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# REFLECTIONS

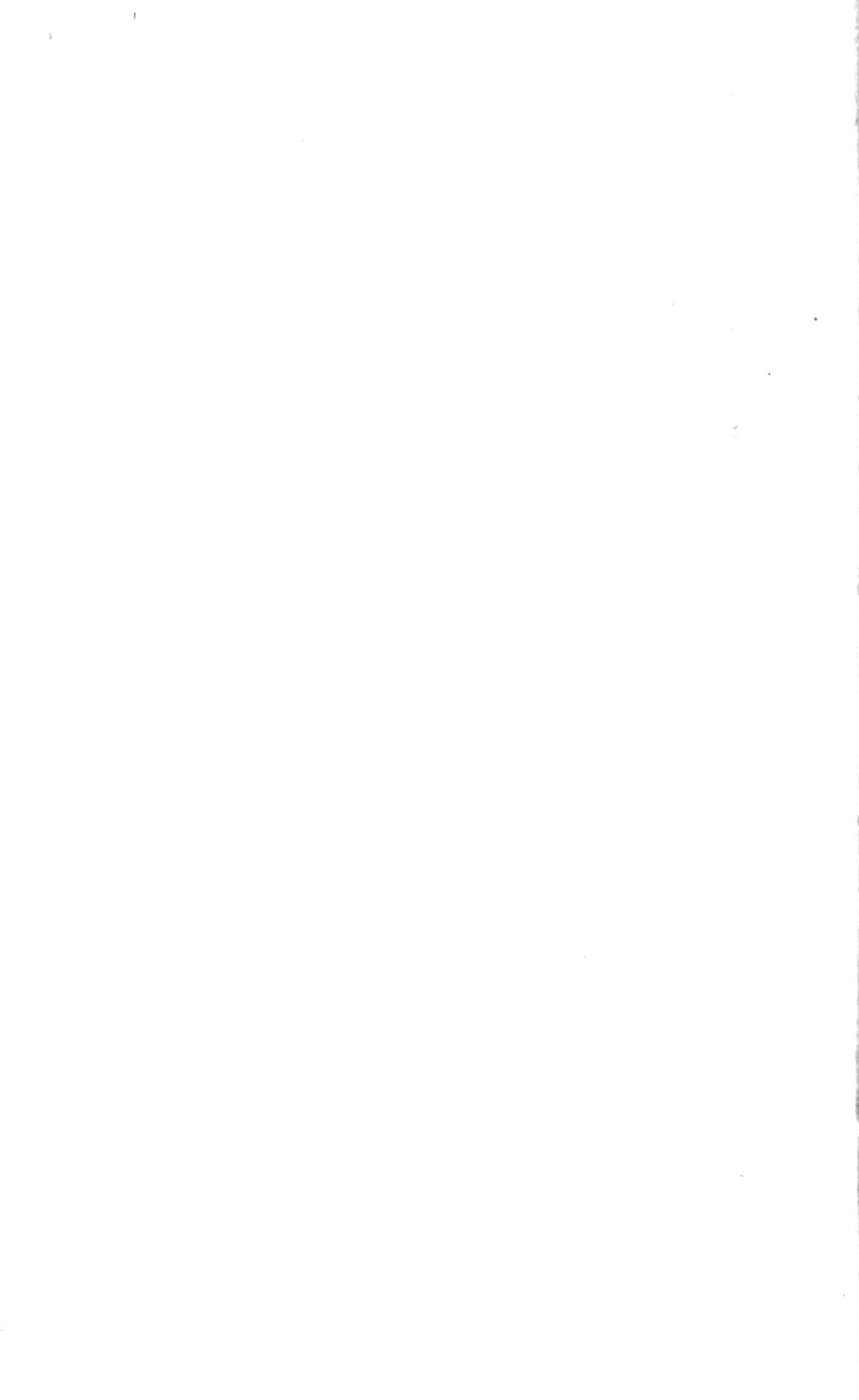
ADDRESSED TO

The Rev. JOHN HAWKINS,

BY THE

Rev. JOSEPH BERINGTON.







