointment.

No doubt, among so numerous a body as the American mis-

sionaries, there are many very valuable men, who would do honor to any employment they might be engaged in, and among these I have great pleasure in recollecting Mr. — in Owhyhee, but “*exceptio probat regulum* :” and it is to be regretted such instances are not more numerous. The system of exacting a Spanish silver dollar from every black man and woman before the missionary will marry them, is certainly not one of their instructions, and is highly oppressive among a population that can hardly obtain a dollar by any exertions, coupled, as this priestly regulation is, by a summary denouncement against all those who cohabit together without the form of marriage. A sermon which I heard in the island of Woa-hoo was frightful : it was something to these words : “ You will go to the horrible place of torment in everlasting flames, unless you rely solely on our Lord Jesus Christ. It is no use your being honest, no use your being sober, feeding the hungry, and healing the sick. and leading what the world call, a virtuous and upright life one towards another ; all this, I say, is of no use ; you and your children will be cast into the fiery pit, which burueth for ever and ever, the bottom of which is paved with the little bones of infants not a span long !” I would ask any body if this is the way to begin with people in a complete state of nature ! The preacher was a young man of about twenty, that had just arrived from the establishment at Princeton in New Jersey ; but it is to be hoped that he will follow in the path so abundantly set before him by his elder brethren, and end with the same amount of discretion as he has now of zeal, and thereby accumulate, as I was informed the head missionary, but *ci-divant* chair-maker, has done, twenty-thousand dollars worth of property in his house at Honorura !

No wonder the population is gradually falling off, when, added to this system of frightening the people, and charging them a dollar for getting married, they are compelled to attend the church and school four days out of seven, and the fifth day is spent in compulsory labor for the chiefs ; thus leaving only two whole days for the purpose of tillage and growing their necessary food.

The missionaries have prohibited—fishing, bathing, jews-harps, and the surf-board, and every other description of a-

musement among the native population ; besides which they have introduced an old law of the Connecticut puritans, and will not allow an English or American gentleman to ride on horseback on Sunday, or drink spirituous liquors, or play at bowls or billiards on any day in the week ; whilst they themselves are driven about the town and about the country four-in-hand, with their wives and families, Sundays and working days, not by horses, which are plentiful and cheap enough in those islands, but by human beings,—four naked black fellows, their own hearers, and probably fellow-communicants !

The missionaries wanted to proclaim the ten commandments of Moses as the supreme law of the land throughout the islands ; but some difficulties were started, and the plan was abandoned.

In short, civiliation, as it is unfortunately going on at present in the Sandwich Islands, under the mismanagement of the American missionaries, is only another word for *extinction*.

The bulk of the people are in a state bordering on starvation, because the adults are taken away from their enclosures of taro and potatoes to learn to read and spell ; thus beginning at the wrong end, and the time that should be devoted to the agricultural and mechanic arts, is now fruitlessly wasted in teaching old men of seventy to spell *a, b, ab!* and where one naturally looks for the outward signs of industry, the spade, the hoe, the fishing net, &c., there is nothing but a vain and idle exhibition of the *palapala*, or spelling book, bought of the missionaries at a high price.

In fact, the whole system, with an honorable exception or two is nothing but a money-making fraud, and instead of tending to the benefit of the wretched people, may be considered almost as a visitation of wrath, and a direct cause of the depopulation before spoken of.

First, by a tax on marriage, much above the means of nine-tenths of the people, which tax is not received by the king or government, such as it is, to be disbursed and circulated again, but goes directly into the pockets of the missionaries, to be hoarded by them and taken out of the country when they have sufficiently feathered their nests, and by denouncing eternal torments on those who marry according to the ancient usages, that is, without paying a dollar to the reverend fathers.

Second, by starvation, employing the natives four days out of the seven, in useless school learning, or otherwise taking them from the cultivation of the soil.

Third, by disease, prohibiting bathing, which, in that climate is almost as essential to existence as fresh air; the natives, from being the fine healthy people they were in Cook's time, are now covered with vermin and scorbutic eruptions.

Fourth, by prohibiting their innocent sports; and by fruitlessly attempting to bind human beings to a mode of life which is contrary to their nature, their spirit is broken, and they have now become listless and enervated; and, should the present system continue, there will, ere long, be none but the white population for the missionaries to preach to.—*James's Pamphlet, extracted in the Metropolitan.*

It was a trite observation of Dean Swift's, that when the Pope weeded his garden, he generally flung the weeds over their walls, that is of the "pure Protestant Church," and Charles the second in an equally laconic way, when congratulated on the accession of a new brother, viz. the conversion of a Catholic priest to that of a Protestant, used to remark, you will soon have to congratulate me on our having a sister.—Meaning that he had changed his creed for the license to marry. Thus while the Protestant Church may glory in the accession of such converts, the one holy Catholic and Apostolic Church, points with exultation to the pious, learned and accomplished converts which every year and day are added to her number—Göther, Haller, Dryden, Campion, Right Rev. Doctor Hay—*cum multis aliis*, ornaments of literature, models of piety, and the most ardent promoters of the happiness of mankind. She has no rich Archdeacons to assist her in her efforts; no sinecures to offer; no emoluments to bestow: her priests are wedded to the Church, to her they must devote their energies, and if necessary, surrender their lives. The inclemency of winter, and the heat of summer, must be equally endured in prosecuting the labors of their arduous missions. The terrors of pestilence must be surmounted; the pangs of poverty must be submitted to, yea, they must count every thing as "dung and dross, for the excellency of the knowledge of Christ." And here it will neither be irrelevant nor unreasonable to draw a parallel between the conduct of the Catholic Archbishop of Paris, and

the Protestant Archbishop of Dublin, during the visitation of that dreadful scourge the cholera, in their respective countries. The former, whose palace was ransacked by a revolutionary rabble in their demoniac phrenzy, and whose hoary hair and reproachless life scarcely saved him from destruction, gave up his residence to the people as a public hospital, and in conjunction with his domestics, waited upon, and attended to the sick and dying. The latter in possession of great wealth, sends a circular round to his clergy, informing them that, in such an alarming state of disease as then existed, they were released from personal attendance on the sick, because their families might fall victims through their medium.

To the charge of apostacy so liberally dealt out against the Honorable John Elmsley, that gentleman might with propriety, reply in the words of a worthy predecessor, who on being taunted with his apostacy, by the Rector of his parish in London, replied as follows :

“ I anticipate the approbation of my Protestant friends while I thus proclaim aloud my attachment to that venerable Church, which has subdued me to her tenets by the power of argument. She had no suggestion of self interest, no prospects of advantage, no allurements of worldly aggrandizement to tempt me to adopt them. On the contrary, past prejudices, present impediments, passions, future hopes and advantages in life, all combined to fix me with immovable firmness in the religion in which I had been educated. Every step I took in approaching toward the sacred rock on which I now stand, presented some new cause for lingering in my errors ; there was no precipitation in my resolves ; on the contrary, even when judgement was convinced, prejudice still retained its empire, still procrastinated, the contemplation of heavenly truth was still clouded by her mists ; on what side soever my thoughts turned, I was still perplexed by some new dilemma. I was disquieted by the importunities of friends, by my reluctance to displease them, and above all by the foreseen contempt and ridicule of those who, in the absence of all argument, would call me an apostate. These were the considerations which long operated in my breast against the avowal of that choice which I have not only made, but in which I glory. As to the word apostate, it may sound plausibly enough in the ears of men wedded to worldly interests ; but in

the ear of him who weighs the force of arguments rather than of words, it is a mere bugbear, invented by crafty politicians, to deter thought from investigating, and conscience from adopting truth. If it have any real determinate meaning; if its etymology be worth unravelling, it is you, sir, who will be found the apostate, not I. Catholicity was during too many centuries enthroned in the belief, and embodied in the very history of the nation, to give the least plausibility in the application of the word apostate to any man, who, in the present age returns to the *original faith*, to the faith planted by St. Augustine, not by Henry the 8th, your glorious benefactor in this Island. Supposing, sir, for a moment, that an act of parliament, which arrogates as you well know, as much infallibility in these matters as the Church of Rome, were to declare, or rather to enact, that our blessed Saviour was not the Son of God, but a mere man, & that three centuries should pass away, during which time the whole population of this country should frequent unresistingly Socinian Churches, & pay as unresistingly by tythes Socinian pastors. Would, that man, let me ask, who, upon mature deliberation should be convinced that his immediate forefathers were successively in error, and that his forefathers a little higher up were in the right faith, be called an apostate, if he shook off with indignation, what he deemed an imposture, and embraced with eagerness, and joy, what he considered as the true religion? Would he be an apostate, I say, if he adopted the faith of fifteen centuries in preference to new fangled dogmas, though sanctioned by the example of a nation, and imposed by the authority of law? Who then, sir, in the eye of reason, is the true apostate, you or I? If there be any infamy in the name, on which of the two, in all equity, will it be more appropriately fixed? Have I adopted the innovation in religion, or you? God forbid, however, whilst I throw back this dart of obloquy on the cruel, rapacious, tithe exacting Rector of this parish, that I should feel conscious of the least infection of that rancour, or prejudice against my Protestant brethren, which is so predominant in his bosom against the Roman Catholics. No sir, my family, my nearest relatives are members of the Church of England. I love them with sincere and undiminished ardor, whilst they still continue without the least molestation on my part, to profess that religion which to me ap-

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pears to have been founded in error, and to them in truth. Nor do they in their turn cease to cherish the same affection for me. In a word, we all cling to our respective churches without being dis severed from charity: the ties of nature have not been loosed on either side by the unshaken conviction of our consciences.

we follow indeed different guides, but it is the ardent wish of all of us alike, that we may be conducted in the end to the same mansion of eternal happiness; my beloved, my venerated parents, repose in a Protestant Church Yard.

They died in that faith to which they clung with sincerity—that faith which I with equal sincerity have renounced; nor shall I blush as an Apostate, but meet them with all the zeal and gladness of a real convert, when we shall be assembled at the last day in the presence of our common redeemer. They will there learn, that unless I had renounced that faith, I should have rebelled against what I deemed the voice of truth, the dictates of unbiassed judgment, the inspirations of God, yes Sir, of that Holy Spirit, to whom we pray in the Catholic Church

“Veni Sancte Spiritus

Reple tuorum corda fidelium

Et tui amoris in eis ignem accende.”

Like the illustrious Laval, like the renowned and philosophic Haller and others, who have dared to read, to think, to act for themselves. I have abjured, what to my judgment appears, a system of religion within recent memory carved out in the cabinets of men *politically* wise; *politically* propagated; and *politically* forced upon the conscience, from its first origin to the present day; I have found it to be full of incongruities from first to last, wherefore unswayed by any temporal interest, and undaunted by what the world might say, I have proclaimed myself Catholic, and in this Catholic armour the faith of nations, and of ages, I feel not the sting, nor the stigma of the charge of Apostacy; nor do I stand in need of any other consolation to support me, than the pleasing reflection, that I am in the bosom of the great Catholic Church; in which, with the grace of God, I am resolved both to live and die. In counterbalance to your censure and dispraise, I will merely observe to you, that there is a sweet encomiast within me, called conscience, that will know how to cheer my jour

ney to the tomb, aye, and that will not desert me even in the realms beyond it."

The hireling of the Courier, whose ignorance is only equalled by his effrontery, has more than insinuated, that Catholicism is inimical to freedom. Knows he not, that Catholicism was the religion of Alfred, Edward, Charlemagne, and St. Louis ; that Catholicism was the religion of the Helvetic Barons ; of the renowned Bishop Langton, the father of British liberty ; of those who created trial by Jury ; of those who fenced the statutes of Mortmaine round the liberties of the people ; that Catholicism was the religion of Tell, the hero of Switzerland ; of Alapamello, the patriot of Naples ; of Buonaparte the idol of France, and of Bolivar the liberator of South America ; that it was the religion of the Cavallieros, and Ricos Hombres of Arragon ; of the States of Portugal ; of the enactors of the Sicilian Constitution ; of the Swiss Patriots against the despotism of Austria ; of the Republicans of Italy, Germany, South America, and of some of the States of North America. The great Charter, the great law of promunire, the Pragmatic sanction of Bourges, the resolutions of Poland and Hungary in their Diets, all were the offspring of Catholic freemen. The common law, the foundation of the whole system of our jurisprudence, was founded by the Catholic ancestors of the British nation, as was also that glory of the British Constitution, the representation of the people in Parliament—Catholicism is equally adapted to all Governments, as Clement 14th said, "the power of the Church is purely spiritual." Thus it is that Geneva when a Republic, was Catholic ; Venice, before she sunk by many a blow into the depth of despotism, and while yet she flourished in glory and republicanism, was Catholic—so was Ragusa. In short, all the Italian Republics, while in the full glory of republican strength and security, were Catholics. When the Apostacy, miscalled Reformation, commenced, Sweden was the best of all governments, a free constitutional Monarchy. When the reformation commenced, Denmark was also a free and constitutional Monarchy. As this glorious change progressed, and the "pure Protestant Church" was forming, these countries exchanged their constitutional Governments for the yoke of Despotism. This will surely suffice to prove that liberty is

not a jest where Catholicism prevails as the flippant writer in the *Courier* would wish people to believe. Did the contrasts to which we have directed the mental vision of the gentle reader, between the conduct of the Catholic missionaries in Paraguay, and the Protestant missionaries in the South Sea Islands, and between the Catholic Prelate of Paris and the Protestant Prelate of Dublin, need additional testimony to prove the superior efficacy of the Catholic Religion in administering to the improvement and happiness of man, it may be found in the works of several eminent Protestant authors, who have lately written on the United States, from the most powerful of whom we take the liberty to quote the following elegant and retributive extract :

“ Both Catholic and Protestant agree that all men are equal in the sight of God, but the former alone gives practical exemplification of his creed. In the Catholic Church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. They come there but in one character, that of sinners, and no rank is felt or acknowledged but that connected with the offices of religion; within these sacred precincts, the vanity of the rich man receives no incense, the proud are not flattered, the humble are not abased. The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted to community of worship with the highest and the noblest in the land. But in Protestant Churches a different rule prevails. People of colour are excluded altogether, or are moved up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition, even for a moment. It is brought home to their feelings in a thousand ways—no white Protestant would kneel at the same altar with a black one. He asserts his superiority every where, and the very hue of Religion, is affected by the colour of the skin. From the hands of the Catholic priest the poor slave receives all the consolations of religion. He is visited in sickness and consoled in affliction; his dying lips receive the consecrated wafer, and in the very death agony, the last voice that meets his ear is that of his priest, uttering the sublime words, “ depart Christian soul.” Can it be wondered, therefore, that the slaves in Louisiana are all Catholics ? that while the con-

gregation of the Protestant Church consists of a few ladies arranged in well cushioned pews, the whole floor of the extensive Cathedral should be crowded with worshippers of all colours and classes ? From all I could learn, the zeal of the Catholic priests is highly exemplary. They never forget, that the most degraded of human forms is animated by a soul, as precious in the eye of God as that of the sovereign Pontiff. The arms of the Church are never closed against the meanest outcast of society. Divesting themselves of all pride and caste, they mingle with the slaves, and certainly understand their character far better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice of any sort to prevent my doing justice to a body of Christian ministers, whose zeal can be animated by no hopes of earthly reward, and whose humble lives are passed in diffusing the influence of Divine truth, communicating to the meanest and most despised of mankind, the blessed comforts of religion. These men publish no periodical enumeration of their converts. The amount and the success of their silent labours, is not illustrated in the blazon of Missionary Societies, nor are they theoretically set forth in the annual speeches of Lord Roden and Lord Bexley. And yet, we may surely assert, that not the least of their labours is forgotten. Their record is, where their reward will be."* This honest and unbiased testimony must effectually counteract the calumnies of the writer in the Courier, who in his attacks on the Catholics and their principles affords a melancholy proof that a man may be scurrilous, who has not the capacity to be severe. This compound of falsehood, flippancy, and conceit has had the effrontery also to represent Catholicism as unfavorable to learning. It would occupy a volume, instead of a preface, to cite the names of those members of the Catholic Church who have been eminently distinguished for science, literature, genius, erudition, and the acquirement of every accomplishment that could dignify or adorn mankind—Venerable Bede, Alcius, Anselm, St. Thomas Aquinas, Chaucer, Erasmus, Sir Thomas Moore, Matthew Paris, Roger Ascham, Albertus Magnus, Peter Dalvo, St. Augustine, St. Basil, St. Jerome, St. Cyprian,

* Hamilton's Men and Manners in America.

La Rochefoucault, Flechier, Pascal, D'Argenson, Henault, St. Chrysostom, Lactantius, Camoens, Ariosto, Dante, Cervantes, Le Sage, Metastasio, Marmontel, Bossuet, Fenelon, Butler, Descartes, Cassini, Corneille, Moliere, Gother, Haller, Dryden, Laval, Challoner, Milner, Hay, Lingard, Baines, Doyle, De la Mennais, and England—but to bring our observations to a close, a whole host of learned individuals have written on the doctrine of transubstantiation, proving it to have been the uniform belief of the Christian Church from the Apostolic period to the present day, in vain do we bring forward the testimonies of the ancient Liturgies; in vain do we exhibit the sentences of the early fathers conclusive on the point; in vain do we point out the belief of the Greek Church and many of our separated brethren; in vain do we ask the Protestants of the Church of England to account for the difference which exists on the subject between the Lutheran Church and their own; in vain do we ask them to account for the ambiguity of their Catechism in which they state that the body and blood of Christ is *verily* and *indeed* taken, and demand of them how they can *verily* and *indeed* take what they afterwards tell us is *verily* and *indeed* not there; in vain do we show them the more modest opinions of the more ancient worthies of the English Church on this blessed Sacrament, Thorndike, Montague, Jeremy Taylor, Forbes, and others, and contrast them with the more modern dogmas of the less learned Divines of the Church of England of the present day, they still bring forward charges and accusations abundantly disproved, and talk of moral change and figurative change, rather than submit to the force of argument and the power of evidence. In addition to the present work of the Rev. Mr. Husenbeth which we earnestly recommend to the serious and solemn consideration of our readers, we would also add the works of the Rev. Drs. Poynter, Baynes, Milner, and Fletcher. The work of the first, entitled *Evidences of Christianity* is of such transcendent merit, and so particularly calculated to check the infidel and latitudinarian spirit of the times, as to have extorted the praise of the most celebrated theological review of the present day; the production of Dr. Baynes is a vindication of the Catholic doctrine of the real presence, from the objection of an *Archdeacon* of Bath; that of the illustrious and erudite Dr. Milner, entitled “the end of

Religious Controversy," which obtained him the appellation of the second Athanasius, is one of the most powerful and interesting works that ever issued from the Press ; and lastly the works of Dr. Fletcher, entitled the difficulties of Protestantism, a comparative view of the two Churches of Rome and England, and the spirit of religious controversy. An attentive perusal of these works, with earnest supplication to the holy spirit, that he might with his blessed influence, lead them in the true way, is the only wish of the author of this preface. The illustrious Flechier Bishop of Nismes said " We know that faith may yield to persuasion, but it never will be controlled." Cardinal Canino said " Remember that the diseases of the soul are not to be cured by restraint and violence" and the benign, amiable and pious Fenelon in his immortal advice to the Duke of Burgundy, said, " indulge every one with civil toleration." Thus much may perhaps suffice to prove to the discriminating people of Toronto, that Catholicism is not that monster which they have been taught to believe ; but that its traducers and slanderers, whatever may be the motives which actuate them would do well to consider the consequence on that tremendous and awful day, when the words of truth shall be spoken by God himself,—the God of justice ; and when mercy will be his attribute no more.

ERRATA.

In Page v, Line 16, for *Rev. John*, Read *Rev. Georgt.*

In Page xv, Line 15, for *civilation*, Read *civilization*.

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OUR Divine Redeemer declared, in confirmation of the prediction of the Prophet, that "a man's enemies should be they of his own household"—St. Matt. x. 36.; and his Church has, at various times, found the bitterest enemies in those whom she had nourished in her bosom. She has had reason to exclaim, "I have brought up children, and exalted them, but they have despised me,"—Isaiah i. 2. An enemy of this kind has appeared of late in the person of the Rev. JOSEPH BLANCO WHITE, M. A. B. D. *in the University of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow, and once Rector of the College of St. Mary à Jesu of the same Town; Synodal Examiner of the Diocese of Cadiz; Member of the Royal Academy of Belles-Lettres of Seville, &c. &c.; now a Clergyman of the Church of England.*

Accustomed to be reviled by those who have been taught to hate our Religion from their infancy, who, misled by prejudice, blinded by interest, or enslaved by party, have never correctly informed themselves of our real principles,—we have in general little fear that, from such assailants, the

weak should find a scandal or our friends a stumbling-block. But, when a man whom our Church has honored and cherished, not only forsakes her fold, but does his utmost to betray her to her enemies, we feel with the Holy Psalmist, "If my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hid myself from him. But *thou*, a man of one mind, my guide and my familiar, who didst take sweetmeats together with me, in the house of God we walked with consent."—Psalms lv. 13, 14, 15. Our Redeemer complained in these affecting terms of the perfidy of one of his own Apostles: He who was silent under his other sufferings, felt the treachery of his friend more deeply than the malice of his open enemies. "Even the man of my peace, in whom I trusted, *who ate my bread*, hath greatly supplanted me."—Psalm xl. 10.

Though Mr. White has, too unhappily for himself, fulfilled the import of these words, and greatly laboured to supplant the faith in which he was nurtured, there is no reason to fear that his works will seduce any to imitate his apostacy. Catholics know too well the voice of their faithful pastors to listen to the call of a hireling; they are too well acquainted with the true features of their religion to be allured by the revolting caricature under which this man would exhibit her portrait. But there may be some, of other communions, with whom the priestly character of this writer may so far weigh as to lead them to give credit to all his statements concerning the Catholic Religion; and we are persuaded that the pompous enumeration of his former honours in the title-page of his works was not made without some idea that such an effect might be produced. It may naturally be thought that a priest must be a creditable witness on the subject of Catholic Faith,—and that great must be the superiority of another creed which could prevail upon a man so talented and honored to give it the preference. This, in general, is quite rational; and certainly, if a priest of holy and edifying life had left the communion of the Catholic Church, embraced another creed in preference, and were faithfully to exhibit the Faith of Catholics, honestly expose his objections to it, and show honorable motives for leaving it,—what he said might merit attention. But it will be easy to show,

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from Mr. White's own works, that the features of his case are widely different ; and that he is a very incompetent witness against the creed of his forefathers.