# REFLECTIONS

ADDRESSED TO

The Rev. JOHN HAWKINS.

TO WHICH IS ADDED,

AN EXPOSITION OF

Roman Catholic Principles,

IN REFERENCE TO

GOD AND THE COUNTRY.

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By the Rev. JOSEPH BERINGTON.

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Il y a plaisir d'être dans un vaisseau battu de l'orage,  
lors qu'on est assuré qu'il ne périra point.

PASCAL.

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BIRMINGHAM: PRINTED BY M. SWINNEY:

F O R

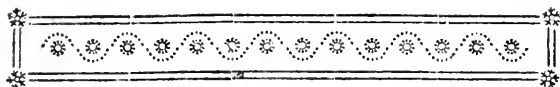
T. BOOKER, NEW-BOND-STREET, LONDON.

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M, DCC, LXXXV.





## The P R E F A C E.

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**T**H E following REFLECTIONS, though addressed to a particular person, are meant, as is well known, for the public : not that the public will care about them, but some few of it perhaps may, and for such they are designed. To the Catholics of Worcester it might be proper to recommend myself; but if they have only tasted of all the rich dainties, that have been laid before them, from their chaplain to their chaplain's friend, cloyed surely they are already. I would not willingly add to their surfeit.

Had I not been alone in the country, in the gloomy month of November, these *reflections* probably had never risen into any visible form : nor would it have signified. The discussion indeed of such matters may be thought  
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an extraordinary cure for melancholy ; nor would I recommend it to all patients ; but our tastes are various, and it is well they should.—Convinced however I am, that such works, as the *appeal* of Mr. Hawkins, should not be allowed to pass unnoticed, at any season. It would soon be said that he, who had received his education amongst us, certainly knew our belief, and had stated it fairly : and fairness there sometimes is ; but it is so broken, and so mixed up with trash, and a thousand flippant observations, that it is not easy to discover at what he aims. The justification of the step he had taken, I presume, was his first object ; but why such a fuss about an event so little interesting ? He might have reflected that the actions of an honest man never require a long apology. When it is considered how hard is the fate of the Roman Catholics of this country ; I own it raises my surprise that any one, who is not dead to the common impressions of humanity, can wish to aggravate their painful situation. Yet this is done by every writer  
and

and preacher who declaims against popery : he means to keep alive those vulgar prejudices, under which we have so long suffered. Is your happiness to increase in proportion as I become miserable ? In all this I see an illiberality which, God be praised, I am not disposed to imitate. Some virtues there may be, and those of the most amiable nature, which flourish best under oppression ; if so, may the Catholics of England ever be oppressed ! Honest, liberal, humane and generous now they are : in prosperity they might cease to be so.

Since in the year 1780, I published a Short view of the *State and behaviour of English Catholics from the reformation* to that period, I have often re-considered the subject in detail, and have seen reason to be satisfied with that general statement of facts. The work might be resumed on a much larger scale, and I have collected some materials towards it. But it is on the reign of Elizabeth that the catholic historian should principally dwell. From the conduct of

his ancestors, at that trying period, he would show, how little they merited the treatment that fell upon them, and consequently that the laws of her reign were tyrannical and unjust. He would allow that, in one instance indeed, they were highly blameable; but that was, when power was in their hands, and yet they were pusillanimous or impolitic enough to permit the spurious offspring of Henry, whose dispositions they well knew, to mount the imperial throne of England. The consequences of this palpable misconduct they and their children have severely felt. Our fellow-sufferers in France, he would say, in similar circumstances, would have played a better game.

During the two years I lately spent in that country, I had many favourable opportunities of observing the state of its protestant inhabitants; and I have briefly given the result of those observations. Their situation, on the whole, is far preferable to ours, and it is likely to improve every day. The  
body

body of churchmen seems as yet rather averſe ; but that averſion alſo wears away, and it is clear that ſomething will ſoon be done to meliorate their condition. The Calviniſm of the reformed church in France has greatly departed from its original ſtandard ; otherwiſe, I ſuſpect, under any toleration, they would find it very difficult to keep pace with the views of abſolute monarchy.

But in no country under heaven is to be found that multiplicity of *oaths*, which are at every turn adminiſtered in Great Britain. It ſhould ſeem as if the legiſlature had diſcovered ſomething ſo infamous in the character of an Engliſhman, that nothing but the moſt extraordinary ties could bind him to his duty. Is he to be admitted to any office civil or military ; is he to receive any pay by patent or grant from the king ; is he to enter on any command or place of truſt ? &c. &c. the *sacrament* muſt be taken ; but this will not ſuffice : he muſt then take the oath of *allegiance*, then that of *ſupremacy*,

*macy*, then that of *abjuration*; but he is not yet to be trusted; he must likewise. **DECLARE that he does not believe in transubstantiation. God in heaven!**

Such proceedings are surely deordinate. What have the religious ideas of a man's conscience to say to his duties as a subject or citizen? He, whom a simple oath of allegiance cannot bind, will be tied by nothing. But rather let there be no oaths at all.—The frequency of them has a pernicious effect, as must be evident to the most superficial observer in this country. However, some of them serve to keep the papists in a state of bondage, and the views of legislators are thus fulfilled.—We want a treatise on this business of oaths.

A few days ago was put into my hands a small pamphlet, published two or three years ago, against the church of Rome, by Dr. Porteus, Bishop of Chester: I had not seen it, and a wish was expressed that I should notice it on this occasion. This I cannot pretend to do. I am not the champion of my party, nor am  
I quix-



I quixotishly enough disposed to assail every windmill that an accidental blast may put into motion.—The contents of this tract, the worthy Prelate informs us, he extracted from Archbishop Secker's FIVE SERMONS AGAINST POPERY. Why not rather give us his own ideas on the subject; or did he think an attack upon us wanted the sanction of that venerable name?

FIVE SERMONS AGAINST POPERY! and what injury had popery ever done to his Grace of Canterbury? From that source were to him derived that dignity, those almost unbounded powers, which belong to his see. The heads of the church have surely reason to rejoice that Popery, not Calvinism, preceded their establishment: and, from the reflection, something like gratitude might rather be expected.

Why Dr. Porteus published the gleanings of these fretful sermons, I know not. He had found that the Catholics of his diocese were encreased, but that only in proportion with general

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ral population. The statement of this fact, as he gave it in before the House of Lords, was, I remember, fair and generous. As the Catholics in Lancashire are numerous, some zealot perhaps, from amongst them, had given offence to his Lordship. I hope it was so : the attack otherwise was unmerited and disingenuous. But on no supposition can some things in that pamphlet be justified ; and hardly, I think, can an English Prelate persuade himself to ascribe that unerrancy to the words of the Primate of all England, which an Italian Catholic would refuse to the Pope of Rome.

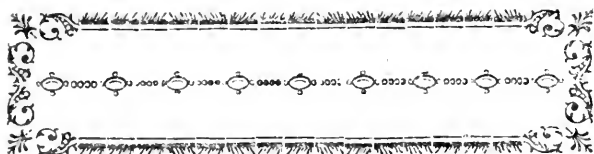
FIVE SERMONS AGAINST POPERY ! and this is Christian moderation ; this is brotherly forbearance ; and this is fellow-feeling for mutual weakneses ! When has a Primate of France left behind him sermons against Protestants ? But the religion of Protestants is pure and evangelical, that of Catholics base and Antichristian. Church of England,  
 “ first draw the beam out of thy own  
 “ eye, and then thou shalt see to draw  
 “ the mote out of thy brother’s eye.”