Mr. White is the author of two works against our Religion. The first is entitled, "Practical and Internal Evidence against Catholicism." It is an octavo volume of nearly 300 pages: its style is laboured and obscure, and its whole argumentation so tedious, that, though many have taken it up through curiosity, few will have had patience to go through it, and much fewer can have felt satisfied with its perusal. It was written, as Mr. White tells us, for the higher classes, and we should have left it to have its due soporific effect upon them in their library chairs, if Mr. White had not soon after put forth his "Poor Man's Preservative against Popery; addressed to the lower classes;" in which he throws off the reserve of his first work, and declaims with unmeasured virulence against us, whom he styles as opprobriously as the worst of our enemies, Romanists and Papists. This latter work is printed in a cheap form ; the profits are to be given to the "Society for Promoting Christian Knowledge," and no doubt this redoubtable production will be added to their list of works against Popery.* Perhaps, thus industriously spread among those classes of the community who are already sufficiently prejudiced against Catholics, and who have not often the means of reading or hearing any thing in our defence, this production of Mr. White's may add more animosity and increase unjust prepossession against the Faith of Catholics ; and the present work is undertaken to defend our Religion from the evil report which Mr. White's writings have given of it,—and in order that, where his poison has reached, an antidote may be soon at hand. It will be found to contain a close examination of both the above

* The writer of these pages sent some time ago to the Society above-named for all the works he had on sale against Popery. He received fifteen tracts of the most violent and calumniating character, imputing to the Catholics abominable tenets which they never held, and grossly misrepresenting what they do hold. Let those attend to this who are so loud in complaining of works circulated by Catholics. Let them point out one which charges Protestants with doctrines which they disclaim: and let them say if it be not a disgrace to a Society which professes to promote Christian Knowledge, to lend itself thus to the propagation of calumny, misrepresentation, and bitterness against so great a proportion of the Christian world.

works ; principally, however, following the text of the " Poor Man's Preservative against Popery." It must be observed that the plan of both Mr. White's books is much the same, as is the order pursued in each. The latter is little else than a reduction of his larger work to a cheap form, and a more intelligible style for the unlearned ; and, as might be anticipated, it vilifies the Catholic faith in terms more undisguised and unsparing. Every thing material in both works shall be noticed in the present publication.

The " Poor Man's Preservative" contains Four Dialogues between Mr. White and his Reader. The title of the First Dialogue is as follows:—" An Account of the Author ; how the Errors of the Roman Catholic Church made him an Infidel ; and how, to avoid her tyranny, he came to England, where the Knowledge of the Protestant Religion made him again embrace Christianity." The account which the Author gives of himself is extraordinary enough : The reader will do well to attend closely to its outline, and judge if the subject of it can be at all a competent exposor of Catholic Faith or Discipline.

It appears, from the account in both works, that Mr. Joseph Blanco White was born in Spain, though of Irish extraction,—that, at the age of fourteen, he decided on studying for the Church, and was ordained priest at twenty-five. Soon after, he was made a chaplain to the King of Spain, and obtained all the other honours enumerated in the title given above from his larger work. About two years after, or somewhat less, he became an *absolute infidel* ; and, though he had *renounced Christianity in his heart*, as he himself tells us, he continued for 10 years to perform all the duties of a priest ; to teach, with the basest hypocrisy, what he did not believe ; to receive the confidence of numbers in the sacred tribunal of confession ; who gave it, as they thought, to a faithful minister ; and, in fine, to carry on a complete system of deception upon innumerable unsuspecting Christians. At last, in 1810, he came to England, where he proceeded by a curious route to the ministry of the *loaves and fishes*. He tells us that he was first moved by hearing a hymn sung in a church in London ; which must have been powerful indeed to move a man who had heard and recited so many hundreds of hymns in the course of his ministry in

Spain, and was proof against them all. Then he took a very *simple method*, as he says, to work round to Christianity again: *he said the Lord's Prayer every morning for three years!* A simple method truly, and much simpler and lighter to flesh and blood than having to say the same Lord's Prayer more than a dozen times a-day in his Breviary;—besides a great number of hymns, psalms, lessons, prayers, and antiphons. In three years, then—about the year 1814—he became a Clergyman of the Church of England, subscribed the Articles, and became tutor to the son of a Nobleman. What Catholic will envy the Church of England the possession of such a man? What Catholic will not rejoice that such a deceitful shepherd should cast off the sheep's clothing, and thereby an end be put to his cruel imposition and devastation among the unsuspecting faithful? The Church of England, however, was near losing this precious prize; for after professing himself a Protestant, this very consistent man tells us, that he was again strongly tempted in his faith, and inclined to Unitarianism; and in such a degree that “he feared his Christian faith had been extinguished.” However, he settled again to the Church of England, and this is the outline of the history of this valuable acquisition to the establishment.*

Mr White is very anxious to make it appear, that immorality and levity did not prepare the way for his renunciation of Christianity. “I declare,” he says, “most solemnly, that my rejection of Christianity took place at a period when my conscience could not reproach me with any *open* breach of duty *but those committed several years before.*” What is this but an acknowledgment that vice did prepare the way for his infidelity? He has told us that, at the age of fourteen, he was very pious and virtuous: he rejected Christianity about the age of twenty-seven; so if he had committed *open breaches of duty* several years before, it is clear from his own account, that during the important years of collegiate retirement and preparation for the sacred ministry, he was guilty of *open sins*; and it is easy enough to understand how so unworthy a preparation:

* What would Swift have said of such “a Convert from Popery?” His usual remark was; “*I wish when the Pope weeds his garden, he would not throw his nettles over our wall!*”

might justly deserve a subtraction of divine Grace, and might cause him to fall, by little and little, into the gulf of infidelity. The most deplorable falls from Faith are not always *immediately* consequent upon immorality; but the secret judgments of God are often working their slow but certain vengeance; and those *open breaches*, which Mr. White acknowledges to have committed before his ordination (to say nothing of *secret sins*, which he does not disown), may indeed have deserved, by an ordinary judgment of the Almighty, the loss of the precious gift of Faith soon after it. Faith, as Mr. White knows, and declares, is a supernatural gift, and he will never persuade us, that the God of goodness and justice would have deprived him of that precious gift, and left him to fall into infidelity, if he had been as immaculate in morals as he would have us believe. His own evidence condemns him clearly on this head, and places it beyond all doubt, that his progress to unbelief was not different from that of so many before him; who, (as F. O'Leary used to say,) "never laughed at their catechisms till they had lost their innocence." He tells us that he read the works of able French authors against infidelity, and other works of the same kind, and that he preached an elaborate sermon against unbelief;* yet all in vain—he soon after bordered on Atheism. Can any one believe, that a man of sincere piety and upright moral conduct, would have been left thus to sink into the absolute denial of Christianity.

At page 11 of his Preservative, Mr. White, speaking of a neighbor who boasts of being an infidel, says, that he feels quite assured, that if the man would "abstain from *open sin*, and pray daily to his Maker to lead him into the truth, he would soon become a sincere Christian." How comes it then that the same means did not preserve Mr. White from leaving Christianity? Probably he found that it is not enough to abstain from *open sin*; if he even did so much. The Grace of God is too fatally lost by *secret sins*, which do not *openly*

* The occasion of this sermon, Mr. White tells us, was the coming of a Royal Brigade to *worship* the body of Saint Ferdinand. Why did Mr. White employ this word which he knew is usually understood of supreme adoration due to God alone, and *never paid by Catholics to the Saints*. This is a fair specimen of the disingenuousness and insidious misrepresentation of the Catholic Religion throughout the works.

appear to men, but are avenged by Him "who searcheth the reins and the heart."

To extenuate his own apostacy, Mr. White would have it believed that a great portion of the Spanish Clergy are unbelievers in their hearts. There was a Judas among the Apostles; and it is no wonder if there be bad priests among the clergy of any country. It is in the economy of Providence to suffer tares among his corn, and to "let both grow till the harvest;" but it will not be believed on the testimony of an apostate, that a great portion of the clergy are tainted with infidelity. The assertion only shows what sort of company Mr. White kept in Spain.

But it is time to examine what were the weighty arguments which overturned the belief of Mr. Blanco White. The Catholic will be surprised and amused to find, that the grave and important reasoning which shook this writer was the old worn-out falsehood, so often objected to Catholics by the name of the *vicious circle*. And Mr. W. pretends that it was the spontaneous suggestion of his own mind. Certainly no proof of mental vigor is exhibited in such a discovery. "I believe," says Mr. W. "that the reasoning is not new in theological controversy." Not new, indeed; for every course of divinity exposes the falsehood, and Mr. W. must have met with it many times over before he took his degrees in theology. "I believed," says he, "the infallibility of the Church, because the scripture said she was infallible; while I had no better proof that scripture said so, than the assertion of the Church that she could not mistake the scripture. In vain did I endeavor to evade the force of this argument; indeed, I still believe it unanswerable." What an acknowledgment for a Licentiate in Divinity! To be staggered by a fallacy which any student in Logic can detect. This only proves more clearly that Mr. W. did not then possess the unclouded rectitude of mind which ever accompanies a spotless life.

Now, to reply to this *unanswerable* argument:—it is easily shown that Catholics do not reason in a circle. To constitute a vicious circle there must be two propositions, *equally unknown*, mutually used to prove each other *against the same opponents*, and in the *same way of demonstration*. But the authority of the scripture and the authority of the Church are not equally unknown; for we are persuaded, first of the au-

thority of the Church by motives of credibility; and next, the Church thus known to us proposes the scripture as the word of God, and the scripture manifestly confirms the authority of the Church. Nor are the authority of the scripture and that of the Church used *against the same opponents*; for against infidels the scripture is proved from the Church, which is known to them by other motives of credibility; and against heretics the Church is proved by an *argumentum ad hominem* from the scripture which they admit. Nor are these authorities used in the *same way of demonstration*; for the authority of scripture is proved *a posteriori*, the cause from the effect, by the authority of the Church; and the authority of the Church is proved *a priori*, the effect from the cause, by that of the scripture. Such a method of proving is quite common: the existence of God is proved from the existence of bodies, and the existence of bodies is proved from the existence of God. The skill of a physician is proved by the cure of diseases, and the cure of diseases by the skill of a good physician. If we have to deal with one who denies both the authority of scripture, and that of the Church; we *first* prove the authenticity of the Bible in the same way as that of any other book; and *secondly*, demonstrate that the writers of it must have been inspired; in the *third* place, we show from the scripture that Christ instituted a Church, and promised that it should not err. When this is done, we propose the truth and canonicity of the scriptures to be believed now with divine faith, from the authority of the Church, which we have found. Where is there a vicious circle in this argumentation?

It is somewhat strange that Protestants should charge us with a circle, when they themselves cannot avoid falling into one by their own method. For when we ask them why they believe this or that book to be canonical, they reply, because their own private examination has convinced them of it; and when we further ask, how they know that their own private examination is a sure way of distinguishing between books canonical and apocryphal, they reply that the scripture expressly tells them that it is. *Thus they believe their private judgment sufficient, because the scripture says it is sufficient; while they have no better proof that it says so, than their own private judgment that they cannot mistake the scriptures.—*

Let Mr. White compare this with his own grand argument quoted above, and see where the vicious circle lies.

The Catholic Church has a double authority : one as an illustrious society, and the Church of Christ ; another, as being by his promise infallible in points of Faith. But if he had not given her this privilege, she would yet have been the most illustrious society upon earth ; because she would have had a lawful mission and succession from the Apostles, with many thousand martyrs, holy doctors, and unquestionable miracles. Her testimony would even so have been evidence enough to make us believe what she proposed as revealed truths ; though no authority but that of God could be the proper motive of divine Faith. Our Saviour gave testimony to St. John Baptist, and St. John gave testimony to our Saviour ; but such as knew Christ first, might, upon his word, believe St. John ; and such as first knew St. John, might, upon St. John's word, believe in Christ. So those who know the Church by the marks it would have had, although the scripture had never been written, may believe the scripture because the Church bids them ; and those who believe the scripture, because they know the true Church, may believe the Church because the scripture bids them. "For," says Augustine, "there are not so many heresies against the Church as there are texts of scripture for it."

Mr. White confesses that such was the powerful effect of this grand argument upon him, that from the moment he believed that the Roman Catholic religion was false, he had no religion at all, and lived without God in the world. (Preservative, page 9.) The reader with whom he holds the supposed dialogue, says he might at least have tried some other Church before he became an Infidel. Mr. White's reply deserves particular notice. "You forget," he says, "that I was in a country where the Roman Catholic religion played its accustomed game of *Christ with the Pope, or no Christ*.—The first thing that a true Roman Catholic teaches those who grow under his care, is either all that the Church of Rome believes is true, or all that is contained in the scripture is false. To believe that the Church of Rome can be, or is wrong in one single article of her creed, is, according to that Church, the same as to disbelieve the whole Gospel." It appears then that ten years of infidelity have made Mr. White

forget, among other things, that the great St. Augustine said, "FOR MY PART I WOULD NOT BELIEVE THE GOSPEL, UNLESS THE CATHOLIC CHURCH INDUCED ME TO IT. IF YOU FORBID ME TO BELIEVE THE CATHOLICS, YOU TAKE AN ILL COURSE TO BRING ME OVER TO YOUR PERSUASION BY THE GOSPEL; BECAUSE I BELIEVED THE GOSPEL ITSELF UPON THE RECOMMENDATION OF THE CATHOLICS." In the judgment of St. Augustine, to reject the authority of the Catholic Church, is to overthrow Christianity. Let Mr. White remember that the Church of England professes to venerate the writings of the early Fathers, and if he has any sincerity left, let him not talk of Catholics playing their "accustomed game," lest he be found to ridicule the most illustrious doctor of the Church.

Having "thrown off all allegiance to the Christian religion, though *I tried*," he says, "*to enjoy myself and indulge my desires*, I could find neither happiness nor comfort. I lived ten years in the most wretched and distressed state of mind; *nothing was wanting to my being happy* but the liberty of declaring my opinions." Whatever, then, had been his previous conduct, it is avowed here that he abandoned himself to licentiousness when he had forsaken his faith. This is all in character; but how comes Mr. White to say now,—now that he *professes* to be a Christian and a Church of England minister—that in that deplorable abyss of infidelity and vicious indulgence, *nothing was wanting to his being happy* but the liberty of declaring his opinions? Does this do well for his sincerity and rectitude at present, to declare thus to the wavering Christian that he may plunge into infidelity and immorality, and yet nothing will hinder him from being happy, provided he can declare his opinions freely? Oh, we do not envy the Church of England such a patch-up proselyte! These are only stronger evidences against his boasted purity of morals before his infidelity. He never learned in the bosom of the Catholic Church, that infidelity and vice could give any real happiness to their deluded victims; or that liberty of declaring their opinions is all that is required to make such men happy.

Ten years Mr. White spent, acting daily as a minister and promoter of a religion in which he did not believe; and when the various duties of a Catholic priest are considered, a more complete instance of hypocrisy and deception can scarce be

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imagined than that to which Mr. White pleads guilty. During those ten years, he must have often recited and sung the Divine Office in public at least—in private, of course, he did not wear out many breviaries,—he must have pretended many hundred times to say Mass; deceiving thousands of sincere Catholics, who little thought they were assisting at a diabolical imposture, for most probably he omitted or nullified the most sacred parts of the sacrifice, and could have had no serious intention at any time. He must have preached and pretended to enforce what his heart affected to deny—he must have received the most sacred confidence of many souls in the tribunal of confession; and how cruel was the imposition he practised upon their confiding candour! He probably was called to prepare the sick and dying for the most awful passage to eternity; and the mind shudders at the thought of poor souls in the straits of death being at the mercy of a wolf in sheep's clothing. Does Mr. W. think he can find a palliation for his impostures in pretending that he was *compelled* to be a hypocrite? Would any mind, with a single principle of natural rectitude left, with any sense of honor and sincerity remaining, have consented to pursue a lengthened course of deception like this? No: better a thousand times, and more honorable, to expose himself to peril, than to become the base deceiver of thousands of unsuspecting Christians. He pretends to have been afraid of the Inquisition, and is very loud about the tyranny of the Church of Rome; but it comes out that another reason weighed heavier—the fear of afflicting his parents; for he tells us, what any one could readily see—that he could have gone to North America, but the love of his parents withheld him; so that rather than grieve his parents, he remained a hypocrite. It is not unlikely that his clerical emoluments had a stronger hold upon an infidel than filial affection; and when the French came at last, and put his revenues in jeopardy, and all things in confusion, he probably moved off, for the best of all reasons—because he was obliged.

Mr. White, in his book for the lower classes, paints in fearful colours the Inquisition and the tyranny of the Church of Rome. He always puts religious tyranny in italics, and illustrates it by such strokes as the following:—"The Popes of Rome believe that they have a right to oblige all men who

have been baptized by their priests, to continue Roman Catholic to their lives' end. A Roman Catholic *who is not protected by Protestant laws*, is all over the world a slave. 'The Roman Catholic religion in itself, and such as the Pope would make it all over the world, if there were no Protestant laws to resist it, is the most horrible system of tyranny that ever opposed the welfare of man.'—Could not Mr. White content himself at least with the truth; and not thus outrageously vilify and misrepresent the religion of his fathers? He knew very well when he wrote, that the Popes of Rome believe no such thing as that they have *a right to oblige* people to continue Roman Catholics. The Popes have no separate articles of faith from those of the Catholic Church throughout the world; and Mr. W. well knows that he can produce no shadow of proof that such an absurd tenet was ever believed by the Catholic Church. That Church has ever believed it obligatory upon her to use every means which the Gospel puts into her hands to keep her children from being seduced by false teachers; namely, the means of exhortation, reproof, and all such correction as is consistent with personal liberty; but it is no part of Catholic Faith, that people are to be any other way *obliged* to continue in her communion. Mr. White knew, too, that a Catholic is not a slave all over the world, where there are no Protestant laws to protect him. He knew that English Catholics were truly free before the very name of Protestants was heard of; and, alas! he was not ignorant that Protestant laws, so far from protecting them, have made them slaves in their own land. There are no Protestant laws in France, nor in many other countries of the globe, where Catholics are very far from being slaves. To say that the Roman Catholic religion in itself, is the most horrible system of tyranny, is saying a great deal more than Mr. W. would be able to prove: and he does not attempt to support it by any proof, except a vehement declamation against the Inquisition. This is leading his readers falsely to imagine that the Inquisition is an essential companion of Catholicity; that we cannot be true Catholics, without approving its alleged cruelties. These are monstrous misrepresentations, as a few plain statements will abundantly show.

That the Inquisition is no part of our Religion, is manifest from the plain facts, that the Catholic Religion existed 1,200

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years in every part of the globe, without any tribunal of the kind; that there are very many countries in which it was never established, though the Catholic Faith flourished in them; and that the Popes, with all the religious tyranny with which Mr. W. reproaches them, never refused to acknowledge the Catholics of those countries equally with those who had an Inquisition.—Few, if any Catholics in France, or in this kingdom, will praise the Inquisition or its proceedings; but so many falsehoods and exaggerations have been propagated against that tribunal, that it is but just to distinguish truth from falsehood in its regard.

The Inquisition, as all history testifies, was never established in any kingdom, but by the consent, and sometimes even at the request of its sovereign. It is essential to keep this point steadily in view, for declaimers against the Inquisition always conceal it; and Mr. White, like the rest, tries to make it believed that it is solely the Pope's Tribunal, "established," he says, "kept up, and managed by and under the Pope's authority." But if this were the case, it would be natural that in Rome, where the Pope is absolute sovereign, spiritual and temporal, the Inquisition would be the most cruel and sanguinary, whereas the contrary is a well known fact.—The Roman Inquisition is the mildest of all; no example is recorded of its punishing any one with death; and if Mr. White had been sincere he would not have written a charge so triumphantly contradicted by this striking fact. The many English that have visited Rome will testify that Protestants can enjoy perfect liberty and security there; and even assemble for their own worship without fear of the Inquisition. After all, when a Spaniard is reproached with the rigors of the Inquisition, he may reply that far less blood has been shed by all the Inquisitions ever established, than has flowed in France and Germany from wars in the cause of religion; and that the Inquisition has, at least, secured Spain from the poison of infidelity, which has infected almost every other nation of Europe. There is little doubt but that, if once those who profess to be Atheists and Deists became our masters, they would establish an inquisition more rigorous than that of Spain, against those who retained any respect for religion; witness the horrors of the French revolution; witness the sentence of Rousseau, in his *Contrat Social*, upon any one who would

not act conformably with his *Civic Religion*: *Let him be punished with death!*

But let us follow Mr. White to England, and see how he profited of his escape from the *horrors of Popery*. He tells us that the unmeaning ceremonies of Catholics had made him sick of Churches and Church service. If Mr. White had ever done his duty as a Priest, he would have examined the ceremonies of our Church more closely, and would have found that no one of them is without meaning. Very many have produced the most striking effects upon strangers who witnessed them, and have proved the beginning of far more valuable conversions than Addison's Hymn caused in Mr. Blanco White. Why, then, does he thus condemn our venerable ceremonies by wholesale, when he knows that the greater part of them are of the highest antiquity, and are only unmeaning to those who have "said in their hearts, there is no God?" He affects to have been moved with the "beautiful simplicity" and "warm heartedness" of the book of Common Prayer.— Did he not know that whatever beauty that Book contains, belongs to the Catholic Missal, Ritual, and Breviary, from which it is often literally translated? Yes, he knew all this, but his studied malevolence against the Catholic Church prompted him to conceal it.

After saying the Lord's Prayer every morning for three years, and reading Paley's Evidences, Mr. White tells us that he was enabled "with humble sincerity to receive the Sacrament according to the manner of the Church of England, which appeared to him to be, of all human establishments, the most suited, in her discipline, to promote the ends of the Gospel, and in her doctrines, as pure and orthodox as those which were founded by the Apostles themselves." This sentence owns a great deal more, probably, than Mr. White meant to acknowledge. The Church of England may be the best of *human establishments*; and if Mr. White was in search of nothing higher, he did well to turn in there. The Catholic Church is no human establishment; it *claims a divine foundation*, and was built by the Apostles themselves, which Mr. White here admits that the Church of England was not, as indeed all the world knows.

When Mr. White soon after, was wavering between the Church of England Doctrines and Unitarianism, he tells us

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that, in the midst of all his doubts, he presented himself at the Sacramental table. We should be glad to know what dispositions he possessed for receiving *that*, which, whatever the Church of England believe it to be, she considers faith at least quite necessary to receive. In fact *faith* is the whole of a Protestant's Communion: for if he expects to receive Christ at all in his Sacrament, it is only by faith that he considers himself to partake of his body and blood—so that Mr. White, in the judgment of a Protestant, must have had glorious dispositions for communion, with his mind full of doubts about the Divinity of the Son of God. However, this communion wrought wonders, if we are to believe Mr. White, for after it he found himself stronger than ever in the creed of the Church of England.

After detailing his various fluctuations in religion, Mr. White is forced to give testimony to the truth in these remarkable words: "Happy, indeed, are those millions of humble Christians, who from the publication of the gospel to our own times, have received the doctrines of the Bible by the simple means of their Catechism, and the instructions imparted by their Christian Pastors, *and so ordered their lives as not to wish those doctrines to be false! How infinitely more happy is the lot of these humble Christians than mine!*" This is a true Catholic sentence. Our Church has ever proceeded upon the simple method here commended: and if Mr. White still thinks well of it, why has he joined a communion, which, by extolling private interpretation, and making every man independent of pastoral instruction, acts completely at variance with the plan, which Mr. White here pronounces to be best calculated to make millions happy? But let the candid reader mark well the avowal contained in the words we have put in italics, and say if they do not refute his whole book, and if it be not just to exclaim—" *De ore tuo te judico!*"

Towards the close of the first dialogue in Mr. White's "Preservative," he is asked this question: "Do you believe then, sir, that the Roman Catholics are not Christians?" He answers, that, though he has known *most sincere followers of Christ* amongst them, he is convinced that Catholicism, by laying another foundation than Christ,—by making the Pope, with his Church, if not the *author*, certainly the *finisher* of their faith,—exposes its members to the most

imminent danger from the arguments of infidelity. If Mr. White has known most sincere followers of Christ amongst Catholics, our religion cannot be so bad as he otherwise labours hard to represent it: if it were possible for him to have been a sincere follower of Christ in our communion, he need not have left: nor is there any room for the exultation he affects to feel at his change from it. There cannot be anything radically bad in a communion which is capable of forming sincere followers of Christ; and therefore the charge of making the Pope the finisher of our faith, and building upon another foundation than Christ, is as contradictory and inconsequent as it is false and malevolent.* How will Mr. White attempt to prove so odious an accusation against the Catholic Church? In what book of Divinity, or in what profession of Faith, did he ever find Catholics holding doctrines which, by any perversion but his own, could be construed into a blasphemous opposition to the words of

* This question, which Mr. White puts to himself in the Dialogue, is as embarrassing as the celebrated one which St. Francis, of Sales, put to Theodore Beza; and Mr. White will find it as difficult as that reformer did to avoid its overwhelming consequence. St. Francis, of Sales, asked Beza, Whether salvation was attainable in the Catholic Church?—Beza left the room to consider; and, after walking about in an agitated manner for a quarter of an hour, he returned to St. Francis, and said: “We are alone; I can expose my real sentiments to you; I believe salvation to be there attainable.” St. Francis, availing himself of an answer which gave him such a manifest advantage over Beza, observed, that he must then believe that the Catholic Church was the true Church; because, if it were not the Church established by Christ, salvation could no more be attainable in it than security from destruction could be found out of the ark in the Deluge. Beza made no reply; and St. Francis asked, Why then he had left the Catholic Church—for he observed nothing but the absolute impossibility of being saved in the Catholic Church could justify such a separation from its communion? Beza was extremely embarrassed by this and other questions of the holy prelate, and became towards the end very violent and even insolent. But the immovable meekness of St. Francis made him ashamed of his violence, and he at last made a handsome apology.

Libertinism contributed not a little to the apostacy of this unhappy man. When he was asked in confidence by Deshayes what was the leading reason which connected him with the Calvinists, Beza called in a beautiful young woman who lived with him, and said—“That is the principal reason which convinces me of the excellence of my religion.”—Deshayes was struck with horror at such an answer, especially as Beza was then advanced in years.—*See a Full Account of St. Francis's Conference with Beza, in the Life of the Saint, by Marsollier, Vol. I, Book 3d.*

the great Apostle, who directs us ever to look “ on Jesus, the *author* and *finisher* of faith ?”

Mr. White knows very well that we have ever believed Christ Jesus our Lord to be the supreme head of our Church: that we only obey and reverence the Pope as his vicar and representative on earth: that in submitting to the authority of the Church, we believe ourselves submitting to Divine authority delegated to the Church by those memorable words to the latter part of which Mr. White would do well to attend: “ he that heareth you, heareth me; and *he that despiseth you, despiseth me.*” How, then, can the monstrous charge be substantiated that we blasphemously make the Pope with his Church the finisher of our Faith! Our Church proposes nothing to our Faith but what she received from the Apostles, and was taught from the beginning. Every article of our creed comes down to us, hallowed by the concurrent testimony of eighteen centuries; sanctioned by Fathers, councils, and holy writers, attested by the blood of martyrs, and illustrated by the spotless lives of innumerable “ most sincere followers of Christ.”—But how is it with our adversaries? And how does Mr. White attempt to show that Catholics are more exposed than Protestants to danger from the arguments of infidelity?

“The Romanist,” he says, “grounds his belief of the Bible on his belief in the Church of Rome: the Protestant, on the contrary, grounds his respect for the Church to which he belongs, on his belief of the Bible.” We must stop here to remark, that if by the “Church of Rome,” Mr. White means the Catholic Church in communion with Rome, we shall not deny, that we believe the Bible upon the authority of that illustrious church. St. Augustine, as we have seen above, was not ashamed to believe it from the same authority, and we shall not blush to follow his great example. Let Mr. White show how he himself came to believe in it; how he would ever have possessed it, if the Catholic Church had not preserved it for him; or how he could have known what parts to believe as Scripture, and what to reject as not Scripture, but from the testimony of that Church against whom he ungratefully rebels. He may talk, like other Protestants, about the internal testimonies of Scripture, its force and efficacy to convince our minds, &c.; but all these were the same in the fourth

and fifth centuries as they are now, and yet St. Augustine, with all his learning and acuteness, solemnly owned, that his only inducement to receive the Scripture was the authority of the Catholic Church. A word also upon the second part of the sentence. Mr. White had told us before, that he joined the Church of England, because *it appeared to him* the best calculated of all *human establishments* to promote the doctrines of the Gospel. If, then, a Protestant considers his Church as a human establishment, why does he look for it in his Bible? or how can he be said to “ground his respect for it on his belief of the Bible?” But Mr. White goes on with more inconsistencies. He tells us that the Protestant “has a Church which leaves him free to try her *authority* by her conformity with the Scripture.—A true Protestant Church will leave her members in perfect freedom to desert her, and choose their own Christian guides, but God has rewarded this *generous forbearance by appropriating it to the Protestant Churches,*” &c. : And to this he applies the words of our Blessed Saviour, “By this shall all men know that ye are my disciples, if you have love one towards another.” How glaring is the absurdity of all this! How will the Church of England admire this singular exhibition of her wisdom and consistency? Here is some mention of Church *authority*, which comes out to be no authority at all, for all the members may judge of it as they please, receive or reject it as it strikes their fancy, and stay in it, or leave it, equally to the Church’s satisfaction. Can this be the Church which Christ appointed to guide us into all truth, with which he promised to abide for ever! When St. Paul exhorted the faithful to be obedient to their prelates, and “be subject to them,” did he mean that they might forsake them and *choose their own Christian guides*? When the same great Apostle said, “Remember your prelates who have spoken to you the word of God, *whose faith follow,*” did he mean that they might choose their own faith, and believe as they pleased? “Generous forbearance” indeed, to let every wolf come and scatter the sheep, and let poor souls be tossed about with every wind of doctrine! O let such *forbearance* have the reward which Mr. White assigns it! Let it be *appropriated* to Protestant Churches.—We have no wish to see the Church of Christ permitting false teachers to invade her

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flock by a cruel forbearance. We know who has said—
 “The hireling, and he that is not the shepherd, whose own
 the sheep are not, seeth the wolf coming, and leaveth the
 sheep, and fleeth,” &c. And this, according to Mr. White,
 is the precept of our Redeemer “to have love for one ano-
 ther!” That is, to see one another in danger of being
 “led away with various and strange doctrines,” and yet be
 indifferent about our brethren’s following truth or error,
 walking in light or darkness: ‘This is a false charity, a cruel
 kindness, a fatal indifference, far removed from the true love
 which should characterize the disciples of him who is “the
 way, the truth, and the life.”’

Mr. White favours his readers with a quotation from a Pro-
 testant Bishop, Bedell, whom he calls “a pious and amiable
 Bishop,” and who calumniates the Catholic Church in his pi-
 ous, and amiable and truth-telling style: “Without expecting
 Christ’s sentence, the Church of Rome cuts with the tempo-
 ral sword, hangs, burns, draws those that she perceives in-
 clined to leave her, or have left her already.” Are we to be
 falsely accused under the name of piety and amiability too?
 Are we never to obtain a hearing, when we protest that the
 act of individuals ought not to be charged upon our body,
 when they are not done as being dictated by our creed, but by
 the mistaken judgment of particular persons? How often
 must we declare, that our Church claims no temporal power,
 and has never taught that any unfortunates were to be cor-
 porally punished merely for forsaking her communion? Mr.
 White follows up the quotation with strong invectives against
 the wiles of Rome, the tyranny of the Pope, and such men of
 straw of his own making; let him indulge in these rhapso-
 dies, for in all these things words go for nothing. He must
 produce more proofs than the “pious and amiable” calum-
 nies above noticed, before he can merit the attention of any
 rational and considerate Christian.

Origin of Protestantism.—What is called the Reformation, proved to have been unlawful in principle, criminal in means, and fatal in effects.—Spiritual authority of the Pope.—False charge renewed by Mr. White, that Catholics acknowledge temporal authority in the Pope.—His attack on the Catholic clergy.—His erroneous account of the doctrine of exclusive salvation.—That doctrine properly stated and explained.—True account of the Albigenes, and Vaudois, or Waldenses.

Mr. White professes, in the beginning of his second Dialogue, to give the origin and true principles of Protestantism. The origin would be easy enough to give; but the second part of the undertaking is no easy task. Who can give the true principles of Protestantism, which has no fixed principle, except enmity to the Catholic Church, in which all the many sects of Protestants devoutly agree? They allow every one the boasted liberty of forming his own principles as he pleases, of speaking what he believes, and believing what he pleases. A man may make out whatever he chooses from his Bible, provided he does not find the doctrines of the Catholic Church there, and be a very good Protestant. It is absurd then to talk of pointing out the true principles of those, who boast of having liberty to adopt any that they imagine to be taught by the Bible. But let us examine how Mr. White proceeds to his task.

“The Roman Catholics,” he says, “would fain persuade the world that Luther is the author of our religion. But such as are learned amongst them cannot but know that Protestants acknowledge no master, on religious points, but Christ.” Mr. White is very sore that it should be thought that Protestants should follow Luther; and yet, a short time before, he was loud in accusing Catholics of laying another foundation than Christ, and making the Pope, if not the author, at least the finisher of our faith. However, the truth comes out a little further on, at page 48, where he says, Luther and the Reformers, *who established our Church*. No Catholic ever charged Protestants with exalting Luther above Christ; but they regard him as the instrument of God in reforming Religion, and they are obliged to own that he *established their Church*.—This is enough for us; Luther’s own writings testify his character, and it is easy to show that the Almighty would never

have chosen such an instrument to reform his Church; if we could for a moment suppose that his Church could need any reform in faith, after he had expressly promised that his Holy Spirit should guide it into all truth.

Mr. White professes to have carefully examined the works of Luther, and assures his reader that the well-known conference of Luther with the Devil is a calumny. It may be that he examined them in a library where the memorable seventh volume is kept out of sight; as is known to be the case in certain libraries in England. But if he did examine the seventh volume, with what face can he pretend to deny, that Luther acknowledges having had this conference with the Devil?—Let Mr. White look again; and in the seventh volume, and in the treatise de Unet. et Missa Privata, fol. 228, 229, 230, of the Wirtemberg edition, in 1558, he will find the whole account, of the first part of which the following is a faithful translation. “It happened to me,” says Luther, “once at midnight, to awake on a sudden. Then Satan began this sort of disputation with me. ‘Hear Luther,’ he said, ‘most learned doctor, dost thou know that even for fifteen years thou hast celebrated private masses almost every day? What if such private masses should prove to be horrible idolatry?’ To whom I replied, ‘I am an anointed priest. I have done all these things by the command of my superiors, and in obedience to them: this thou knowest.’ ‘That,’ he said, ‘is all true; but the Turks and Gentiles also do all things in their temples out of obedience.’ In these straits, in this combat against the Devil, I wished to overthrow the enemy with the arms to which I was accustomed under the papacy, &c. But Satan, on the other hand, urging me more strongly and vehemently, said, ‘Come, then, show me where it is written, that a wicked man can consecrate, &c.’ And Satan pressed me further; ‘Therefore, thou hast not consecrated, &c. What is this unheard-of abomination in heaven and in earth?’—Besides this, Luther has published to the world, that he held frequent communications with the Devil; and the writers of his life speak of many other apparitions of the Devil to him. Now, for Mr. White, after these well-known passages, to attempt to persuade his readers, that Luther’s conference with the Devil had no other foundation than “the spite of the Roman Catholic clergy,” is monstrous and disgraceful. It only

shows how much Mr. White dreaded the clear inference to be drawn from Luther's own acknowledgment; namely, that he, who, by Mr. White's own admission, established the Protestant Church, learned the most material part of his Reformation, the abolition of the mass, from the Devil!

"It is nothing to us," says Mr. White, "by what instruments God was pleased to deliver us from the impostures and tyranny of the church of Rome. If Luther had really been the worst of men (which is the reverse of the truth,)" &c.—Does then Mr. White mean to make his readers believe that Luther was a good man? The contrary is evident, even from his own account of himself. He acknowledged that while he was a Catholic, he spent his life in austerities, in watchings, in fasts, in prayer, with poverty, chastity, and obedience: but after he began his reformation, he declares, "he could no more be without a woman, than he could cease to be a man." (Sermon, De Mat., tom. v. p. 119.) To prove which he broke his solemn vow of continency, and married a nun, bound by the same solemn obligation; for which even Henry VIII. tells him that he has committed a horrible sin, for which even in ancient days he would have been whipped to death, and his wife buried alive. In his answer to Henry VIII. he says, "he yields not in pride either to Emperor, King, Prince, or Devil; not to the universe itself." If this, and much more that could easily be quoted from his own writings of himself, do not prove him to have been the worst of men, Mr. W. can never prove any thing like the reverse of it, viz. that he was the best of men, or any thing approaching to a good man. Mr. White appears to be sensible of this, when he affects to feel that the vicious character of the reformers is not of any consequence, because the Almighty can effect his purposes by the most unworthy instruments. But this plea will not avail. If the Church of Christ had really strayed into error and imposture, the work of its Reformation would certainly have been one of great and extraordinary importance. If any individual had been inspired for that great work, he would certainly have been able to exhibit proofs of his divine commission, to oblige men to follow him. The Almighty uniformly enabled his prophets and messengers of old to support and confirm their commission by the most convincing signs. Prophecy, miracles, and above all, a holy and exemplary life, were the attestations

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of their being favoured with Divine communications. But Luther and his associates exhibited none of these; nor could they give any other proof of their being the instruments of the Almighty. It is therefore a great deal to Protestants, though Mr. W. pretends "it is nothing," what characters their founders bore: for our Saviour had said long before, that "an evil tree could not bring forth good fruit."

But Mr. White thinks he has a triumphant retort against Catholics, when he recounts the wicked lives of several Popes; a fact which, he says, we "shall not venture to deny." No, we shall not; and let Mr. White be equally candid, and not attempt to deny the accusations of all history against Luther and the reformers. But we have something important to say upon the matter; and we can soon show Mr. White that there is no parity in the two cases. We acknowledge that there have been very wicked Popes; but let it be well observed, that it is a very different thing for *ordinary* ministers of wicked character, to be permitted to carry on a religion otherwise firmly established; and for *extraordinary* men to appear, of dissolute lives, and give themselves out to be special Apostles commissioned from the God of Holiness, to reform his Church and *purify it from corruption*. We are ready to allow that perhaps a tenth part of the Popes have been wicked men; but even these always fulfilled the public duties of the Church, and maintained the *Apostolic doctrine, order and mission*; so that their personal vices did not essentially affect the Church. The inscrutable Providence of God has permitted that bad men should sometimes be invested with the ordinary mission and ministry in his Church; and this is not lost by any personal crimes, nor does their wickedness justify the faithful in refusing to obey them: *the Scribes and the Pharisees have sitten on the chair of Moses. All therefore whatsoever they shall say to you, observe and do: but according to their works do ye not.*—Matt. xxiii. 2, 3.

The great Protestant Philosopher, Leibnitz, thought very differently of the Popes from Mr. Blanco White. "It must be acknowledged," he says, "that the vigilance of the Popes for the observance of the canons, and the support of Church discipline, has produced from time to time very excellent effects, and that exercising an influence with Kings, in season and out of season, either by remonstrances, which the author-

ity of their charge entitled them to make, or by the fear of ecclesiastical censures, they prevented many disorders."*

We repeat, then, that if the Church of Christ had needed a reform in faith, such men as Luther and his brother reformers would never have been chosen for its reformation. But the very idea of reforming the faith of the Church, is an insult to its divine Founder, Jesus Christ. He had promised to be with his Church to the end of time; he declared it built upon a rock, and proof against the gates of hell: he promised that the Holy Spirit should guide it into all truth; who then will say that he did not fulfil his promises? What are we to think of men pretending to reform the Church of Christ, and loudly proclaiming that it had become corrupt in faith and discipline, that its doctrine was erroneous, its worship superstitious, and its discipline full of abuses? Far be from us the blasphemous idea that the promises of Eternal Truth should have failed, or that the increated wisdom of God should have founded a Church liable to become corrupt and erroneous? Against the empty boasts about the glorious work of the pretended Reformation, we shall show that this Reformation was unlawful in its principle, criminal in its means, and fatal in its effects; it was the work of human passions and not of divine grace.

The pretended reformers were, in the first place, men without mission, ordinary or extraordinary; they could show no proofs of a supernatural commission; though so great a work as that of reforming the Church of God would have demanded no less powerful signs than those given by Moses, by Christ our Lord, and his Apostles. When Luther and Calvin arose, there was already in the Church a public ministry appointed to teach, a body of pastors claiming an ordinary mission, which came down to them in regular succession from Jesus Christ and his Apostles. When the Sacramentarians and Anabaptists preached contrary to Luther, he haughtily required them to show supernatural proofs of their mission, as if he had been able to exhibit any such of his own. When Servetus and others taught against Calvin, he drove them out

* See the admirable work of a Protestant Minister, the Baron de Starck, entitled, "Entretiens Philosophiques sur la Reunion des differentes Communions Chretiennes," page 399.

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of Geneva; or punished them by the arm of the secular power. This was not acting like the Apostles; they employed against those who opposed them, only the gifts of the Holy Ghost, and the ascendancy of their eminent virtues. The reformers claimed the right of preaching against the faith of the whole Christian world, & they refused every one the liberty of preaching against them. As the reformation proceeded, confusion and dissention daily increased; there was soon a swarm of sects, Lutherans, Anabaptists, Calvinists, Zuinglians, Church of England, &c. &c. Calvin began to see the disgraceful consequences, and wrote thus to Melancthon, a brother-reformer:—"It is of the greatest importance that no account of the divisions that are amongst us should go down to future ages; for it is worse than ridiculous, that, after breaking off from all the world, we should have agreed so little among ourselves, ever since the beginning of the Reformation." Another leading Protestant says:—"Our people are carried away by every wind of doctrine. If you know what their belief is to-day, you cannot tell what it will be to-morrow. Is there one article of religion in which the Churches that are at war with the Pope, agree together? If you run over all the articles, from the first to the last, you will not find one which is not held by some of them as an article of faith, and rejected by others as an impiety."—(*Dutith inter Epist. Bega.*) Nothing then could be more contrary to all law, and order than the assumption of Luther and his followers to be divinely commissioned to reform a Church founded and preserved by the Eternal Truth.

Let us next examine the *means* adopted by the Reformers. Their conduct contradicted their principles. They laid down, as a fundamental maxim, that the Bible was the sole rule of faith and morality; and that every one could interpret it as he pleased, since it was clear in all things necessary for salvation. Yet they themselves disputed eternally about the meaning of the Scriptures: They did not begin to study the Bible coolly and impartially; but they boldly contradicted the Catholic doctrines, and then looked out texts and accommodated them to their own dogmas. After promising the people the great evangelical liberty of reading and judging for themselves, they drew up various Confessions of Faith and Catechisms; and, as the Protestant Mosheim acknow-

ledges, obliged people to follow them, under pain of excommunication, prison, exile, and even the sword—(Sect. 37, 38, 39.) Thus, in professing to free the people from the authority of the Catholic Church, they laid upon them a yoke a hundred times more insupportable. In this kingdom Queen Elizabeth was not behind them with her *Act of Uniformity* and *High Commission Court*, which was a real Inquisition. The historian Hume declares that this Court was an inquisitorial tribunal, with all its terrors and iniquities.* Maclaine shows that the High Commission Court “was empowered to make inquiry, not only by legal methods, but also by rack, torture, inquisition, and imprisonment; that the fines and imprisonments to which it condemned persons were limited by no rule but its own pleasure.”† Thus the Reformers never adhered in practice to their leading principle of *the Bible and every man his own interpreter*.

A second means, equally criminal, which the Reformers adopted, was that of misrepresenting the Catholic doctrines. To instance one in which Mr. Blanco White closely treads in the steps of those who founded his adopted Church:—The Catholic Church has ever taught that the rule of faith is the whole word of God, unwritten, as well as written; that the Bible is not the *sole rule of faith*, but the Bible explained and understood by the tradition and belief of the Church; that, though any point be not formally and evidently taught in the Scripture, we are still obliged to believe it, if it be taught by the constant and uniform tradition of the Church. But the Protestants have always accused us of taking for our rule of faith—not the Bible, but tradition; of exalting the word of man, above the word of God; of following traditions contrary to the Scripture. These are egregious misrepresentations and calumnies.

A third means to establish the Reformation was—Revolts against all authority, seditions, wars, massacres, and especially pillage of churches and monasteries. The original design of the Reformers was to abolish the Catholic Religion altogether, and to employ for this end all possible means.

* History of England, James I., Chap. vi.

† History on Mosheim, Vol. vi. p. 30.

This fanaticism prevailed in much the same manner in Germany, Switzerland, France, England, and Scotland. Thus were the *means* of the Reformers criminal.

How could the effects of such a Reformation be otherwise than fatal? This *blessed and glorious* work, as it is called, produced furious and interminable disputes, national and intestine hatreds, and new schisms, constantly arising. There were twelve sects of the Reformed, in the first fifty years; and they are now multiplied to a prodigious extent. If any one imagines that this pretended Reformation contributed to establish purity of morals, he is much deceived. From the testimonies of the Reformers themselves,—of Luther, Calvin, Musculus, and other leading Protestants, as well as of Erasmus,—it is acknowledged that the Reformed were generally much more dissolute than the Catholics. Luther's own testimony is in these words:—"The world grows every day worse, and worse. It is plain that men are much more covetous, malicious, and resentful, much more unruly, shameless, and full of vice, than they were in the time of Popery."—"Formerly, when we were seduced by the Pope, men willingly followed good works; but now all their study is to get every thing to themselves, by exactions, pillage, theft, lying, usury."—"It is a wonderful thing, and full of scandal, that, from the time when the pure doctrine was first called to light, the world should daily grow worse, and worse." Bucer, an immediate disciple of Luther, says:—"The greater part of the people seem only to have embraced the Gospel in order to shake off the yoke of discipline, and the obligation of fasting, penance, &c. which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lust and lawless appetites without control. They therefore lend a willing ear to the doctrine that we are justified by faith alone, and not by good works, having no relish for them." Calvin complains the same:—"Of so many thousands, seemingly eager in embracing the Gospel, how few have since amended their lives! Nay, to what else does the greater part pretend, except, by shaking off the yoke of superstition, to launch out more freely into every kind of lasciviousness?" The conclusion to be drawn from all this is, that this pretended Reformation, unlawful in its principle, criminal in its means, and fatal in its effects, bears every mark of a false

religion; and could never have been approved, much less inspired by Almighty God.