Being

Being thus in possession of clear sight, what a new order of things would rise before the members of this church! They would look with surprize at the hard and intolerant treatment, they had so long shewn to their mother's children, and, by future lenity, they would wish to make compensation for it. The severe statutes enacted against them they would view with horror. " Shall we, they would say, whose very existence is founded on liberty of choice, oppress others, because they do not think as we do? They are good subjects, and have given every proof, in their power, of being so; if they have not done more, it is, because we would not permit them. These laws, for the honour of our church, must be repealed; and this repeal shall be our own work."—Warm with these sentiments, the established church, with the Primates at their head, present a petition to both Houses of Parliament, praying that all oppression may cease in the land, and that every man be free to chuse and to practise the religion of his conscience. The liberty we take  
to

to ourselves, shall we refuse it to others? they would say.—Europe, with complacency, would behold this event, and France would hasten to imitate the example of her generous rival.

R E F L E C-



## REFLECTIONS, &c.

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REVEREND SIR,

**I** HAVE been reading your *Appeal* Introduction.  
*to Scripture, Reason and Tradition,*  
*in Support of the Doctrines contained in a*  
*Letter to the Roman Catholics of the City*  
*of Worcester.*—Such is the title of your  
work. How many *Appeals* have long  
since been made to those great Sources  
of Knowledge, and yet how undecided  
is mankind with regard to the doctrines  
in litigation! Truth surely is an un-  
certain phantom; or there is some-  
thing in the human mind with which  
it cannot coalesce, however striking its  
form may be, or however favourable  
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the dispositions, which the candid enquirer brings to the discussion. I have read almost every controvertist of note who, during these two last centuries, has written on religion, and I am only the more confirmed in my first principles: you perhaps have not read as many, and yet you saw sufficient reason to withdraw yourself from the belief of your fathers. I may presume we were both equally well disposed to adopt the doctrine, which should appear most evidently deduced from scripture, reason, and tradition. I can answer for myself. Had not such been the temper of my mind, hardly, I think, should I have attempted the dreary journey. The country was almost impracticable, and many of its roads nearly choked up with rubbish. But I have been reading your *Appeal*, and that is now the point before me.

It does not quite resemble the land I have mentioned; some drooping flowers grow on the path; but alas! there are weeds, and briers obstructed my passage. Where is the road without them?

them? Seriously, I read your *Appeal* with some pleasure; but on reflection, I found that pleasure was of such a mixed nature, that it might almost be taken for pain. Through the whole there is occasionally an appearance of moderation, and as far as that goes, it has my warmest praises. Fewer breaks in that amiable quality would have done you no discredit; sometimes I thought it had the appearance of affectation. In your *Preface* is a real liberality that put me in good humour; there you speak like an honest man, who disclaims all sinister means of defending a cause, which he thinks its own merits render strong enough. When Protestant writers have descended to calumny and misrepresentation; when they have charged us with the profession of tenets, which we never held, I own, I despised such men; and I said, their cause was weak. If they were ignorant of our doctrines, why not inform themselves better? But if they dared, in the eye of conviction, to charge us wrongfully, their religion was vain indeed. With men

of that complexion I would not walk in a dark evening. Dissent from me as widely as you please, but tell me not that I maintain tenets which, with my church, I have ever execrated.

Nature of  
Controversy.

To controversial writing I am no friend: were it calculated to do good, the good had been done long ago. Much evil it has often produced; perhaps, indeed, because the combatants are seldom actuated by a true and Christian Spirit. But if angels will not come down amongst us, men must be our controvertists; and men will have the passions and feelings of men.—Controversy not only generates animosity; it may sometimes also disturb the peace and unhinge the faith of the purest believer: So much depends on the address and superior talents of the writer. Against this evil, when it happens, what good will you throw into the opposite scale? In the multitude, the sincere man, on both sides, is most liable to be disturbed: He, whose ways are evil, heeds little, and corrects neither faith nor morals for  
the



the writings of a Jewel or a Father Parsons: — yet religious truth is of great importance. Let it come to me then in its own native simplicity and innocence, unattended by clamour and hostile strife: from the mouth that instructs, and by instruction persuades me, I will receive it; but who would not reject the fairest present, if, whilst one hand holds it out for acceptance, the other gives a violent blow on the cheek?