The next portion of Mr. White's second Dialogue of the Preservative, professes to give the "origin and progress of the spiritual tyranny of the Pope." In his larger work of "Evidences against Catholicism," he has a long and confused Dissertation about the Pope, which is entitled "Real and practical extent of the authority of the Pope, according to the Roman Catholic Faith." A few plain observations will suffice to expose the fallacy of both his productions on this subject.

Mr. White would persuade the readers of his Preservative, that "Christianity had been long established before the Popes bethought themselves of claiming spiritual dominion over all Christendom;" that the Bishops of Rome only began to claim authority over the Church when the Pagan persecutions ceased in the beginning of the fourth century; and that the belief that St. Peter had been Bishop of Rome was an idle and ungrounded report. It is deplorable to see a Licentiate in Divinity attempt thus to impose upon such humble readers as have no means of examining history by such worn-out fallacies and vile fabrications as these. The constant testimony of all ecclesiastical writers, without one exception, for fifteen centuries, proves that St. Peter fixed his See at Rome, and died there by martyrdom. In the first century it is testified by Papias, a disciple of St. John the Evangelist, and by Saint Ignatius, Martyr, in his Epistle to the Romans. In the second century; by St. Irenæus, by Dionysius of Corinth, Caius and Clement of Alexandria. In the third century by Origen, Tertullian, and St. Cyprian. In the fourth and fifth centuries by St. Ambrose, St. Jerome, St. Augustine, Eusebius Lactantius, Theodoret, Sulpicius Severus, St. Cyril of Jerusalem, St. Chrysostom, St. Athanasius, and many others followed through every century up to the pretended Reformation. Even a Pagan writer in the fourth century, Ammianus Marcellinus (Hist. 1. xv, c. 7,) says, that the chief authority among the Christians is placed in the Bishop of Rome: many illustrious Protestants have acknowledged the same. With what face then can Mr. White attempt to delude his readers with the groundless assertion, that St. Peter's having been bishop of Rome was an "idle report?"

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lished before the Popes bethought themselves of claiming spiritual dominion over all Christendom." Mr. White pretends that the Popes never claimed spiritual authority over the Church, at least for the first three centuries, during which it suffered from Pagan persecutions. The contrary is easily proved. St. Irenæus in the second century, in the place alluded to above, says that "to the Church of Rome, *on account of its supreme principality*, every other church must repair." Tertullian in the third century, says these words: "I hear that an edict is put forth—the bishop of bishops says, &c."

Pope Victor at the close of the second century claimed and exercised the supreme spiritual authority, by threatening excommunication to certain Churches of Asia Minor. Pope Stephen in the third century exercised the same authority, in the case of those who were for re-baptization. It is vain for Mr. White to attempt to contradict these proofs. He can impose his assertions upon no one who has read history; and, truly, we blush for the want of common sincerity thus exhibited by a man, who professes to be a Licentiate of Divinity, and has many more titles than we can stop to enumerate.

"You must know," says Mr. White, "that there exists a very ancient and numerous Church which is called the *Greek*, which has never acknowledged the Pope. There are also the Churches of the Armenians and Ethiopians, which were established by the Apostles, or their early successors, that have no idea of the necessity of submission to the Pope, in order to be true christians." What does Mr. White mean to infer from this? Does he mean that any one may be a *true christian*, provided only that he abjures the Pope? Does he mean that, because these Churches abjure the Pope, they are good Protestants? He would not like to stand to such inferences; for he knows, though he conceals it from his readers, that the Greeks and Armenians and Ethiopians hold most tenets which the Catholic Church does. They hold transubstantiation, the seven sacraments, purgatory, invocation of saints, &c.; and as to their not acknowledging the Pope, it proves at least, that people may hold all the above doctrines without being enslaved to Popery; and then what becomes of Mr. Blanco White's fine theory about our making the Pope the *finisher of our faith*, and the eternal reproach that we build our faith up

on the traditions of men? But he again states what is not true, when he says that the *Greek Church never acknowledged the Pope*. A man read in divinity, and history, like Mr. White, must know that till the time of Phontius, the author of the Greek schism, in the ninth century, the Greek Church had ever been in communion with Rome, and acknowledged the supremacy of the Pope.—Mr. W. cannot be ignorant that the Ethiopians were in communion with the Pope, up to the sixth century, when they were drawn into the errors of Eutyches, which a Protestant of the Church of England can have no reason to approve. It is equally well known that the Armenians were in communion with the Pope till the year 535, when many became Jacobites or Monophysites; but even now one part of them, called free Armenians, are Catholics, and subject to the Pope. Why does Mr. White disingenuously conceal all this?

Now to notice the laboured efforts of Mr. White in his "Evidences," to work out his alarming account of the "real and practical extent of the authority of the Pope," &c.; we are glad to find that Mr. White, unblushing as he is, does not *directly* charge us with the old calumny of holding the temporal power of the Pope; he has chosen a new route, by which, however, he labors hard to arrive at pretty much the same conclusion. He endeavours to shew that the interference of the Pope with the civil allegiance of his spiritual subjects is, "a fair consequence of doctrines held by the Roman Church as of divine origin, and consequently immutable." We shall briefly shew that it is not: *videbunt recti, et latubuntur: et omnis iniquitas optulabit os suum.*

Mr. White begins by finding fault with the statement of the Faith of Catholics on the authority of the Pope, given by C. Butler, Esq. in his excellent "Book of the Roman Catholic Church." That gentleman has ably defended himself from the charges of Mr. White, in the beginning of his "Vindication of his Book of the Roman Catholic Church," to which work Mr. White and his readers would do well to attend.

What is Mr. White's object in his dissertation on the Pope's supremacy, it is not easy, from his own account, to discover. "I have examined," he says, "the Roman Catholic doctrine concerning the Pope's supremacy, not because I conceive it to have any practical effect in this country, but in order to ex-

pose the vagueness, obscurity, and doubt in which it is involved." "The days are no more, when the Pope might endeavour to remove a Protestant king from the throne." So then, he has covered ten pages with attempts to shew that Catholics tolerate a doctrine, which he afterwards owns has no practical effect in this country, and the time for acting upon which, is gone by! The rest of his essay is to shew, that British Catholic subjects are still exposed to a trial which flows directly from the *spiritual* claims of the Pope; and what he means by this is, that in virtue of the obedience we owe to the Pope, he can command us to assist *in checking heresy by any means* not likely to produce loss, or danger to the Roman Catholic Church; and he insinuates, that our Church cannot acknowledge the validity of any engagement to disobey the Pope in such cases. It is in fact to charge us with being obliged to obey the Pope *in any means* he may command us to employ against heresy: a charge a thousand times brought against us in plain language, and now resorted to, in a long round-about way by Mr. Blanco White.

This author complains, that our doctrine concerning the Pope's supremacy is involved in vagueness, obscurity, and doubt. It may appear so to those who are determined not to understand it; but to all Catholics it is very evident: and the Catholics of this country have given the clearest proofs of their understanding it, by repeated oaths and protestations that they disclaim all temporal power in the Pope out of his own dominions, that they "do not believe that the Pope hath, or ought to have, any *civil* jurisdiction, power, superiority, or pre-eminence, directly or *indirectly*, within this realm." If the Pope's deposing power be still a tolerated opinion, let Mr. W. point out, if he can, any Catholics in any part of the world who believe it; he will find few, if any: and if many believed it, they would not believe it as of faith, but as a private opinion.

How will Mr. White make out that the interference of the Pope with the civil allegiance of his spiritual subjects, is a fair consequence of our doctrines? Our doctrine is, that he has no right to interfere with our civil allegiance; that we only owe him obedience in spiritual concerns. How unjust is the attempt to infer a consequence for us, which we have loudly and repeatedly disclaimed! It is no use to tell us, that Popes

have claimed temporal power beyond their own dominions : Mr. W. should show *who acknowledged that power*. It avails nothing to tell us that the Pope absolved the English from their Allegiance to Queen Elizabeth ; he should show us any Catholics who refused to acknowledge her as their sovereign in consequence. Why does Mr. White rake up this old grievance, acknowledging all the while that “ the days are no more, when the Pope might endeavor to remove a Protestant King from the throne ? ” It is needless to add more, than that the days never were, when Catholics were bound by any article of their faith, to forward any such endeavor of the Pope.

But Mr. White would have it believed of us, that in consequence of our holding the Pope’s spiritual authority, we are bound to obey him in *any means* he may command us to use, for checking the progress of heresy. This would be acknowledging an *indirect* temporal power in the Pope, which we have so often disclaimed. We protest again, and again, that we should not obey the Pope were he to command the use of any other means for checking heresy, than such as were strictly consistent with our civil allegiance to our sovereign. We acknowledge no authority in the Pope to enforce his spiritual power by any temporal means ; he may command us to assist in checking the progress of heresy by spiritual means, by preaching, and teaching, but by no other means : and we are not bound to obey him if he commands the use of any other means.

The following passage is so admirable a defence of the Catholic Clergy, whom Mr White has been ungenerous enough to insult, that we take the liberty of extracting it from “ Mr. C. Butler’s Vindication of his book of the Roman Catholic Church, ; ” and we do it the more readily, as our defence will come better from a Layman than from any of our own Body :—“ In page 60, (Evidence), Mr. Blanco White informs us, that ‘ he knew very few Spanish Priests, whose talents or acquirements were above contempt, who had not secretly renounced their religion.’ I have never been in Spain, and have known few Spanish priests ; But I have conversed with many Spanish, and many English, and Irish Roman Catholic gentlemen, intimately acquainted with the opinions, the manners, and the habits of the inhabitants of Spain ;

all assure me, that there is not the slightest ground for this accusation. Mr. Blanco White intimates, that something similar may be the case of the English Catholic priesthood, on account of the support which they seem to give to oaths as abhorrent from the belief of their Church, as those which must precede the admission of members of that Church into Parliament. These are the Oaths of Supremacy, and those against Transubstantiation and Popery. Here Mr. Blanco White has been miserably deceived. There is not, and there never was, a Roman Catholic Priest who supported these oaths, or a similar oath; or who did not believe, and if called upon, did not explicitly declare, that a Roman Catholic would, by taking them, absolutely abjure the Roman Catholic Religion.

Mr. White, having affected to suppose that there are some amongst us, ready to take such oaths as the above, invites such as "can conscientiously swear to protect and encourage the interests of the Church of England, to speak openly before the world, and be the first to remove that obstacle to mutual benevolence, and perfect community of political privileges—the doctrine of exclusive salvation." This is quite an original idea! Mr. White has made a new discovery indeed, that we could obtain a community of political privileges by renouncing the doctrine of exclusive salvation. To expect from us too, to swear to *protect and encourage the interests of the Church of England*, is rather too much. Mr. White may be well assured that he will never see a Catholic ready to swear away his creed in that manner. What would the Protestants of France say, if the Government of that country required them to swear, to protect and encourage the interests of the Catholic Church, before it admitted them to a community of political privileges? They would say "you may as well ask us to abjure our religion, and become Catholics at once; for how can we believe one religion conscientiously, and yet swear to encourage the interests of another?" We say the same; it is quite enough for us to swear, that we will never use any other means against the established Church, than those of preaching and teaching, and fulfilling our ministry according to the Gospel. This we are ready to swear; and truly the Church of England must stand upon a frail foundation, if it is so far afraid of us as to refuse us, a community of civil pri-

vileges, unless we swear to "protect and encourage its interests!"

But our "doctrine of exclusive salvation is an obstacle to mutual benevolence: cancel but that one article from your creed," says Mr. White, "and all liberal men in Europe will offer you the right hand of fellowship." So far, Mr. White in his "Evidence." In his "Preservative," he tells us, in plain terms, what he means by our doctrine of exclusive salvation. The reader is supposed to ask him; (page 40.) "Is it not a doctrine of the Pope, that all men who are not of his opinion must be lost to eternity?" And Mr. White devoutly replies; "It is indeed. It is an express *article of their creed*, which it is not in their power to deny, without being accursed by their own Church," &c. Mr. W. talked just now of the vagueness and obscurity, in which our doctrines are involved; they would be vague indeed, if they were put forth as he has here represented them. We shall not stop to point out the inconsistency of those parts we have put in Italics, where "doctrines of the Pope," "opinions of the Pope," and "article of our creed," are all gloriously jumbled up together by a man who boasts forever of his knowledge of divinity. We shall simply state what we hold, and what others hold, on this *alarming* subject, as it is always misrepresented to imaginations easily prejudiced and affrighted.

There is nothing so revolting in our doctrine concerning salvation, when it is properly understood: nothing but what all other communions ought to hold to be consistent, if they do not hold it in reality. It is important in this matter to separate *doctrines* from *persons*. It is very far from being the doctrine of our Church that "all men who are not of our opinion must be lost to eternity." Mr. B. White, a priest, whose "lips should have kept knowledge," ought to blush at so false an assertion as that above quoted. We believe that there is no salvation *out of the Church of Christ*. Every Christian of whatever denomination ought to believe the same.

Christ himself expressly taught it in the parables of the good sheep, and the true vine and its branches. And speaking "no longer in parable," he said manifestly that "he that will not hear the church is to be held by its members as a heathen & a publican." This was held by the Reformers equally with the Catholics. Calvin says, "out of the bosom of the Church

there is no remission of sins, or salvation to be hoped for." The same doctrine is expressed in all the confessions of Faith of the Reformed Churches.

The question then only remains, *which is the true Church of Christ?* We believe most firmly that the Catholic Church, in Communion with Rome, is the true Church of Christ. If another believes the Lutheran, another the Genevan, another the English Church to be the true Church of Christ, all of these, to be consistent, must believe that salvation cannot be had out of their respective communions. The moment they adhere to them as *true*, they must reject every other as *false*. They could not value their respective systems, if they did not consider them right, and preferable to all others. Hence, to be consistent, they must hold, not indeed that "all men not of their faith must be lost to eternity," but that though men may be saved by other pleas, *their false religion will never save them*. This, and no more, is the doctrine of the Catholic Church on salvation out of her communion. We condemn *doctrines*, but not *persons indiscriminately*; resigning all judgment to God, we subscribe to the sentiment of a great doctor and saint: "They who, without passionate obstinacy, defend their opinion, how false soever; who solicitously seek for the truth, ready to own their error as soon as the truth is discovered, are no wise to be numbered among heretics." (St. Augustine, Ep. 43.)

It is strange, however, that the doctrine of exclusive salvation should be so often objected to us, by those whose church expressly teaches it:—that we should be told by Mr. Blanco White that the rejection of it would procure us civil privileges, when the entrance to most important civil privileges is obtained for others, by acting upon the very objected principle, excluding us from salvation, by swearing that our doctrine is *damnable idolatry!* The Church of England in those Articles which Mr. White has signed, says expressly (Article 18th): "They also are to be haeld accursed, that presume to say, that every man shall be saved according to the Law or Sect which he professeth; so that he be diligent to frame his life according to that Law, and the light of nature." She also obliges her ministers to read publicly, thirteen days in the year, the ancient Creed, called the "Creed of St. Athanasius," which sets forth the Catholic faith, and contains these words: "Whoso

ever will be saved, before all things it is necessary, that he hold the Catholic Faith.—This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.” Surely no man who subscribes to the Articles of the Church of England, which retains this Creed, may reproach Catholics with holding a dogma “which is an obstacle to mutual benevolence, and perfect community of political privileges.” Let Martin Luther, whom Mr. White acknowledges to have founded his Church, put a powerful finish to this question:—“I know many were of opinion fifteen years since, that every one might be saved in his own persuasion—and what is this, but to make one Church out of all the enemies of Christ? From whence it would also follow, that there was no need of Christ and his Gospel, and there will be no difference between Turks, Papists, Jews, and us who have the Gospel. Strange then is the boldness, and impudence of the Zuinglians, who dare advance such doctrine, and cover it with my authority and example.” Observe how snugly Martin puts poor Papists in, between Turks, and Jews, and how civilly he insinuates that we have not even the Gospel! We are very easy upon all such accusations: conscious of adhering to the truth, we are only disposed to smile at those who would consign us to damnation. If others felt as firm a conviction of the truth of their religion, as we do of the truth of ours, they would not be troubled about exclusive salvation being held by any one. Mr. White had done better if he had not moved this question: he has by criminating the Catholic Church, condemned the Church of England, in which he professes now to believe—he has verified that passage of the Psalmist, which he used to recite in his office book: “*Sagittæ parrulorum factæ sunt plægue eorum: et infirmate sunt contra eos linguæ eorum.*”

Mr. White, after acknowledging that Luther and his brother reformers founded his Church, is as anxious as many Protestants have been before him, to show, that Protestants had existed, in some shape or other, long before. Thus he tries to make out, that certain heretics and fanatics of the eleventh and twelfth centuries were Protestants! Following up the luminous definition of a Protestant Bishop. That Protestantism is the *abjuration of Popery*, by which Jews, Turks and Chinese become, no doubt, very good Protestants. Mr. White says, that the heretics he alludes to “were certainly

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Protestants as far as opposition to the Pope's tyranny and usurpation is concerned; though I cannot answer for every point of doctrine which they held. So Mr. White appears to require a little more than Dr. Burgess, to constitute a perfect Protestant; but how ridiculous is this attempt to claim these sects, as Protestants, who, it is very certain, would never have signed the Lutheran, or Calvinistic profession of faith before the Reformation; nor would any sincere Protestant be willing to adopt all the reveries of these different sects. There were, about those times, two sects of people whose origin is quite distinct, and whose doctrines were for a long time very different from each other, and essentially different, from any of the many forms of Protestantism. These were the *Albigenses* and the *Vaudois*. A book lately published by an English Protestant Clergyman has excited a great feeling in favour of the *Vaudois*, as they now exist in the valleys of Piedmont. It is nothing in the present question, what they are now. Mr. White takes care to tell us that they are "most excellent Protestants;" that "they have *Bishops, Priests, and Deacons!*"—So we may suppose the Scotch and the Dutch, and others, fall short of being most excellent Protestants; and there must be another clause added to Dr. Burgess's definition of Protestantism.

Our business is to show that these people taught few doctrines before the Reformation, which Protestants would be willing to subscribe to; and, therefore, that it is worse than ridiculous for Protestants to claim them for their ancestors.

The *Albigenses* were Manicheans, and arose about the beginning of the 12th century. They were a confused collection of sects; generally very ignorant, and very unable to give any regular account of their belief,—but they all agreed in condemning *the use of all Sacraments, and the exterior worship* of the Church; they wished to *destroy the Hierarchy*, and change the established discipline. They held the monstrous doctrine of the Manichees, that there were *two Creators—one good, the other bad; two Christs*, an error of the Gnostics; *no resurrection; our souls are devils; no purgatory; no Hell; marriage unlawful*; and many other abominations. Protestantism must be wide indeed if it include such as these! Mr. White did well to say that he could not answer for any doctrine they held.

But let us examine the history of the *Vaudois*,—"simple shepherds," as Mr. White very simply calls them. "By means of their poverty and simplicity," he adds, "these happy rustics preserved the doctrines of Christ, such as they had received them from the early Christian Missionaries," &c. He calls them, moreover, "truly primitive Christians." What a pity it is that truth compels us to spoil this simple, rural picture of primitive Christianity! The *Vaudois* began, in 1160, with Peter Valdo, or Waldo, a tradesman of Lyons. He persuaded some ignorant people *that poverty was necessary for salvation*; that, if priests and ministers of the Church did not practise apostolic poverty, *they were no longer ministers of Christ*, and had no powers to administer sacraments; that any layman who practised poverty *had more power than priests*; that oaths, war, and the punishment of death were never lawful. How would Protestants relish these tenets? What are we to think of simple, "primitive Christians" like these?

They taught many other errors equally revolting; and, concerning the Eucharist, *they did not deny Transubstantiation*, but maintained that a bad priest could not consecrate, though transubstantiation was effected in the mouth of a worthy receiver. They continued to teach these errors till, in 1536, they were induced by Favel to embrace Calvinism, —but obliged first to reject several of their former errors, and to renounce all belief in the real presence and necessity of confession of sins. Thus they became a great deal more like Protestants than they were in their "happy rustic and primitive state," and we dare say they are still "most excellent Protestants." All we contend for is, that they were very little like Protestants before the era of the Reformation, and held doctrines before that time, which were most monstrous and revolting.

Mr. White returns to the Albigenses, and gives a moving account of their being persecuted by order of Innocent III. in 1193; and "one who made most havoc among them," he says, "is known and *worshipped* by the Roman Catholics by the name of Saint Dominic. He was the founder of the Inquisition." Here he insidiously uses the word *worshipped* to make people think that Catholics pay divine adoration to the saints, which, he well knew, is not the case.

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How base is such an insinuation! St. Dominic was not the founder of the Inquisition, nor did he make any *havoc* among the Albigenses; for Echard, Touron, and the Bollandists prove that he never was an *inquisitor*, nor ever opposed those heretics in any other way than by preaching, instruction, prayer, and patience. No Dominican was an inquisitor till the year 1233, and Saint Dominic had died in 1221. So much for the correctness and good faith of Mr. Blanco White! As for the persecution of the Albigenses, we can never approve of any persecution on the score of religion; but let it be remembered that many doctrines of the Albigenses were such, as led to the most dangerous disorders in civil society, and many enormities which called for the interference of the secular power; and we all know that, when once the sword is drawn, barbarities and injustice are sure to follow on both sides. These heretics, protected by Raymond, Count of Toulouse, had been guilty of seditions and violence. In armed troops they expelled the bishops, clergy, and religious, demolished monasteries, and plundered churches. They were not persecuted by order of Innocent III.; he only ordered the Cistercian monks *to preach against them*. Several princes protected the Albigenses and opposed the monks, and one of the religious was assassinated by the heretics in 1208. Then the Pope exhorted the King of France, Philip Augustus, to raise a crusade against these seditious disturbers of the public peace, and the assault of the town of Beziers followed; but far be it from us to defend the cruel massacre of its inhabitants, though they are proved to have been robbers and plunderers, and guilty of all kinds of enormities. It was done, however, by authority of the secular power, and not, as Mr. White would insinuate, by *order* of Pope Innocent III.

Now let the reader decide whether Mr. Blanco White has gained any thing for Protestants by claiming these men for their ancestors;—whether he has shown any candour, in his representation of their history, and whether a sincere Protestant has any reason to be glad of such a convert as Mr. Blanco White.

Mr. White's Absurd Explanations of the Words Church and Catholic.—Sophistry about the Pope's Supremacy.—Tradition.—Transubstantiation.—Mr. W.'s Misrepresentations of the Doctrine of Catholics on Transubstantiation and on Purgatory.—Indulgences.—Confession, Relics, and Images.

The concluding part of Mr. White's Second Dialogue in the "Preservative" is so nearly connected with the whole substance of Letter III. in the "Evidence," that it will be best to begin with the notice of both. The first treats of the *Church*, the second of the *Pope*.

The first is a paltry effort to explain away the meaning of that article of the creed in which we profess our belief in the *Holy Catholic Church*. Mr. White was well aware how inconsistent it is in a Protestant to profess belief in the *Catholic Church*,—when he cannot show that his Church is Catholic—that is, universal—in any sense, either as to time, or place. Hence he endeavours to do away with the difficulty by confusing the real meaning of both the words, *Church* and *Catholic*. *Church* he would have to mean "*Christianity* in general;" and when our Saviour promised that Satan should not prevail against his Church, he merely meant that "the Devil should never succeed in abolishing the faith in God through Christ—not, that the Pope must always be in the right," &c. But if *Church*, means no more than Christianity in general, it must follow that all those who call themselves Christians are members of the Church of Christ, let their errors be what they may; and, if that be Mr. White's idea, how came he to subscribe to the Articles of the Church of England, the nineteenth of which gives a very different definition of the Church? "The visible Church of Christ is a *congregation of faithful* men, in which the pure word of God is preached," &c. Mr. Thorndike, a learned Protestant, understood the matter much better. He says, in his Letter concerning the Present State of Religion, that "when we say, we believe the Holy Catholic Church, as part of that

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faith, whereby we hope to be saved, we do not profess to believe that there is a *company of men professing Christianity*, but that there is a *corporation of true Christians, excluding heretics and schismatics*,—and that we hope to be saved by being members of it." What becomes now of Mr. White's absurd notion of the Church? He has evidently not learnt yet, what he ought to hold as a member of the Church of England; he is too raw a convert from infidelity; he may learn, from the Article of the Church of England, and this testimony of a Protestant writer, to correct his ideas about the Church, and salvation out of it.

Mr. White gives an explanation of the word *Catholic*, equally removed from its real meaning and application. *Catholic* means *universal*. So far Mr. W. tells the truth; but, he says, that, as soon as errors arose, they were "called *heresies*, which means *separations*; because those who set up their own conceits as the doctrine of the Gospel, *separated* themselves from the universal belief." It may be humiliating to such a scholar as Mr. White to be reminded that *heresy* does not mean separation, but *choosing* for one's self, as any Greek lexicon would have informed him. It comes from the verb *aireo*, to *choose*; and hence those who despised the authority of the Catholic Church, and would choose for themselves, were always called, from the same word, *heretics*, that is, *choosers*. According to Mr. W.'s account, heresies became "so numerous that the true Christian belief could no longer be called Catholic or universal; so that, to say—I believe in the Holy Catholic Church—was not the same as if one said, I believe in the *true* Church." He goes on to state, therefore, that, in the course of about three centuries, it became necessary to add the word *Apostolic*, as it stands in the Nicene Creed. Then he accuses us, whom he insultingly calls "Romanists," of artfully contriving to be called Catholics, and cautions Protestants to be aware of this trick, and never call us *Catholics*, but *Roman Catholics*, *Romanists*, or *Papists*. Very good advice, no doubt; but why then did Mr. White say, in the first page of his book, that he had been ordained a *Catholic priest*? Why?—but that "great is the power of truth, and it will prevail!"

Now, to demolish all the sophistry of this most 'artful contrivance,' of Mr. Blanco White's; all history testifies that the

true Church always bore the honourable and distinguishing title of *Catholic*: and let Mr. White be well assured that with all his good advice, and those of many before him who laboured hard to give us opprobrious names, we shall ever be designated, by the glorious and original name of *Catholics*. He cannot prevent our having a title which has descended to us through the unbroken course of eighteen centuries: he cannot demolish the triumphant proof established in our favour, by our uniform possession of that honourable distinction. "Christian is my name, *Catholic* my surname," said St. Pacian, who lived towards the end of the fourth century. That saint says, the name of *Catholic* comes from God, and is necessary to distinguish the *dove, the undivided Virgin Church, from all sects*, which are called from their particular founders. Observe that this was in a letter to Sympronian, a Donatist and Novation *heretic*, who had found fault with the true Church for taking the title of Catholic. This makes powerfully against Mr. Blanco's account; and distinctly proves that the name of *Catholic* was the distinction from *heresies*, after the period when *Apostolical*, was inserted in the Nicene Creed. Now let us hear what St. Augustine said in the same century: We must hold the communion of that Church, which is *Catholic*, and is not only called so by her own children, but by all her enemies. For heretics, and schismatics, whether they will, or not, when they speak not to their own people but to strangers, call Catholics *Catholics only*. For they cannot be understood, if they give them not that name, which all the world gives them." And this very circumstance, which Mr. White has the effrontery to contest, was one of the four important considerations which kept St. Augustine in the Catholic Church; that Church which Mr. White has been so unhappy as to forsake with all these arguments before his face, thus strongly urged by so great a doctor as St. Augustine: "There are many other things which most justly hold me in the communion of the Catholic Church. 1st.—The agreement of people and nations holds me. 2dly.—Authority, begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, holds me. 3dly.—A succession of Bishops descending from the See of St. Peter, to whom Christ after his resurrection committed his flock, to the present episcopacy, holds me. 4thly.—The very name of Ca-

CATHOLIC holds me, of which this Church *alone*, has, not without reason, so kept the possession, that *though all heretics desire to be called Catholics*; yet if a stranger ask them where Catholics meet, none of the heretics dare point out his own house, or his Church."

Now which are we to believe, these holy and learned Fathers, or Mr. Blanco White? What reasonable man does not see that his account of the title Catholic, is totally incorrect and unfounded? The Church of God in communion with the Pope, preserved that title in every century down to the present; and Mr. White knows that he cannot prove the contrary. His attempt to do so, is the weakest we have ever seen. Protestants have always been jealous of our sole possession of this title: they have often tried to call themselves *Catholics*, and to distinguish us, as *Roman Catholics*; but in this they have never succeeded. To be *Catholics* they must prove themselves to be universal as to *time*, and *place*, which a system, or rather a confused heap of systems, none older than three hundred years, and confined to very few parts of the globe, can never do. "Thou art not yet four hundred years old, and hast thou seen the Apostles?"

But *we* can readily and triumphantly shew that our Church is *Catholic*, and the "holy Catholic Church," in which we profess to believe in the creed. Our Church is *Catholic* as to *time*. It has existed in every age since the time of Christ. We can point out the origin of every sect and division of Christians; but no one can assign any other beginning to our Church, than that of Christ and his Apostles. It is Catholic as to doctrine. What it teaches now, it has taught in every age; and though our adversaries are fond of accusing us of adding new doctrines to those of the primitive Church, such a charge is more easily made than proved. The testimonies of the early Fathers abundantly shew that every single article of our faith was taught from the beginning. It is Catholic as to *place*. It is spread throughout the world, and has ever reckoned by far the greatest number of members in its communion; as every book of Geography will testify. In *line* it is *Catholic* by the universal consent of all people, in all ages, friends and enemies, have always called its members Catholics. Some have sneeringly called us Romanists, Papists, and other names, but they have never generally ob-

tained : we still are, and ever shall be distinguished by the glorious surname of CATHOLICS.

Mr. White's invention about the term *Apostolical* is as ridiculous as it is original. No one, surely, before him, pretended to believe that *Apostolical* was inserted in the Nicene Creed, because the Catholics could no longer be distinguished from heretics. If they had separated from the Church, surely they could tell what Church they had left ; and all the world knew Catholics from others then, as well as they do now, though heretics are now much more multiplied.

The word *Apostolical* was inserted as one essential mark of the true Church, as well as the other marks of *Unity, Holiness, and Catholicity*. It signified that our Church had its *origin, its mission, and its doctrine*, from the Apostles. The protestants have often boasted that their doctrine is *apostolical*, because they collected it, they say, from the writings of the Apostles ; and Mr. White attempts the same argument, though in a very bungling manner. But how do Protestants know that they, *alone* understand the writings of the Apostles in their true sense, while the whole body of the successors of the Apostles maintain, that they understand them wrong, that these writings have, in all ages been understood differently?

Mr. White, after these luminous discoveries, proceeds to condemn us as follows. "The members of that *heretical*, that is, *particular* Church of the Pope,—that Church of the individual city of Rome, cannot be *Catholic* or universal, except as far as they are *Apostolic*." And again : "We are bound to declare her a corrupt and heretical Church" &c What absurdities are crowded together in these few lines ! Who can value Mr. Blanco White's divinity a straw after such a display ? He tells us that "the Church of the individual city of Rome cannot be universal ;" which is about as wise as saying that London cannot be Europe. Who ever said that the particular diocese of Rome was the Universal Church ? We maintain, indeed, that the Church in communion with the See of Rome, is *Catholic*, as all the world knows : we maintain, that it is also *Apostolic* ; but it is not its *Apostolicity* that makes its *Catholicity*, as Mr. White confusedly pretends ; and it is utter absurdity to say that the Church in communion with the See of Rome is only *Catholic* as far as it is *Apostolical*. Mr. White suddenly claims authority to pronounce us *hereti-*

cal, by which, according to his former account, he means that we are *separated* from—from what—Mr. Blanco White? It is a new idea truly, that, that church should have *separated* from which all others *separated*. “If she fell by heresy, from what church did she fall? what church reproved her? what council condemned her? what Fathers wrote against her? where were her accusers? did no church condemn her? No Church! Then she is not an heretical Church” Before Mr. White assumed authority to pronounce thus of the Church he has deserted, he should have exhibited some claim for the Church of which he now professes to be a member. Tertullian would have demanded his warrant in these terms: “Let them produce the origin of their Church, let them give us a list of their bishops, deduced by succession from the beginning, so that this first bishop had either an Apostle, or an Apostolical man for his predecessor. Let heretics counterfeit any thing like this if they can.”

Having thus “destroyed the sophistry” of Mr. White with regard to the Catholic Church, we shall find him “at his dirty work again” in that Letter in his “Evidence” which treats of the Head of that Church on earth, *the Pope*; as well as in the third Dialogue of his “Preservative”

The substance of his Letter, as far as it regards the Pope is this: Mr. White professes to examine the title by which our Church, with the Pope at its head, claims infallible authority. He states, as the ground of it, the memorable text: “Thou art Peter,” &c. St. Matt. xvi. 18. He argues, that if those words contain what Catholics teach about the Pope, it is only in an indirect and obscure manner; “that Saint Peter never alludes to his privilege in his Epistles: that our system *may* indeed be contained in that passage, but if so, it is contained like a diamond in a mountain;” that it follows that the claim of the Pope and his Church “having no other than an obscure and doubtful foundation, the belief of it cannot be obligatory on all Christians;” that if they have the power which they claim, it is “one of the least obvious truths in the Gospel,” that the force of his arguments rests upon the *doubtfulness* of the meaning of the text in question; that either Christ did not mean what Catholics claim; or if he did, he concealed his meaning, and therefore, obedience to the Roman Church cannot be necessary. This is really the

substance of Mr. White's grand argument, which he has mud-
dily carried along through seven octavo pages!

Our task then, in reply, is sufficiently easy; it only rests with us to shew that the claims of our Church and Pope, do not rest on a doubtful foundation. Allowing, for argument sake, that our only proof of the authority of our Church and Pope, is the passage, "Thou art Peter," &c. which is by no means the case, we contend that even so, our claim does not rest upon a doubtful, but a very sure foundation. How can that passage be of doubtful meaning which for so many hundred years, by so many millions of people, by all the Holy Fathers and Doctors, by all the Councils, and by the most learned and pious men in the world in every age down to the Reformation, was uniformly understood as Catholics now understand it; and since the Reformation has been understood the same by the greater part of the Christian world? A fine idea for a passage to be called doubtful, because a handful of men choose to dispute its meaning, in opposition to the rest of Christendom, and 1500 years after the passage was written, its meaning having been agreed to, all that time throughout the Christian world! Was not St. Augustine qualified to pronounce on such a passage? was not St. Jerome biblical scholar enough to determine its meaning? Was that like a diamond hid in a mountain, which was found & used by the primitive Fathers, & has been preserved in all its brilliancy ever since? What does Mr. White mean by a passage with a *doubtful meaning*? Does he mean a text which no one has been ever found to dispute? He will find few such indeed in the scriptures. If so many discordant meanings have been assigned to these four words, "This is my body," than which language can furnish none plainer, how are we to hope for a passage like that in question to be undisputed?—But independant of the glaring fact that such an overwhelming majority of christians in every age, have understood this passage in the one sense, and thereby removed all doubtfulness from its meaning, an impartial examination of the Text, will shew clearly what our Saviour intended by it.

Our Saviour had previously changed the Apostle's name from Simon to that of Cephas or Peter, which means a rock. (See St. John, i, 42). He shows in St. Matt. xvi, 18, what he intended by so doing. Simon Peter had just made a glo-

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rious confession that Christ was the Son of the living God; and to reward him for this confession our Saviour conferred on him a splendid privilege in these words: "I say to thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." What can this mean but that our Lord chose Peter to be the *rock or foundation* upon which his Church should be built—that he was to support the whole edifice upon earth? Then our Saviour added: "And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven." This second metaphor of the *keys* plainly expressed the plenitude of his power in the House of God; for he who has the keys of the house or city, has, committed to him the government, possession, and administration thereof. Where is the obscurity or doubtfulness of the passage? It plainly confers the primacy of honour and jurisdiction on St. Peter; and these he is proved to have exercised, though his humility may easily have prevented him from proclaiming his authority in Epistles, which would, after all, have been a very needless proclamation where his supremacy was never questioned. In proof that he was ever the acknowledged head of the Church, it should be observed that *he is always named first* in the enumeration of the Apostles in the Gospels; *he spoke first* for the election of an Apostle in place of Judas, declaring that "one of these must be made a witness with us of his resurrection" (Acts, i); *he proclaimed the gospel first*, and first opened the Apostolic ministry on the day of Pentecost (Acts, ii); *he first pleaded the cause of the Apostles* before the Council (Acts, iv); *he first began the conversion of the Gentiles*, in the person of Cornelius (Acts x); *he first spoke in the synod of Jerusalem*, opening it with authority, although St. James was the Bishop of that city in which it was held (Acts, xv). Thus do the scriptures themselves testify the meaning of that passage which Mr. White endeavours to obscure.

It has been shown that the meaning of the said text is not doubtful or obscure, and this at once demolishes all Mr. White's pompous argumentation. Mr. W. is wrong in stating that the claims of our Church and the Pope, rest solely on the above text. With his usual want of theological accuracy,

very disgraceful in a man of his multiplied titles, he has confusedly mixt up the separate subjects of the *Authority of the Church, the Head of the Church, and the infallibility of the Church*. All these important points we prove from various weighty arguments; which as the nature and limits of this little work neither require nor admit of our stating at any length, we refer the reader to the masterly exposition of them in that incomparable work, "The End of Religious Controversy," by bishop Milner, or in the "Discussion Amicable" of the Abbe Trevern, now exalted to the Episcopacy in France. We confine ourselves to the sophistry of Mr. Blanco White; and shall now show how he continues it in his "Preservative," dialogue third.

What will the reader think of Mr. White's regard for truth and charity, when he finds him accusing Catholics of holding such monstrous doctrines, as that the Pope has received the power "of adding to the Scriptures several articles of Faith." Perhaps this is as gross and absurd a calumny as was ever put forth against the Catholic Church; and it is brought against her by one of her own ministers! It is a broad insinuation that the Pope claims the power of making articles of Faith, when it suits his pleasure or profit; and that we are bound to receive such articles equally with those in the Scriptures. It was known to Mr. White that no Catholics ever held such a doctrine; and what could it avail him to be guilty of such misrepresentation? Catholics do not hold that the *Pope* can invent, or propose articles at his pleasure; nor is any constitution of the Pope binding upon us unless received and approved, by the open or tacit consent of the Church throughout the world. "The Church," says the illustrious Bossuet, "openly professes that she says nothing from herself; that she invents no new doctrine; she only declares the Divine Revelation by the interior direction of the Holy Ghost, who is given to her as her teacher."

With equal disregard to *truth* and *charity*, Mr. White states that the Pope "grounds his claims on his own authority and supports his authority by the sword; that he objects to the free circulation of the scriptures because they are unfavourable to him; and because he has added articles to them, decidedly to his own profit." Such is the contemptible fallacy with which he introduces several of our doctrines, in order to per-

suade his readers that they are the inventions of Popery, and additions to the word of God, for the profit of the Catholic Church. The clearest arguments in reply may be thrown away upon a mind so dishonourable, and so determined to misrepresent. It may be in vain to shew that the authority of the Church and the supremacy of the Pope are clearly taught in the Holy Scriptures : to protest, that we totally disapprove of and condemn persecution in every shape for religious opinions ; that we do not object to the free reading of the Scriptures, from any fear that any part of our doctrine will be disproved by them, and that our Church or Pope has never proposed any new articles of Faith, any contrary to the word of God, or in addition to the word of God, or any not delivered to the Church by Christ, immediately or through his Apostles. But though we have little expectation of convincing a man so bent upon calumniating the creed of his fathers, it will be right to examine the doctrines which he calls inventions of the Pope, and prove them to be all divine revelations, lest any be imposed upon by Mr. White's grievous mis-statement. The points which he charges us with inventing are Tradition, Transubstantiation, Confession, Relics, and Images.

Mr. White's larger work does not profess to enter into arguments upon these doctrines, but only to shew their tendency to increase the power of the Pope and his Church, and thence to infer the motive the Pope had in inventing them. The smaller work, "The Poor Man's Preservative," which is the more immediately under notice, is by no means so reserved ; it follows the usual train of first misrepresenting our doctrines, and then ridiculing them and drawing the most unwarranted consequences from them. The "Evidence" merely speaks of our placing *tradition* on the same footing with the scriptures : the "Preservative" unblushingly charges us with making *tradition* or *hearsay* superior to the word of God *in writing* ; and declares, that, "by placing Scripture under the control of these hearsays, the Pope and his Church have been able to build up the monstrous system of their power and ascendancy." All this will be best confuted, by a concise statement of the real doctrine of Catholics concerning Tradition.

The Rule of our Faith is the Revealed Word of God. The

word of God is two-fold, *written* and *unwritten*. The written is called *Scripture*, the unwritten, *Tradition*. The unwritten word, was the first rule of Christianity; the Church was established before the New Testament was written; Tradition was already in possession; and when the New Testament was added to it, its authority was not forfeited on that account. The written word is not the *whole word of God*, but only a part. It is not alone a sufficient rule of faith, without traditional authority; for if it were, there would have been no heresies, and the gospel should have been so clear and explicit in every point of faith, as to preclude all doubt. The written word itself was delivered down by Tradition; and its authenticity is therefore traditional or dependent on Catholic tradition. By traditional authority the Church is empowered, both to attest the authenticity of Scripture and to determine its original, genuine, and orthodox interpretation.

The earliest Fathers, to whom no Protestant can object, refer in striking terms to the authority of Tradition. Tertullian, in the third century, says, speaking of controversy: "Wherefore the Scriptures cannot be the test, nor can they decide the conflict; since, with relation to them, the victory must remain pendulous." St. Irenæus in the same century, speaking of heretics, says: "They are averse from Tradition, saying that they are more penetrating, not than the Pastors only, but than the Apostles themselves—that they have discovered the general truth—the hidden mystery." How applicable to Luther and his associates, "who founded Mr. White's Church;" and to him who devoutly treads in their footsteps! Sometimes, however, they themselves were compelled to give glory to truth, as Melancthon does in the following remarkable words: "Let us learn to love, reverence, and venerate the teaching Church;—as it was most agreeably signified in Samson's allegory; had ye not ploughed with *my heifer*, ye had not found out my riddle, that is: had ye not heard the Church—which is the *depository* of the word of God—the word of God itself had been utterly unknown to you." With this explanation and these testimonies, who will credit Mr. White that Tradition was invented by the Pope?

Mr. White next attacks *Transubstantiation*. He sets out as usual with false assertions. He says it would be searched for in vain in the Scriptures—that the Apostles could not un-

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derstand the words of Christ in a corporeal sense—that St. Paul did not believe in the real presence,—that in order to secure veneration for the priests, the people were taught the real presence—and that it was so material a presence that if a mouse eat up part of the host, it certainly eat the body of Christ, &c. Here for once, Mr. White has not the small merit of having invented false accusations. These are all old attacks, a thousand times made against us, and a thousand times repelled. There is no truth in any one of them.

We certainly believe the doctrine of Transubstantiation to have been handed down to us by divine Tradition, as a revealed truth received from Christ himself, but not to the exclusion of testimony in its favour in the Scriptures. *It would not be searched for in vain in the Scriptures.* They contain the memorable words, “This is my body,” &c.: and now Luther and Calvin shall prove for us, by condemning each other, that *Transubstantiation* is the only true Scriptural doctrine of the real presence. Luther tried hard to disbelieve the real presence, but declared that the words were too strong for him, and that he was forced to believe that Christ was truly and corporeally present after the consecration. However, he taught that the body of Christ was present in the bread, and with the bread, which mode was called consubstantiation. Calvin, however, denied any real presence, and accused Luther of doing violence to the words of Christ, for he did not say, “This bread is my body,” or, “My body is in this;” but, “This is my body.” Therefore, said Calvin, you must either admit no real presence at all, or admit *Transubstantiation* with the Catholics. Luther replied that Calvin’s figurative sense did equal violence to the words of our Saviour; for he did not say, “This is the figure of my body;” nor, “This contains the virtue and efficacy of my body;” but simply, “This is my body;” therefore, concluded Luther, his body was there really present. Thus the enemies of the Catholic Church, by refuting one another proved unintentionally the truth of her doctrine; and this alone will sufficiently shew that *Transubstantiation* will not be searched for in vain in the Scriptures. *The Apostles could understand the words of our Lord in a corporeal sense:* they knew him to be the omnipotent Son of God, and the truth itself; hence they must believe him able to change bread into his body, and

they must believe that he gave them his body, when he expressly declared that he did so. But, says Mr. White, it would have been "as if Christ had said to them that he was holding himself in his own hands." Exactly so, Mr. Blanco White: the consequence is rigorously true. Does Mr. White mean to claim this paltry objection as his own! No, even this is an old quibble, and perhaps while he was an infidel, he learnt it from the works of J. J. Rousseau. That writer exclaimed in a tone of triumph: "We must believe then that Jesus Christ put his body into his mouth!" Let Mr. White and all such, be assured that this was after all no more an original idea of Rousseau's than of his own.

This with every other difficulty and consequence of our belief, was long ago seen and solved by venerable antiquity. The holy fathers weighed all these things before God, & solved them by recurring to the *Divine Omnipotence*, as they did in all other mysteries of religion. St. Augustine saw no absurdity in the consequence thus objected. He has the very words: "Jesus Christ held himself in his hands, when giving his body, he said; this is my body, *since he then held that same body in his own hands.*" St. John Chrysostom says to the same effect: "*He drank himself of his own blood.*" In fact the body which Christ gave, was by anticipation, his glorified body, which was *capable of being in many places at once*, and had other qualities, which our bodies will also possess, when they have put on incorruption and immortality. It was the same body as to the *matter*, but different as to the *manner*: and hence, there is no absurdity in the consequence, that Christ held his body in his hands.

From the false assumption, that the Apostles could not understand the words in a corporeal sense, Mr. W. draws a consequence equally false. It is not true to say, that St. Paul did not believe the real presence; *he did believe it*, notwithstanding Mr. White's mighty proof, from St. Paul's calling the elements *bread* and *cup*. And observe, St. Paul's belief no way follows from that of the other Apostles; for he tells us, that what he taught of the Eucharist, he had learned by express revelation from Christ himself: "I have received of the Lord, that which also I have delivered to you," &c.—He delivered an exact account of the institution of this mystery; and what he says of the use and effects of it, evidently

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proves that he believed in the real presence of Christ's true body and blood. He declares that the unworthy receiver is guilty of the *body and blood of the Lord*. How could that be, if the body and blood were not there? He requires a person to prove himself, before he receives; lest he eat and drink his own damnation, *not discerning the body of the Lord*. How could a man be guilty of not discerning the Lord's body if it were not there present? St. Paul uses the words *bread and cup*, it is true; but this makes nothing against his belief or ours, in the real presence. *Cup* merely means, the contents of the cup, be they what they may; the container, for the thing contained, by a very common figure of speech, as Mr. White knew very well. The blessed Sacrament may be called *bread*, for many reasons: 1st,—because it is consecrated from bread. 2d,—Because it still retains the form and taste of bread. 3d,—Because it is the bread or food of the soul. 4th,—Because it is the body of Him, who is the true bread of life, our daily and supersubstantial bread. But it may still continue to be in *reality* the true body of Christ; and therefore St. Paul's words prove his belief of the real presence. Mr. White's note, telling his readers that Catholics use a white wafer, instead of common bread, in order to remove the appearance of bread, which would be too visible an argument against their doctrine, is too visibly false, and ridiculous, to merit serious refutation. He knew that it was not done for any such reason; and he would have hard work to prove that a *white wafer* looks any more like the body of Christ than common bread.

If Transubstantiation were invented by the Pope, how comes it that the Greek Church teaches it? For Mr. White took care to tell us long ago, that the Greeks never acknowledged the Pope, and therefore he cannot suppose that they would adopt his inventions.

We have shown that the Greeks did acknowledge the Pope up to the ninth century; and if Mr. White means to pretend that Transubstantiation is of later introduction; it rests with him to show how the Greek church came to embrace it; and also how the Ethiopians, Armenians and others, should profess it, who separated from the Pope much earlier. The well-known fact that these early Separatists *have ever believed in Transubstantiation*, invincibly proves that it

is no doctrine invented by any Pope, but taught from the beginning from no other source than Divine revelation.

Mr. White's last attack is the most dishonorable, and withal the weakest he has made against Transubstantiation. "The presence," he says, "is so material, that if a mouse eats up part of the consecrated bread, it certainly eats the body of Christ," and this he calls our "most irreverent language."— Let his readers be well assured that the irreverence is all his own, and that of the poor objectors from whom he has copied it. No Catholic ever thought so irreverently; it is an old objection which Mr. White has seen refuted over and over again, in all our books of divinity. He has been dishonorable enough to bring forth the objection and suppress the answer; to charge us with the irreverent language of our opponents, and to withhold our own reply. "Sec," said St. Augustine, "by what arguments human weakness seeks to contradict Divine Omnipotence." "We should not believe in Christ himself, if we were to be moved by the scoffs of Paganism." We answer then to all such objectors: "You err, not knowing the Scriptures, nor the power of God:" we deny that the body of Christ in the Blessed Sacrament can suffer any indignity, such as being devoured by mice or turned to corruption. It was liable to these things while in a state of mortality; but being now risen from the dead, it cannot suffer any more; it is in a glorified state, impassible and incorruptible. Hence, no kind of indignity affects the body of Christ in the Eucharist, but only falls upon the species or outward accidents under which it is concealed. Thus vanish all Mr. White's groundless assertions about the Catholic belief in Transubstantiation.

The next point of our Faith which Mr. White attacks is *Purgatory*. His larger work says little about it. He has a flourish about those five sacraments which the Catholic Church has ever held from the beginning, and which Protestants have rejected, and he amuses himself with calling them *Roman* sacraments. Unluckily for Mr. White's witty designation, it is well known to him that they are not Roman sacraments alone, but held now, as they ever have been, by the Greeks, Armenians, Ethiopians, and Coptic Christians; and this puts an end at once to his attempt to call them in derision, *Roman* sacraments. The "Preservative," as usual,

first gives an erroneous account of the Catholic doctrine of purgatory and then derides it.

Catholics are taught, if we are to take Mr. White's account, that the Pope has the power to relieve or release the souls in Purgatory, by means of indulgences. He calls Purgatory "the offspring of Roman Catholic *tradition*;" and says that "tradition alone must have been brought to the aid of Purgatory." Also that the idea of Purgatory was first produced by the notion that pain and suffering have the power of pleasing God. Would it not have been far more creditable in Mr. White to state our doctrine fairly, and to oppose it with honorable arguments? There is some excuse for their misstating our doctrines, who have never heard them but from prejudiced and illiberal reporters, but we can find nothing to extenuate misrepresentation in a man whose profession obliged him to know them thoroughly. Our belief concerning purgatory is simply this: "That there is a purgatory: and that the souls therein detained are helped by the suffrages of the faithful."

The belief is not the offspring of tradition alone: We find it asserted even in the Old Testament that it is "a wholesome thought to pray for the dead that they may be loosed from their sins." 2 Macch. ch. xii. and though Protestants reject the book of Macchabees (perhaps on this very account) they are still obliged to admit, that this passage proves that the Jews were accustomed to offer sacrifices and prayers for the dead, and that Judas Macchabeus, of the priestly race, would not have ordered such sacrifices, if it had not been a received doctrine that they were beneficial to the departed. In St. Matt. ch. xii. our Saviour speaks of a sin which shall not be forgiven in this world, *nor in the next*. This clearly indicates that there are some sins forgiven in the next world: and if so, there must be a purgatory. In St. Matt. ch. v. and St. Luke ch. xii. mention is made of a prison, whence there shall be no deliverance, till the prisoner has paid the last farthing. This prison Tertullian and others understood to be purgatory; and the well known passage (1 Cor. ch. iii.) where it is promised that a man "shall be saved, *yet so as by fire*," has been understood of Purgatory by St. Augustine, St. Ambrose, St. Jerome, and many other venerable authorities. Purgatory is also proved by *reason* itself: God is infinitely just, and

must render to each according to his works. Now as some men die in mortal sins, there is hell to punish them; as some few die without any sin, there is heaven for their immediate reward; but as others die in small sins, or under the guilt of neglected satisfactions, there must be a *middle* place of punishment for a time, for such souls. They are too good to be condemned to hell, and yet too defiled to enter heaven. The middle place in which they must be purified, we call *Purgatory*. Hence, Mr. White has not truly said that "Tradition alone must have been brought to the aid of Purgatory." But if it rested solely on tradition, that tradition which supports it, is of too venerable antiquity to be overlooked by any consistent mind. Luther and Calvin, who "founded Mr. White's Church," both acknowledge that it was the common doctrine of the Fathers. We need only add, that Tertullian mentions the custom of praying for the dead as *an ancient usage*, even in his time, that is, in the third century. St. Cyprian, St. Ambrose, and also the Greek Fathers, as St. Epiphanius, St. Chrysostom, and innumerable other authorities, bear testimony to it.

As to the assertion that Purgatory is grounded on the notion of pain and suffering being pleasing to God, it only need be observed, that if suffering inflicted for sin has not the power of turning away the anger of God, and procuring his pardon and favour, Mr. White must show how it was that Ahab's punishment was averted, when he humbled himself in sackcloth and fasting; how the Ninevites were spared, when they did penance in fasting and suffering: and how, if voluntary austerities are not pleasing to God, St. John the Baptist made so grievous a mistake as to lead such an austere and penitential life in the desert. But it is very natural for those to preach against voluntary suffering who have no relish for it.

But Mr. White says we are taught that the Pope can "relieve or release souls in Purgatory by means of indulgences." If by this he means to insinuate that the Pope claims jurisdiction in the other world, and can relieve or release souls in purgatory at pleasure, he knows that Catholics never held such a belief. They believe that indulgences only profit the souls in purgatory *in the way of suffrage*, that is, in much the same way as prayers and other good works performed ar-

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offered for the benefit of those souls ; and hence they do not consider that any indulgence granted even by the Pope, is infallible in its effects, but that it always depends upon the free acceptance of God's mercy. Mr. White's derision of Purgatory is beneath notice. The wisest of men has said : *Qui erudit derisorem, ipse injuriam sibi facit : et qui arguit impium, sibi maculam generat.*

The next subject with Mr. White is, naturally, "Indulgences." It is a bad way of reasoning, to argue from the particular abuse of any practice, against its general utility ; and we are sorry, though not surprised, to find Mr. White falling in with former revilers of the Catholic Church, and grounding his chief arguments against Indulgences upon certain alleged abuses of them. He treats us to a strange account in his "Evidence" of the sale of Indulgences in Spain, and the profits of them being divided between the Pope and the King, and so forth. In his "Preservative," he tells us that the Pope has the key of an infinite treasure of merits, by which, if a man has been condemned to lie in Purgatory millions of years, he could send him at once to heaven by a plenary indulgence! And he absolutely asserts that his reader has only to look into our *Laity's Directory*, and he will find the appointed days, when any one of us "is empowered by the Pope to liberate one soul out of Purgatory, by means of a plenary indulgence." How foul and monstrous are such assertions, in the mouth of a man ordained a Catholic Priest! So far from every individual being empowered to release a soul, we do not believe that all the Catholics on earth, Pope and all, have *any direct power* to release a suffering soul, by any indulgence, or any number of indulgences ; but only that we can, as above explained, apply certain indulgences for their intention, *in the way of suffrage*, devoutly hoping that God, in his mercy, will be moved to accept such suffrages for their relief, as far as it shall be his blessed will. Mr. White's readers might look through our Directories a long time before they would find a word about releasing souls by indulgences ; and if they were invented, as Mr. White insinuates, for the profit of the Pope, how came the Greeks to hold them, as they undoubtedly do, and ever have done? (See *Perpetuite de la Foi*, tome iii, page 724.) It has been already stated, that we do not believe the Pope to have any jurisdiction over

Purgatory, and therefore the idea of his enabling a soul to fly to heaven by a plenary indulgence is widely removed from our doctrine, which only teaches that indulgences may profit the dead in the way of suffrage, offering to God in their behalf, the infinite merits of his divine Son and those of his Saints through Him. As to the sale of indulgences and other abuses, the Council of Trent expressly urges, that all such profanations be remedied and abolished, and commands all Bishops diligently to correct them in their respective Churches. On this subject the venerable Dr. Milner thus expressed himself: "I am far from denying that indulgences have ever been sold:—alas! what is so sacred, that the avarice of man has not put up to sale! Christ himself was sold, and that by an Apostle, for thirty pieces of silver. I do not retort upon you the advertisements I frequently see in the newspapers about buying and selling benefices, with the cure of souls annexed to them, in your Church; but this I contend for, that the Catholic Church, so far from sanctioning this detestable simony, has used her utmost pains, particularly in the general Councils of Lateran, Lyons, Vienna, and Trent, to prevent it."

Setting out, as usual, with a false assertion,—that the object of the Catholic Church is "to deprive men both of their understanding and their will, and make them blind tools of her own," Mr. White next speaks of *confession*. He misrepresents its *nature* and *effects*, and of course its *origin*. He says, erroneously and insultingly: "the Romanist Church makes the confession of every sin, by *thought, word, and deed*, necessary to receive absolution from a priest." This he knew to be a wrong assertion in two respects, for 1st. We are not obliged to confess any sins which are not *mortal*, and 2dly, we are only obliged to confess such, as we can remember after a diligent examination; whereas Mr. White's proposition would mean, that we could not be absolved unless we confessed all our sins, and would leave no hope of forgiveness for those we have forgotten. We believe that sins inculpably forgotten are forgiven as well as those confessed. Mr. White next declares that confession "has changed the repentance of the Gospel, into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow."—Mr. White knows on the contrary, that we only believe confession pro-

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fitable, as far as it is joined to a true contrition or repentance for sin, accompanied with a firm resolution to sin no more, and to make satisfaction to God and our neighbour. As confession is difficult, and humiliating, a sinner will seldom be brought to it, unless he has already conceived some sentiments of repentance, and desires to be reconciled to God; and, so far from confession, "changing the repentance of the Gospel," we uniformly find that those who are abandoned to vice desert the tribunal of confession, while those who are moved to repentance always return to it. Many Protestants have wished for the re-establishment of confession, and have admitted the depravity of morals which followed from its abolition among them: a proof that they did not consider it as "changing the repentance of the Gospel."

Having thus misrepresented the nature of confession, it was to be expected that Mr. White would be equally unsparing as to its effects. Accordingly we find him affecting indignation at what he terms "the paltry plea" that confession often causes the restitution of ill-gotten goods. "The truth is," he adds, "that restitution is not a whit more probable among Roman Catholics," than other Christians: and he splendidly confirms this by saying, that in the course of fifteen years that he has lived in England, he has known *one* restitution by a poor person of a sum of money, without confession! To this question we might answer, that where confession is in use, theft is less likely to prevail, and restitutions are not so often to be made: but we are content with observing, that Catholics have all the motives to urge them to make restitution which others have, such as repentance, remorse, &c.; and in addition to them, they have the serious remonstrances and exhortations of every Confessor who does his duty, as also the delay or refusal of absolutions in cases of neglect or unwillingness on the part of the sinner to restore. Where then is the greater probability of restitution being duly made? In the one case the sinner has no human being to admonish him, but is left to his own conscience: in the other, besides his conscience, he has the exhortations and threats of his Church, to urge him to his duty still more powerfully. An instance was published in the newspapers not very long ago, of a gentleman in London receiving a box of valuable jewelry from Italy; restored to him, through the

hands of a priest, by a servant maid who had robbed him of it in England; and this was effected by the ministry of confession. There is no Catholic Confessor who could not furnish many instances of restitutions which he has known and been instrumental in procuring; but it will readily be conceived that there are many imperious reasons which forbid the disclosure of such examples. Mr. White, however, makes a curious confession himself. He says he can assure his readers as *Penitent*, as well as Confessor, that "confession is exceedingly injurious to purity of mind." This is rather an awkward acknowledgement for a man who was very anxious, in his first Dialogue, to have it believed that he had been so innocent before he fell into infidelity; it leads us to suspect that he was not remarkably correct in his duty, either as Penitent or Confessor, and if so, it is no wonder if the laver of grace and regeneration should have proved to him a source of defilement: *ab immundo quid mundabitur?*

But now comes a graver charge: "a Confessor can promote even treason with safety, in the secrecy which protects his office." How so, Mr. Blanco White? If the Confessor endeavours to excite his penitents to treason, surely they can denounce him to the civil powers; and he must be very stupid if he thinks himself secure by virtue of the secrecy of his office. He is quite as liable to punishment in such a case as any other promoter of treason, and he would be more richly deserving of it, for having impiously profaned his sacred ministry. But if it is here insinuated that a Confessor can promote treason in which the penitent confesses himself implicated, this is more improbable than the other case; for a penitent concerned in treason would not be likely to present himself at the confessional, or if he did, he would not confess his treason if he had not resolved to renounce it; for Mr. White knows perfectly well that no man implicated in treason could be absolved by a conscientious priest, but would be earnestly exhorted by every means to renounce such iniquity, and to give information to the proper authorities. For the rest, there is nothing so holy that men will not abuse; and whatever abuses Mr. White's confessional practice may have brought to his knowledge, they cannot justly be urged against the real good of the institution, nor weigh a feather against its manifest and acknowledged utility.

Now to attend to Mr. White's account of its origin: he puts this speech for the reader in his Dialogue: "I cannot help wondering how the Church of Rome could persuade men to submit to such a revolting and dangerous practice, as that of confession." It *would* certainly be matter for wonder if the Church of Rome could have *persuaded* men to submit to confession. That mankind have in every age submitted to it, is a solid proof that it is no invention of Rome. Confession is too painful and humiliating for any human authority to have been able to establish it in every age and nation, as we know it to have been established; and we thank Mr. Blanco White for thus unintentionally reminding us of one most powerful proof of its being of Divine institution. It is a strong argument of the truth of Christianity, that, opposed, as it is, to the human passions, it was firmly established on the wreck of Paganism; and it is a powerful proof of the Divine institution of confession, that it has been in every age observed by the great majority of the Christian world. It will be well, however, to remind Mr. White again, that if, as he would have it, confession was imposed upon the world by the Church of Rome, he must tell us how it comes that the Greeks, the Jacobites, the Nestorians and Armenians, have ever retained the practice of sacramental confession, the same as Catholics. These sects separated from the communion of Rome 1,200 years ago; and therefore confession must have been the usage of the universal Church at that time; and then what becomes of Mr. White's attempt to show that Rome invented it, in the ignorance of the dark ages?

But confession did not grow up gradually with what Mr. W. opprobriously terms the "Romanist system." In the second century, Origen speaks of Confession being made to the priest. In the third, St. Cyprian speaks of secret sins confessed to the priests, and of remission granted by them. St. Ireneus, Tertullian, and others testify to the practice of secret confession to the ministers of the Church. And though Mr. White pretends that there is nothing in Scripture to support the practice, we can show him that it is solidly grounded upon Scripture.

In St. Matt. xviii, 18. our Saviour assured his Apostles that whatsoever they should bind or loose upon earth, should be bound or loosed also in heaven. In St. John, xx, 22, he gave

them the Holy Spirit, and declared that whose sins they should forgive, should be forgiven; and whose sins they should retain, should be retained. Now, how could the Apostles exercise this power, unless they knew what the sins were which they were to forgive or retain? And how could they come to this knowledge, except by the confession of those who had committed them? The power granted by Christ was clearly a *judiciary* power, which could only be exercised *with full knowledge of the cause*; such knowledge could only be obtained by the criminal's own confession. And thus the obligation of confession is clearly founded upon the scriptures, no less than on the uninterrupted tradition of the Catholic Church, in every age from the Apostles.

Protestants have often repented of the abolition of confession, and earnestly desired its re-establishment. This can never be among those who have taught that Sacramental Confession was not instituted by the Divine Founder of Christianity. They will no more submit to such a yoke than the first Christians would have done, if they had not believed it of divine appointment.

It is a curious fact, that Mr. White's difficulties about Confession were very ably treated by a celebrated royal theologian, no less a personage than King Henry VIII, who wrote as follows, in his "Defence of the Seven Sacraments, against Luther:"—"But as to Confession, if not a word was said or read in figure, or spoken by the Holy Fathers; yet when I see every one for so many centuries confessing his sins to the Priests, when from that very practice I behold so much good come, and no evil, I can neither believe nor think but that the practice was appointed and preserved, not by any human counsel, but by divine command. For neither could the people have been ever brought, by any human authority, to pour out in the ear of another, who could divulge them if he pleased, their most secret sins, of which their conscience gave them a horror, and which it was so much their interest to conceal, with so much confusion, and yet so readily: nor could it happen, that whereas so many Priests, good and bad, are promiscuously employed in hearing Confessions, even those should keep them secret who keep nothing else; unless God, who instituted this Sacrament, protected by a special grace so salutary an institution. I am persuaded, therefore,

whatever Luther may say, that Confession comes not from any popular custom or institution of the Fathers, but owes its establishment and preservation to God himself." Thus wrote our royal "Defender of the Faith" against the patriarch of the Reformation.

From Confession, Mr. White, after a sentence or two about the unscriptural encroachments of Romanists, passes on to the subject of *Relics* and *Images*. He thus questions his reader: "Did you ever find mention of Relics in the Bible?" The reader is made to answer—"Certainly not." We suppose, then, that the obsequious reader never looked into the Fourth, or, as it is called in the Protestant's Translation, the Second Book of Kings, ch. xiii, v. 21, where it is mentioned that a dead body was raised to life *by having touched the bones* of the Prophet Eliseus, or Elisha: and that he never saw, in the second chapter of the same Book, that the same Prophet had used a Relic, namely, *the cloak of Elias or Elijah*, to divide the waters of the Jordan. He never read, we presume, the 19th chapter of the Acts, where it is stated that diseases and wicked spirits were driven out by the application of *handkerchiefs* and *aprons* from the body of St. Paul. Who can say, with these passages before him, that the Bible never mentions Relics?

Mr. White next amuses his reader with assuring him that Rome has long "carried on a trade in bones," and recounting numerous abuses and impostures, with false relics, &c. &c.; as also with various Images, Pictures, and the like, which he winds up with this sweeping conclusion:—"Thus I can assure you, before the whole world, that whoever submits entirely to the guidance of Rome, must become a weak superstitious being, unless his natural temper should dispose him to join with superstition the violence and persecuting spirit of the bitterest bigotry."

We shall not trouble ourselves to examine the truth or falsehood of Mr. White's pretty stories; but we must say, that the gross and multiplied misrepresentations in which he has been already detected, gives a strong presumption against his accuracy in such reports as these. If all the abuses exist which he enumerates, and if many more exist, they are still abuses; and till it can be shewn that our Church gives countenance to them, they will make nothing against the veneration of Relics

and Images; properly understood and practised. If Mr. White means to assert that Relics are not to be held *in a proper degree of veneration*, the evidence of Scripture, of all Tradition and the Holy Fathers, is against him; and St. Jerome will condemn him in the remarkable language he used against Vigilantius: "The Pope then does wrong when he offers sacrifice to the Lord over what we account the *venerable bones* but what you call the *vile dust* of the dead men, Peter & Paul, consider their tombs as the Altars of Christ?—Oh impious assertion, to be denounced to the ends of the earth!" The Pastors of the Catholic Church have always watched with the greatest care to prevent and correct every kind of abuse in the veneration of relics and holy Images. The use of them is not of obligation upon any Catholic; yet we are unsparingly reproached, as if we placed our hopes of salvation in the possession of them. We cannot better conclude than in the feeling language of the pious and learned Dr. Milner on this subject—"It is a point agreed upon among Catholic Doctors and Divines; that the memorials of Religion form no essential part of it. Hence, if you should become a Catholic, as I pray God you may, I shall never ask you, if you have a pious picture or relic, or so much as a crucifix in your possession; but then, I trust, after the declarations I have made, that you will not account me an idolater, should you see such things in my Oratory or Study; or should you observe how tenacious I am of my crucifix in particular. Your faith and devotion may not stand in need of such memorials; but mine, alas! do. I am too apt to forget what my Saviour has done and suffered for me; but the sight of his representation often brings this to my memory, and affects my sentiments. Hence, I would rather part with most of the books in my library, than with the figure of my crucified Lord."—*End of Religious Controversy, Letter 34.*

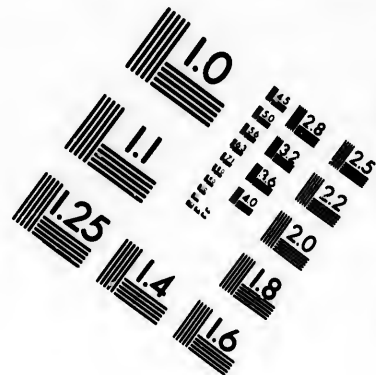
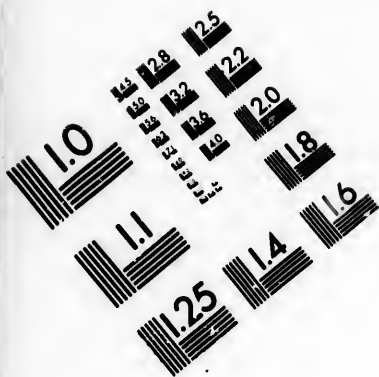
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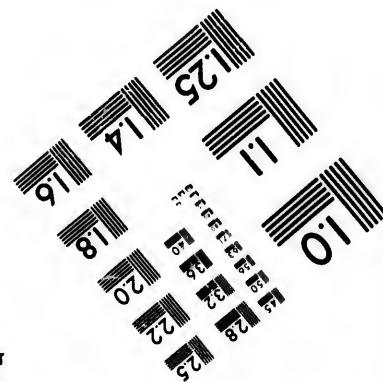
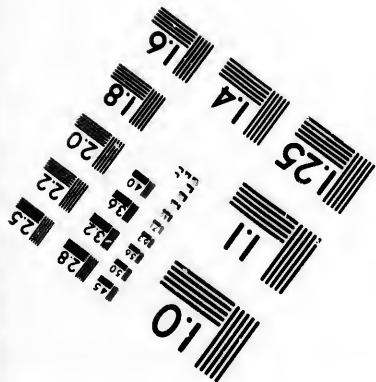
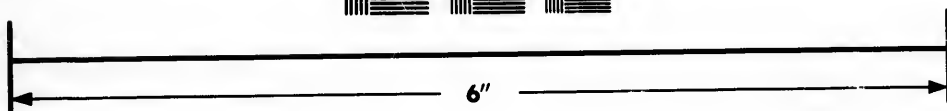
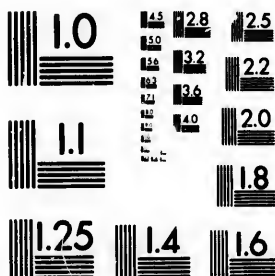
Mr. White's absurd caricature of Catholic practices.—True meaning of *superstition*.—His misrepresentation of the nature of repentance, and of fasting.—His insidious attack upon the Roman breviary—its real tendency the opposite to that charged upon it by Mr. White.—His false account of our doctrine respecting good works—our doctrine truly stated.—Presumption of Luther.—Defence of celibacy and religious vows.—Conclusion.

Mr. White having advanced, in the conclusion of his third dialogue, that every Catholic "must become a weak, superstitious being," if not a violent and bigotted persecutor—proceeds in the beginning of the fourth to attempt some proof of his assertion. For this purpose he collects together a number of pious practices of Catholics, and some which probably no Catholic ever thought of; and mixes them up in one monstrous caricature of a "Romanist retiring to bed at night." He falsely asserts that the Catholic Church encourages a *superstitious* state of mind similar to that which makes people afraid of witches, charms, omens, and such things; and we must say that if Mr. White's account of Catholic practices were any thing like truth, there would be some ground for the assertion. But what are the practices he describes, and what does he wish his reader to infer? We cannot afford space for a copy of his picture, though it would be highly amusing to a Catholic to see how Mr. White has ridiculously worked it up. These, however, are the leading features; The Romanist lights up two candles near his crucifix, beats his breast till it rings again—takes a skull out of a cupboard and kisses it! gives himself a discipline, mutters several prayers, turning to every picture in his room, sprinkles the bed and room with holy water to keep the devil off, and to wash away his own venial sins, which, according to Mr. White, holy water has the power of clearing





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away: then he has an *Agnus Dei* made in a mould, says Mr. White, "not unlike a large butter-pot;" what he does with this, Mr. White omits to tell us, but he says that every kiss impressed upon it strikes off the amount of fifty or an hundred days from the debt he has to pay in Purgatory.—Then he feels for his rosary and scapular about his neck, says a prayer to his good angel, and makes the sign of the cross the last thing, These are some of the strokes in Mr. White's labored caricature; upon which we shall briefly remark: 1st,—That many of the practices may be done with a proper intention, and assist a person to rest in a Christian manner; particularly begging the prayers and protection of our Guardian angel, and the holy sign of the cross, which has been in use from the very days of the Apostles. 2d,—That the use of holy water is very ancient in the Church, as a means of drawing down a blessing of God, which we hope to obtain through the prayers which the Church has appointed to be used in blessing it; but that we do not believe, as Mr. White falsely asserts, that the holy water has any power in itself or spiritual virtue to wash away even venial sins. 3d,—That no pious Catholic considers that any outward ceremonies or practices can avail him, without true repentance for his sins, without faith, hope, charity, and careful keeping of all the commandments: so that he will not neglect prayer, self-examination, meditation and spiritual reading, which Mr. White takes care not to mention; and that if to these he joins outward mortifications or ceremonies, they are only adopted as helps to interior devotion, or expressions of it. 4th,—That kissing an *Agnus Dei* will not free us from purgatory; and that *kissing a skull* is a new way of cherishing the remembrance of death, which we never heard of before.

And from the above ridiculous caricature of religious practices, scarce one of which is held by any Catholic as essential to religion; and all of which, we feel confident, are not practiced by any one Catholic in the world, Mr. White attempts to infer, that "we must become weak, superstitious beings!" *Superstition* properly defined, is "an excessive and superfluous worship, by which either sovereign honour is given to the creature, or in an undue manner to the Creator." Our adversaries have the word *superstition* so continually in their mouths against our religious practices, without knowing what they

really mean by the term, that it is necessary to lay down its meaning accurately, & then we are not afraid for our practices to be tried by it. None of our authorised religious ceremonies or practices render *sovereign honour to the creature*; we pay to relics, images, &c. no more than a relative honour, as memorials of Christ and his saints; nor by any of them do we *adore the Creator in an undue manner*, that is, in a manner which he has not appointed, either himself, or by those who have authority from him, and which consequently is not pleasing to him. We are ready to show that our religious practices are grounded upon Scripture, and the universal practice of antiquity, and approved by the Church of God, which has authority to guide us, and if other practices are in use not so grounded and approved, or if those that are approved are not performed in the proper manner by any individuals, the Church is not answerable for them. She does all in her power to confine these practices within proper & salutary limits. Many decrees of councils might be quoted, to prove how desirous the pastors of the Church have been to prevent superstitions: we shall confine ourselves to a decree of the Council of Mecklin in 1570, and select it, because its language is remarkably applicable to Mr. White's picture of the Romanists; "Let not the faithful rashly give credit to certain books circulated or even printed with privilege, which from light and superstitious causes, and uncertain revelations, promise immoderate and unjustly exorbitant indulgences; particularly if they promise deliverance from certain effects, that is, from dangers of swords, torments, horses, plague or certain deliverance from purgatory."

It was to be expected after this, that Mr. White would misrepresent our virtue of *penance*. He has the boldness to assert, that though Catholics believe the atonement of Christ sufficient to save them from hell, *they do not believe it enough to save them from a temporal punishment of sin*. Thus he calumniously insinuates, that Catholics do not believe in the all-sufficiency of the atonement of Christ; but hope to atone *themselves* for what deserved temporal punishment, *by voluntary sufferings* of their own, independent of the satisfaction of Christ. If this were Catholic doctrine, Mr. White might well write a "Preservative" from it. But we are of opinion, that the man who could thus knowingly misrepresent the creed in

which he was educated, & of which he was an appointed preacher, would find equal room to condemn the great Apostle himself, for he says of himself, that he "fills up *those things that are wanting of the sufferings of Christ* in his flesh," &c. (Coloss. i, 24.) We should be glad to hear Mr. W's. explanation of that passage : but mean time we can assure his readers, what Mr. White knew when he wrote perfectly well,—that the doctrine of the Catholic Church is very far from being thus injurious to the merits of Christ. What we call satisfaction, is nothing else than an application of the infinite satisfaction of Jesus to our souls. We believe that the atonement of Christ was full and infinite in value ; that he offered a superabundant satisfaction for our sins, more than sufficient to atone for all that they deserved, both temporal and eternal. But *he can apply this satisfaction to us as he pleases* : either by abolishing our sins entirely, and all punishments due to them ; or by removing the eternal punishment, and still leaving us to endure some temporal sufferings. The first method, we believe him to use in Baptism, but the second frequently in regard of the sins we commit after Baptism. He requires some temporal punishment to hold us to the line of duty ; and it is to fulfil this obligation, that we undergo certain painful works, which we call *satisfactory*. These reserved punishments do not proceed from any deficiency in our Saviour's payment ; but from a certain order which he himself has established for the application of his atonement to our souls. Our salvation is all the work of his mercy and grace, first and last : what we do by his grace, is not less his, than what he does himself by his own absolute will ; and we only hope, through his merits, for our works to prove satisfactory.

This is the substance of the Faith of Catholics on this point as clearly laid down by the illustrious Bossuet, in his "Exposition," to which the reader would do well to refer. Without these principles, it would not be easy to explain how St. Paul could speak of any thing "being wanting to the sufferings of Christ," but by them we clearly see that the Apostle considered that the sufferings of Christ, though abundantly sufficient in themselves, might be *wanting in us*, unless we laboured to *fill them up*, and procure their application to our souls by penitential works.

Hence Mr. White is wrong in attributing the origin of our

penitential practices to "a mean estimate of the atonement of Christ:" and as he frequently ridicules the idea of self-inflicted pain being pleasing to God; we shall direct his attention to the following, from the pen of a learned and venerable theologian, on that subject: God," says the modern Free-thinker, is not pleased with the sufferings of his beloved children;—No: nor even with those of Christ himself, if we abstract from the motive. But their love of his justice, which his pious children mean to satisfy, by generously passing sentence upon themselves, is most acceptable to him. In union with Christ's merits, the due performance of penitential works is referred to its primary and principal cause, is infallibly assured of the divine acceptation, becomes abundantly satisfactory for sin, and even acquires a super-eminent degree of merit."

Mr. White comes forth with the old pretence of Luther, who "founded his church," that the word *metanoete* in the third and fifth verses of the thirteenth chapter of St. Luke, does not mean *do penance*, or even *be penitent*, but merely *change your mind*. On examining Luther's translation, we find that the German word he employs, is merely *amend or do better*. The Dutch Calvinist text has a similar word, and the French Huguenot translation is, *si vous ne vous repentez*. Now, as to the original Greek word, in this and other places, perhaps Mr. White's horror of Popery may lead him to reject any interpretation of the holy Fathers, but the following explanation of a Pagan may satisfy him, that *metanoia* means considerably more than "changing one's mind." Ausonius says: "Sum dea, quæ facti, non factique *exigo penas*; ut te pœniteat, sic *metanoia* vocor."

But to leave words for things. When Achab, and David, and the Ninevites repented, they did much more than "change their minds;" they humbled themselves in deep sorrow, and punished themselves in fasting, sackcloth, and other proofs of a contrite and penitent spirit. When the prophet Joel exhorts to repentance, he calls upon the people to be converted in fasting, in weeping, and in mourning, and exhorts them to rend their hearts with contrition. What are these but self-inflicted punishments for sin? Christ our Lord signifies that true repentance will be accompanied by the like self-inflictions. "If in Tyre and Sidon had been wrought the mighty

works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes." Repentance then imports much more than merely *changing our mind*; it signifies three things: sorrow for the past, punishment and satisfaction for the past, and a new life. These are the *worthy fruits of penance* which St. John exhorted sinners to bring forth. And yet, in defiance of these, and many, very many more proofs which could be adduced, and of which we cannot suppose even an ex-priest ignorant, Mr. White declares that the word repent cannot by any possibility mean any thing but a change of mind!

Having taken up this unwarranted idea of repentance, Mr. White finds himself obliged shortly after, on the subject of fasting, to deny altogether that fasting is recommended by the Church of England as an act of penance; and contends that it is "*a mere check upon indulgence*, left to the discretion of every individual." But is not a check upon indulgence painful? And is not what is painful a penance? Surely the Church of England, in recommending fasting, did not intend to recommend it in any other way than we find it practised and recommended both in the Old & New Testament. But there we find David, Achab, Tobias, Judith, Esther, Daniel, and the whole Jewish nation, humbling their souls and fasting for sin, to obtain, the favour and mercy of God by "*self-inflicted punishment*." Jesus Christ fasted for our example, and declared that, after his ascension, his disciples should fast. The Apostles fasted, as we read in the Acts, and St. Paul exhorts us to fasting (2 Cor. ch. vi, 5.) There can be no doubt that the Church of England, though she may not have commanded fasting, which is by no means clear, recommended it as practised and taught in the Scriptures. Any other kind of fast would be widely inconsistent, in a Church which professes to be so scriptural in her ordinances. Therefore Mr. White's idea of fasting, if not his own invention, does not appear to be that of his Church, and the zealous members of that church will not thank him for thus representing its exhortations to fasting. We have to make one remark more: he would have it that the Church of England has great merit in not enjoining fasting; but in whatever view it be regarded, whether as a work of penance, or a "*check upon indulgence*," it will prove of little use unless it is commanded. Experience shews

that what is only recommended, is sure to be neglected if it be disagreeable to flesh and blood; and the universal disregard of fasting among Protestants, proves that the recommendation of their Church has been of no practical benefit. The Catholic Church has made fasting a precept, and thereby preserved its practice in every age from the Apostles. Had she only recommended it, the consequence would have been, that by those good Christians who had least need of it, it would have been observed; and by sinners to whom it was most necessary, in great measure, if not wholly, neglected.

The most insidious attack which Mr. White has made upon Catholics, is perhaps his account of the Breviary, or Divine Office of our clergy and religious, and his artful attempt to prove that the tendency of that Prayer-book is to "cherish credulity, and adulterate Christian virtue." This is all in character however, in a man who has shaken off a yoke which was probably never "sweet and light" to him; and who perhaps, in his best days, never exclaimed with the fervent Catholic ecclesiastic; *sic psalmum dicam nomini tuo in sæculum sæculi; ut reddam tibi vota mea de die in diem*. Indeed he speaks of it as a task book, a tedious duty to be done every day; a proof that he was a stranger to that holy alacrity with which the pious priest goes to the performance of an exercise which affords him sweet relief from the vain pursuits of this world, and happily recalls him from time to time from the dissipation of life, to a holy converse with God. How far was he from the spirit of our holy Bishop Challoner, who spoke of his office to be said, as a "pleasure to come!" He little knew how dear to the fervent priest is his office-book; how unwilling, in fact, he would be to be released from the duty of saying his daily office. He says: "the scrupulous exactness with which this duty is performed is quite surprising;" but why did he not honestly conclude, from this well-known fact, that it must be a dear duty, instead of a painful task? Why, but because to him it must always have been a task; and he confesses as much when he tells us, that in spite of a *rapid enunciation*, it took him an hour and a half daily; *dilexisti omnia verba præcipationis, lingua dolosa!*

According to Mr. White's account, the Breviary was compiled by order of Pope Pious V, and commanded to be used by him in 1566. This would make it appear that no such book or

practice existed till that period. But though St. Pious V was the first who brought the office into the form of the present Roman Breviary, the same office had been recited from the earliest times in substance ; and many ancient councils decreed against those ecclesiastics who neglected it. Indeed in the very Bull quoted by Mr. White, *Quod a nobis*, the holy Pope exempts certain chapters and monasteries, who had their own Breviary two hundred years before this decree, from the obligation of exchanging it for the Roman : and he there speaks of other *Roman Breviaries* previously in use, and signifies the cause of drawing up a new one for the whole church was chiefly to enforce uniformity in the form of the Divine office.

Mr. White represents the Breviary as “the true standard to which the Church of Rome wishes to reduce the minds and hearts of her clergy : Rome,” he says, “evidently gives it the preference over all other works ;—and should a Roman Catholic Clergyman be unable to devote more than an hour and a half a day to reading, his Church places him under the necessity of deriving his whole knowledge from the Breviary.” These observations led Mr. White as he says, “to take his old task-book in hand,” in order to give an account of it, and extract from it. They will lead us also to analyse it ; and when the reader is put in possession of the true nature of the Breviary, it will be easy for him to judge of the above declarations.

Any one unacquainted with the Breviary would imagine, from Mr. White’s account of it, that it is principally made up of legends of the Saints ; and that all which those legends contain, is proposed for the exercise of the pious belief of the clergy to its full extent. But let any one take the pains to examine the Breviary, and they will find the case very different. To promote his insidious purpose, Mr. White dispatches, in half a page, his account of the other parts of the book ; while he fills out his volume with near fifty pages of extracts from the lessons which contain “compendious lives of the Saints.” Now the truth is, that the Breviary consists of the whole Book of Psulms, portions of the Pentateuch, such as relate to the Fall of Man, the Histories of the Patriarchs & of Moses, very considerable portions of the Books of Kings and Chronicles, as well as Job, the greater and lesser Proph-

phets, and in fact, some portions of each book of the Old Testament, and abundant extracts from the New. Indeed, there are three Lessons from the Scripture in the office of every day, besides a part of the Gospel almost every day, and three Lessons from the Homilies of the Holy Fathers upon the Gospel. Then there are recited every day at least five and twenty Psalms, including the 118th *Beati immaculati*, the length of which is nearly equal to a dozen ordinary Psalms; and often the number of Psalms is greater, as in the Sunday office, where it amounts to six-and-thirty. Besides this very great proportion of Scripture; the Lord's Prayer is repeated each day, in the office on an average a dozen times, and the Creed always three times and often more. Then there are recited each day four or five Canticles, chiefly those in the Scriptures; eight Hymns; eight or ten Collects at least, and a great number of Versicles, responses, and Benedictions. As to the lessons containing the lives of the Saints, they do not occur every day, by any means: and when they are read there are never more than three lessons, and often no more than one. The proportion they bear in length to the rest of the office, one day with another, is not the twentieth part; they will occupy three columns in a Breviary, in which the remainder of the office will fill between seventy and eighty columns, for one day.

Any one may verify this analysis by referring to the Breviary; and he will then learn how to estimate Mr. White's statements of "the great and never-ending variety of the lives of the Saints."

It will thus be seen that the Breviary is composed almost entirely of the Holy Scriptures; and that the lives of the Saints form not a twentieth part of it. And now it may be confidently asked, if the Catholic Church did make the Breviary "the standard for the minds and hearts of her Clergy," where would be her error in so doing? Would she be wrong in obliging her ministers to employ an hour and a-half each day, in reading a portion of the bible? Is this charge to be brought against her by those whose eternal cry is, "The Bible! the bible is the religion of protestants!" If she gave it "the preference over all other works," surely she should not be blamed, since it is little else than a compendium of the Bible. If a "Catholic Priest can devote only an hour and a

half in the day to reading," how can that hour and a half be spent better than in reading extracts from the Bible, with hymns, canticles and prayers? If his "whole knowledge must thus of necessity be derived from the Breviary," whence can he derive better knowledge than from portions of the written word of God? Where can he study better, than in the pure fountain of eternal truth, in the inspired writings of the prophets, in the holy treasure of the Gospel? But in what supposition is it "often the case," that a priest can only read for an hour and a-half in the day? If his time has been taken up with parochial duties, he has been acquiring the most useful knowledge and experience; and he must have possessed a fund of knowledge before he could be qualified for the care of souls. If he has been employed in other concerns, what business or occupation ought he to pursue, before those of prayer, meditation, and the study of the divine oracles; and where are they better followed than in reciting the Divine Office? Mr. White complains of its recitation being commanded; but is it not a chief duty of the Clergy to pray for the whole Church, to pray in the name of the Church, and to pray for those whose necessary duties in the world leave them less time to pray for themselves? If this be a duty of the Clergy why not enjoin it? Why not secure its performance, by making it of strict obligation? We beg Mr. White to attend to a remark of an able German writer on this question; "If the Breviary were not of obligation, if the reading of the holy scriptures and the prayers of each priest were left to his own discretion by the Church, O how many would be found neglecting both! If I might here refer to experience, how continually do we find that the enemies of the Breviary are no friends to any other kind of prayer! And how evident is it, that such men hurry over every other spiritual duty, while they often and readily go into assemblies of pleasure, and by their tepidity, indifference, and scandalous deportment, ruin souls, rather than edify them!"

When the reader has duly attended to the account just given of the contents of the Breviary, he will at least think Mr. White very bold in asserting that "there was a time when he knew it by heart." And when he has considered what has been said of the Saints' Lessons, he will not find Mr. W. correct in saying in his "Preservative," that legends of the

Saints are read, "day by day, the whole year through." There are more than sixty ferias in the year, when no Saints lives are read at all ; there are about twenty Sundays when no Saints are honored ; besides at least twenty days within octaves of various feasts, making together about one hundred days out of three hundred and sixty-five, on which no " compendious lives of the Saints are read at all !" Yet Mr. W. knowing how few will trouble to examine, boldly says, that the Saints' lives are read, "day by day, the whole year through."

But it is time to examine his grand argument. It is drawn from the nature of those lessons we read of the lives of the Saints. Mr. W. has collected a great number of curious histories related in them, of extraordinary miracles, of austerities, singular visions, revelations and other astonishing narratives ; from which having copied them at great length, and falsely insinuated that they are the principal part of the Breviary, and read every day, he endeavours to draw the conclusion, that the tendency of our Office-book is to "cherish credulity, and adulterate Christian virtue."

But even if such were the tendency of those lessons, it would not be a fair inference that such was the tendency of the Breviary altogether ; since as it has been shewn, those lessons form not a twentiteh part of the book, and they are only recited two thirds of the year.

It is a false inference, however, that such is their tendency, for, in the first place, we are under no obligation of believing all that is recounted of the Saints in those Lessons ; many of them are very ancient, and, as well as most of the modern ones, well authenticated ; but others are known to be of doubtful authority, and the Church does not oblige any one to believe all that they contain ; and, in the second place, the fact of several doubtful histories having been expunged from many Breviaries in France, and that it is the wish of many ecclesiastics in various countries, that the proper authorities should suppress whatever has found its way into the lessons through imprudent zeal and credulity, abundantly shews that we are in little danger from those legends. But we shall not submit them to the censorship of such a person as Mr. Blanco White. We should fear from him, as from others who have risen up against legend before him, that, in his fury against

false and doubtful narratives, he would become rash and hypocritical, and refuse all credit to those acts, of which the truth and authenticity have been proved and acknowledged.

Nor is their tendency, with all their doubtful or even false narrations, to adulterate Christian virtue. Mr. White is compelled to say this in order to prop up his new theory of the virtue of penance ; and his ideas, which will soon come under review, of seclusion and celibacy. But since it is so readily and triumphantly proved against his erroneous notions, that self-inflicted pain, when suffered from the proper motives of satisfying the divine justice, and supplying, in the sense of St. Paul, for what is wanting in us, of the sufferings of Christ, of being thereby made members conformed to our suffering Head, and partakers of his passion, that by suffering with Him, we may hereafter be glorified with Him, and of denying ourselves and taking up our cross, as our Lord himself has admonished us, is a truly Christian and meritorious duty ; we maintain that the austerities recounted of the Saints do not tend to adulterate, but to cherish and promote christian virtue. Mr. White compares the Saints to Indian fanatics, let the Venerable Alban Butler speak to this point. "The extraordinary austerities of certain eminent servants of God, are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervor equal to such a state. Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a dervise or brachman might do ; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies. A mother rejoices in the health of her child, not in the bitterness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St. John the Baptist, St. Paul, St. Matthias, St. James and the other Apostles, and many ancient Prophets and other Saints: from the first ages of our holy religion, are a standing apology and commendation of this spirit in so many servants of God." This extract so ably replies to every objection raised by Mr. White against the mortification of the Saints, that there is no need of further observation on the subject.

Mr. White suppresses the innumerable other edifying traits recorded of the Saints in these lessons. Were it our wish to swell out this work, it would be easy to do so with copious extracts, illustrating the solid virtues of these holy servants of God: their fervour and assiduity in prayer; their diligence in the service of God; their humility, meekness, contempt of worldly greatness; their union with God; their inflamed charity, or Love of God, and of their neighbor; their care of the sick; the humiliating service they often rendered them; ministering to Jesus Christ in the person of his suffering members; their abundant charities to the poor, and kind offices to all around them. These are brilliants in their holy Crowns which Mr. White has enviously concealed; and the tendency of these is indisputably to animate us to every Gospel virtue. Who can deny, that to read these virtues, is of the greatest edification? Such are read in the lessons of our Saints, and who then in common candour can venture to assert, that the tendency of such lessons is to adulterate christian virtue.

Much as we have seen of Mr. White's misrepresentation of our Faith, we really did not expect to see so gross a misstatement of Catholic doctrine as is contained in the following passages of his "Preservative" (Pages 112—114): "Roman Catholics are not taught that good works are the fruit of true faith, but that they bear a true share with Christ in the work of our salvation. They are thus forced by their doctrine to look to themselves for the hope of Heaven—The Roman Catholic believes that his good works are, in part at least, the means of his justification;—the true Protestant feels assured that through Christ's blood his sins are pardoned without reserve."

How far this is from the true faith of the Catholic church, let the following simple exposition show, which is gathered from the decrees of the last general Council of Trent. First, however, let the reader be assured that there is no Catholic who will not heartily say amen to the following anathema against the doctrine imputed to us by Mr. Blanco White, which we extract from Mr. Gother's "Papist misrepresented and represented."

"Cursed is he who believes that, independent of the merits and passion of Christ, he can obtain salvation through his own good works, or make condign satisfaction for the guilt of his sin, or the pains eternally due to them.—Amen."

Catholics are not taught "that good works bear a true share with Christ in the work of our salvation." Our doctrine is thus defined by the Council of Trent :—" To those who do good even unto the end, and hope in God, eternal life is to be proposed, both as a *grace mercifully promised to the sons of God through Jesus Christ*, and as a reward to be faithfully rendered to their good works on account of the promise of God himself.—Christ Jesus always influences the just by his virtue ; which virtue ever precedes and accompanies and follows their good works, and without which they could not by any means be pleasing and meritorious in the sight of God.—" Thus neither is our own justice established as our own, coming from ourselves, nor is the justice of God unknown or repudiated ; for that which is called our justice—because we are justified by it, being inherent in us ; the same is of God, because it is infused into us by God, through the merit of Christ. Far be it, however, from a Christian to confide in himself, or to glory in himself, and not in the Lord, whose goodness towards all men is so great, that he is willing that what are his own gifts should be their merits."—We are not taught that good works are only the fruit of true faith—this doctrine the Council has condemned in the following canon—" If any one shall say, that justice when received, is not preserved, and even increased before God by good works, but that works themselves are only fruits and signs of justification obtained, but not the cause of its increase, let him be anathema."

These are our doctrines, and knowing them to be such, how could Mr. White impute to us the abominable presumption of holding that " our works bear a share with Christ in the work of our Salvation ?" We ask for every thing, we hope for every thing, we give thanks for every thing, through our Lord Jesus Christ. How then does Mr. White say, that we "are forced by our doctrines to look to ourselves for the hope of heaven ?" And since we firmly believe, as the Council of Trent declares, that we are justified freely, because none of those things which go before justification, whether faith or works, merit the grace of justification. With what face can Mr. White proclaim to the world the foul calumny, that "the Roman Catholic believes that his good works are, in part at least, the means of his justification ?" Well may the much

injured Catholic exclaim, under imputations like these, with the indignation of Bossuet : Will the Church never be able to persuade her children, who are now become her adversaries, neither by the explanation of her faith, nor by the decisions of her councils, nor by the prayers of her sacrifice, that she does not consider herself as having life or hope, but in Jesus Christ alone ?” Not while they are determined to misrepresent us ; we fear, not while there are men still to be found, who will adopt in these days the ravings of Martin Luther, who Mr. White tells us, calling our system of justification “a plain tyranny, a racking and crucifying of consciences.” And since Mr. White so often commends Luther, acknowledges that Luther and Co. founded his Church, and has been so loud against our doctrine of justification, as well as in accusing us of believing that God delights in the sufferings of his creatures, we may do ourselves some justice by quoting a few passages from Luther, that the reader may see how edifying are both his language and his doctrines on these subjects. Luther teaches “that God works the evil in us as well as the good,” and “that the great perfection of Faith, consists in believing God to be just, although by his own will, he necessarily renders us worthy of damnation, so as to seem to take pleasure in the torments of the miserable.” Even Mr. White never laid to our charge a doctrine so abominable as this ! Luther says again ; “I am delighted when I see my doctrine give occasion to these disturbances and tumults.” He attached such importance to his doctrine of the inutility and impossibility of good works, that he declares it shall stand in spite of all the Emperors, Popes, Kings, and Devils, and concludes thus, “If they attempt to weaken this article, may hell fire be their reward, let this be taken for an inspiration of the Holy Ghost, made to me, Martin Luther.” And whereas Mr. White very boldly accused us of altering the text of St. Luke, and substituting do penance for a word which he pretends means only change your mind, let him take this specimen of Luther’s art of false translating, and even impiously lamenting that he had not done worse : In Romans iii, 28, the text says, “a man is justified by faith, without the deeds of the law.” Luther put in after Faith the word alone, to support his favorite doctrine against good works ; and he thus audaciously glories in his infidelity in translating : “So I will

so I command it to be. Let my will be the reason. Luther wills it so, and says he is a doctor above all the doctors among all the Papists. Therefore the word alone shall remain in my New Testament—even if all the Pope asses should be driven mad by it, still they shall not take it away. I am sorry that I did not add further the word *any* twice over, so that it might be, *without any works of any laws.*” With these notions of faith and good works, it is no wonder if Luther called the Catholic system of justification a “plain tyranny rack-
ing and crucifying of consciences.”

Mr. White goes on to exemplify the tyranny of Rome, by speaking with unmeasured violence against the discipline of our Church with regard to celibacy and religious vows. In his “Evidence” he has a letter on these subjects, which we shall now notice, along with whatever new matter he has condensed on the same, in his “Preservative.”

He begins in his favorite manner by false assertions : The principle of religious tyranny, he says, “ supported by persecution, is a necessary condition of true Catholicism.” He talks of the inexcusable obstinacy of Rome, in not altering her discipline on celibacy, “for the benefit of public morals.” This is assuming boldly enough, that the celibacy of our clergy and religious, tends to promote immorality, and this indeed appears to be Mr. White’s aim, in his invectives throughout, against our discipline in this respect. For this end, he makes the basest insinuations, and charges of the most revolting nature, against both clergy and religious. Let the truth of what he advances be tried by Scripture, reason, and experience.

Mr. White tells us that he does “not believe that virginity, by its own intrinsic merit, and without reference to some virtuous purpose, has value in the eyes of God.” But he is well aware that the virginity recommended and practiced in the Catholic Church, has reference to many virtuous purposes such as being more free to serve God and our neighbour, being better able, by this constant check upon our inclinations, to gain that mastery over ourselves, which is so necessary in order to keep in subjection all our rebellious passions. He asks if celibacy and virginity are not described in the New Testament as peculiar and uncommon gifts? Certainly they are ; and when did Catholics say that they are not? Our Redeemer himself has said that “all men receive not this

word, but they to whom it is given." (St. Matt. xix 10, 11, 12.) But he also added, "he that can receive it, let him receive it ;" and this is all we contend for. We contend that it is good and commendable, for all those who feel that "they can receive it," that they can live better in that state, and thus become more detached from the things of this world, and "care more for the things of the Lord." Mr. White asks if our Saviour and his Apostles did not warn and caution us about it as often as they alluded to it ? Yes, because they knew, what we never thought of denying, that it is a state of greater perfection and difficulty, and therefore it was necessary to caution people not to enter upon it without mature deliberation, and after engaging in it, to be doubly vigilant to persevere faithfully in our engagements to the end. The Catholic Church has uniformly repeated the same warnings.

Mr. White objects to the tyranny, as he considers it, of perpetual vows. But if virginity is good, and for those that can receive it, better than marriage, as St. Paul distinctly says why not be permitted to make a vow of remaining in this better and more perfect state ? If Mr. White would have such vows to be only for a time, and not for life ; we reply that vows are necessary to fix the inconstancy natural to human nature, and to give more merit to good works ; and they are best when perpetual ; because religious women, who have an intention, at the expiration of their temporary engagement, of returning to the world, and settling in it, have other ideas than those of devoting themselves to the duties of charity and religion. As to the early age at which Mr. White complains that youths and virgins are "allured by the Church of Rome to bind themselves with perpetual vows ;" we maintain that the age is mature enough for them to be fully aware of what they are capable, and to what they engage themselves ; besides, the time of their probation and noviceship, before they make any engagement, is long enough for them to know by experience, the obligations, pains and difficulties of a religious life and a state of continency. The Church takes every precaution to prevent any forced vows or professions. A novice is always strictly examined, and obliged to declare upon oath, if she was forced or allured to enter a convent, and it is ascertained if she knows the extent of the obligations she takes upon herself by her vows. If it is afterwards proved that

there was any compulsion, her vows are declared null and void. But says Mr. White, the nunneries are large "houses, with high walls like prisons ; having tall windows at a great distance from the ground, and guarded by strong and close iron bars, bristled over with long spikes." This is of course to raise horror and sentimentality, and make people believe that the inmates of these convents are prisoners forcibly incarcerated. But how far is this from the truth ! Bars, and spikes and high walls, are not so much to hinder the nuns from getting out, as to hinder young libertines from getting in ; to protect the religious from insult ; and particularly to secure their reputation from the calumnies of the wicked. If such means were necessary for preventing the inmates from escaping, we should find them every where employed for that purpose ; but we could point out most regular and exemplary communities where they are not to be found ; and Mr. White advances, what we defy him to prove, that in nunneries in England, " many feel at present unhappy." He can know little about convents here ; and it is unworthy of an honorable man to cast upon them such sweeping and groundless imputations.

But if he cannot prove nuns unhappy in this country, he is determined they shall be elsewhere, and therefore he strives to illustrate his positions by three affecting histories of nuns, of whom two were his own sisters, and the other a young lady known to him, whose name was Maria Francisca Bareiro. Far be it from the writer of these pages to withhold sincere sympathy for the loss Mr. White has sustained in his two sisters, holy and virtuous as they undoubtedly were. But fiat justitia ! the world is not to be told, with so little proof, that these young ladies were brought early to the grave by a conventual life. Of the first he says, " air, amusement and exercise might have saved her." They might, but then also they might not ; and she could have enjoyed all these freely in the enclosure, for convents always have gardens for air and amusement attached to them, and we are very sure that the care and tender solicitude of nuns for their sick, is positively not equalled by that of any relatives or description of persons on earth. The other sister embraced, it appears, a severe rule ; but she had sufficient time to consider before she took the step ; she had at least a twelvemonth after she assumed the habit, to try all the rigors of the rule, before she

made her vows at her profession. If she acted after all imprudently, she alone was to blame, and not the institute which she embraced. We feel deeply for the anguish which the death of these angelic beings must have inflicted on their brother; but we cannot contentedly suffer that private feelings and individual misfortunes should be brought forth as condemnatory of a system, sanctioned by the wisdom of so many centuries. As to the narrative of Maria Francisca, which is repeated in both Mr. White's books in the same words, we have to observe, first, that it appears from Mr. White's own account, that this lady was disliked and ill-used by her mother, and rather than live with her, she came to the impious resolution of "risking the salvation of her soul;" and so entered a convent, evidently without a proper vocation to such a life. Any one that acts thus is sure to be unhappy in a convent, and deserves to be so. Secondly, that she three years afterwards made her escape from the convent and appeared quite in despair, saying to Mr. White, *there is no hope for me!* Who can wonder at this? She entered a convent, feeling that she was not called to a conventual life; she took solemn vows, which she felt she was not called upon to take; and if she afterwards broke these vows, and forsook the convent, she may easily have bordered on despair; but who was to blame? Certainly not the convent, but herself. Thirdly, that being obliged to return to her convent, her friends endeavored to prove the nullity of her profession, but failed; "because," says Mr. White, "the laws of Trent were positive." But how is the conventual system to be blamed here? She was not forced in the first instance to make those vows; she made them of her own accord, resolved even to "risk her salvation" by making them. Thus the law of the Council which provides for the nullity of profession in cases where the nun has been compelled, were wholly inapplicable here. She had acted impiously, and was now to abide by the consequences of her impiety; and though she certainly deserved pity, that pity should lead no one to forget the justice of exonerating religion from any blame in the transaction.

Mr. White entirely passes over the sound reason and manifest advantages which recommend that priests should lead a single life, and is wholly bent upon the gross and perverse idea,

that where marriage is not preferred, a vicious course of life must inevitably follow. How insulting is such an assumption, not only to the sanctity of so many thousands of holy Bishops and other clergy, of whom the Catholic Church has been able to boast in every age; but even to numbers of virtuous laymen who have voluntarily remained unmarried, and yet been models of purity and holiness! We shall briefly state the advantages of celibacy, and refute Mr. White's disgraceful deduction. A single life is of itself a more perfect state, and more becoming the clergy, than the use of marriage. St. Paul teaches this clearly (1 Cor. vii. 32. 33,) where he says that the unmarried careth for the things of the Lord. When the heretic Jovinian, first broached the doctrine that there was not more merit in a single life, the Church unanimously condemned him. Let the duties of a priest be considered—administering the sacraments, particularly confession; attending the sick, and even persons with the most infectious disorders, and liable to be called at all hours of the day and night. That he must be the father of the poor; of widows; of orphans; and the consoler of the afflicted and desolate. How incompatible are all these painful functions with the solitudes of a married life! A married priest, moreover, could never secure for himself the respect and confidence essential for the success of his ministry; and particularly the great confidence necessary for him as confessor. It is easy to conceive this from the conduct of the Greeks towards their married priests, and the little respect and confidence of Protestants towards their Ministers.

But to whom is the practice of continence painful? To those who have not always been chaste. To those who are infected with the too common depravity of manners in the world. Let the cause be removed, and virtue will soon resume her rights. Where scandalous irregularities have disgraced the clerical profession, have they been found in those who were zealous and laborious in the discharge of their duties; or rather, in those who neglected prayer and study, and were unfaithful to their charge; idle and dissipated; and intruded into the sacred ministry by family ambition and intrigue, and without any real vocation?

Protestants have not always disapproved of celibacy with the virulence of Mr. White. Mr. Thorndike's judgement is

worthy of attention : “ A single life is a safer way to perfection in Christianity than marriage. So is the profession of the clergy,—and the grace which our Lord, and St. Paul after him, owns in them that do this, is not a peculiar temper of the body, obliging him that hath it to live single, and him that hath it not, to marry ; but a single zeal, to waive that which God makes lawful for us, that we may the better come to his Kingdom.”

Here a learned Protestant judges a single life to be “ a safer way to perfection ;” and Mr. White, who now calls himself a Protestant, proclaims it an injury to public morals, and that there is no alternative between matrimony & the grossest profligacy. Deeply do we sigh over the man that could put forth such shameless declarations as these ! We are unwilling to charge him with having never known the purity of a holy priest after God’s own heart ; we are unwilling to charge him with having had the most abandoned characters for his associates ; and we feel great reluctance to defile our pages with some extracts in his own words, though they are necessary to vindicate our insulted clergy. The following are Mr. White’s own acknowledgements, and let the reader consider well, how much they disclose of the character of their author, and decide if such a man can be an immaculate witness, or judge of the value of celibacy. Speaking of such ecclesiastics as were his own intimate friends, he says : “ the coarse frankness of associate dissoluteness, left no secrets among the spiritual slaves, who, unable to separate the laws of God from those of their tyrannical church, trampled both under foot in riotous despair. Such are the resources of the knowledge I possess : God, sorrow and remorse are my witnesses.” Soon after, he mentions one of his particular friends, who, after being promoted to one of the highest clerical dignities in Spain, “ sunk at once into the grossest & most daring profligacy,” of which he gives an instance too abominable to appear in these pages. After this came the following remarkable words : “ I had loved him when both our minds were pure ; I had loved him when Catholicism had driven us both from the path of virtue,” &c. Such avowals need little comment : but if such was the character of Mr. White and his bosom friend, we will not endure that the venerable body of Fathers assembled at the Council of Trent should have it

asserted of them with daring and impious calumny, and without any attempt at proof against even one individual, that of "six hundred bishops, few could have cast the first stone at the adulteress." Nor can we read without indignation the broad assertion that most priests wade through the miry slough of a vicious life; having the happiness to *know* from personal acquaintance, with so many ornaments of the Catholic Priesthood, and so many other respectable sources of conviction, how far from truth is such a charge, or even from probability. The innocent are not here to suffer for the guilty. The venerable body of Catholic clergy is not thus to be impeached, because Mr. White's friends, some Spanish ecclesiastics, sacrilegiously broke their solemn vows.

Mr. White is an admirer of Erasmus. Has he forgotten that great man's satirical condemnation of the eagerness with which the Reformer's flew to matrimony? This is the way then that they crucify themselves! "The reformation seems to have no other end but to transform monks and nuns into husbands and wives; and this grand tragedy will end like the comedies, where all are married in the last act." It does not appear that Mr. White has married; but in his first dialogue of his preservative, page 24, he signifies that he should have had no scruple about it. St. Paul, however, annexes the guilt of damnation to a breach of a vow of chastity. And St. Augustine declares his opinion thus; "I am not afraid to say, that falling from the chastity vowed to God, is worse than adultery."

On this subject we shall make but one more observation. In making only a general use of knowledge acquired as a Confessor, which Mr. White has done according to his own acknowledgement, in pages 130, 133 and 135 of his "Evidence," he has acted as dishonorably as man is capable of acting. Though he might cease to consider the obligation sacramentally, he could not, as a gentleman and a man of honor, consider the trust so reposed in him, but as most sacred & eternally inviolable; and though he has not betrayed individuals, he has reflected upon whole bodies, in a manner which renders him forever unworthy of confidence.

As the great object of Mr. White, in both his books, was evidently to fix upon Catholics, the odious, the uncharitable, the often refuted charge, of making persecution a part of their creed, he winds up his "Poor Man's Preservative against

Popery," with repeating in the most unmeasured terms, this insulting calumny against so many millions of his fellow christians. To this charge we have already spoken, and shall add no more in this place than indignantly to declare that the accusation is totally FALSE. How much more honorable and christian like is the conduct of another clergyman of the Church of England, who, instead of calling in calumny and misrepresentation, to keep alive the prejudices already too fatally enkindled against us, eloquently exhorts those who differ from us, to examine our tenets accurately, and expose them in such spirit and temper as may convince us, that their heart's desire is to convert us if we were in error. "If," says he, "this mode does not succeed, our own personal experience, and the history of our own country, might serve to convince us of the futility of any other. It is in vain that our statute books have been disgraced by edicts more ingeniously cruel and absurdly oppressive than ever disgraced the codes of Imperial or Papal Rome. It is in vain that parents were compelled to surrender the nurture and education of their children, and the child bribed to rebel against his parents, to expel them from their homes, and consign them and their helpless families to beggary and famine. In vain have we attained as a traitor the minister for performing at the altar the established offices of his religion, and branded as a felon the pious devotee who assisted at the service. You have beaten them down to the earth indeed, but they have risen up from it with Antæan energy, and hydra-like fecundity. They sprung up from your ungenerous oppression, and multiplied numbers to shame and amaze you. But there is no particular in which we do so much injustice to our brethren of the Romish communion, and eventually to ourselves, as by misrepresentation of their tenets and principles."

How much more honorable, we repeat, is the recommendation of Mr. Bird, than the whole design of Mr. Blanco White, in the works which we have now reviewed! Their whole end and object appears to have been to keep open, if not to widen these unhappy breaches, which every charitable christian would gladly see closed up forever. And this end has been pursued throughout, as it has been our unpleasant task to show, by misrepresentations, calumnies and base insinuations, not to be equalled upon the whole, by any work that

ever came before us from the pen of our most prejudiced adversaries.

We have now done with Mr. Blanco White. But in parting we would entreat him to reflect how grievously his pages have insulted the Church which nurtured him, and opened to him the gates of her sanctuary. We would beg of him seriously to consider how far he has "impugned the known truth," by the many revolting charges he has propagated against the creed of his fathers. We have little hope that any remonstrances of ours will lead him to return, as he has deeply revolted; we shudder when we read the extreme difficulty which the Apostles speak of, "for those who have been once enlightened, and have tasted the heavenly gift, and have fallen away, to be renewed again to penance." But we earnestly assure both him and his readers, that much cause as we have for resentment, we have not been moved to oppose him from that feeling, but from a sacred regard for *truth*; from a fear that some might be taught to think evil of us, and others might be confirmed in their animosity against us, by statements coming from a priest once of our communion; and from an earnest desire to vindicate our venerated Church from the bitter enemy she has found in one formerly of her own household. To us our *faith* is "far more precious than gold," our religion dearer than any earthly prospects or rewards: our ancestors clung to it in the darkness of persecution, and we shall eagerly defend it against those who would make our days of comparative "peace most bitter." Our prayer is with the holy Psalmist: "*Thou hast taught me, O God, from my youth and till now I will declare thy wonderful works. And unto old age and grey hairs, O God, forsake me not!*"—Psalm lxx, 17, 18.

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