Circumstances indeed there are when to come forward is laudable, and may be necessary; the good of many may demand it. In such circumstances, I conceive, was one of the gentlemen, who have engaged in this dispute. But how you, Sir, were in that predicament, I know not; though you seem to think, you were. The chaplain of Worcester had crossed the Atlantic, and with him his opinions: these indeed return; but in what were you interested to support them, unless previously you had pledged yourself to it? His *Address* to the Catholics of Worcester  
you

you published; this, it should seem, was as much as friendship could request. But Pylades would have died for Orestes!—You and he had agreed to quit your old communion; that was your own concern; why were your neighbours to be allured into the same step? Soon would they have forgotten their chaplain; nor would they have thought the worse of you, if, to defend his doctrine, you had never *appealed* to scripture, reason, or tradition.

When you conformed to the established Church, it was clear, you meant to break from your former connections: yet now you complain that we are not kind to you. Once, you say, you were a *general favourite*, and “you fondly told yourself, that a friend would love at all times.” Experience, Sir, is a cruel check to romantic notions: and what right has a deserter to take along with him the affections of those on whom he turns his back? If the step he takes be pleasing to his own conscience, there he must look for a friend. This ever happens

happens in all societies, religious and political; and I have elsewhere assigned the reason. Bonds of union would mean nothing, if separation might pretend to the same advantages and endearments. Benevolence and general philanthropy, though pretty words, are, in fact, but little adapted to the heart of man: He does not exist such as the philosopher, in his wild musings, represents him. But though I cannot give my approbation to a deserter, I will not judge his *motives*; they may be sincere as the heart of innocence. We do not see with the same eyes, nor do we reason from the same conception of ideas; in a word, you and I are not the same person.

Philosophy has somewhere told me that, in every process of reasoning, I am not to introduce unnecessary causes, or to introduce more than *one*, if this one will account for the effect in question.—You renounced the Communion of Rome, and you say it was, because its tenets were not reconcilable with scripture and reason. This cold

Celibacy.

cold argument does not easily make its way through all the strong habits of education. Before conscience had clearly triumphed, was there no auxiliary that poured in his armed forces, and assisted the victory? Love, I am told, is a shrewd controvertist: what did he not do with a man much wiser than us all? That this was the case, you alone can tell; but if it was, your conversion can be accounted for without much recourse to other motives, which are unnecessary, and which, when in competition with this, are of trifling avail. The rigid discipline of Rome could have little chance with such antagonists, as Love and Music.

I cannot say whether it would be better that this discipline of our church were repealed; perhaps it might: But as long as it subsists, so long is it the duty of each individual, in her communion, to submit to it. Such are the laws of all establishments.—Could I be prevailed on to quit my religion, never, if I know myself, would I enter into matrimony. It shall

shall be said of me, that I profelited from conviction of error, and not that passion had brought me low.—Nor is there much encouragement given to profelites by the English church. For this I do not well account ; we receive converts with much warmer cordiality. May this indifference arife from a lurking fufpicion, that it is not always that hidden thing, called confcience, which is the cafting motive? In any other view, furely he, who breaks through the ties of education, and often of family, for the fake of heavenly truth, merits fome attention, and fhould be *rewarded* in the earthly acceptation of the word. Pure Love of truth, a mind fuperior to the world, and fearless integrity, are rapturous confiderations, when viewed in the common medium of theory ; but when the wind blows keen on my fhoulders, and I am come to the laft cruft of my loaf—and what if my wife and children, thofe fweet objects, about which you talk fo prettily in your *Effay on Celibacy*, fhould be weeping round me—what think you then, Sir? May

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not

not a little gross food and rayment be serviceable to keep the soul to its first elevation ?

That *Essay*, I think, you wrote, after you were married, to prove that the law of celibacy was not binding. The hour of publication was not well chosen. The work I disliked much : It was inaccurate, indelicate and confused. Want of order, and a proper discrimination of subjects, are essential faults also in the work before me. When this is the case, the mind is soon bewildered, and the memory brings off nothing but indistinct and uncertain combinations. “ On religious subjects,” you say, “ it is of much more consequence not to omit any material argument, than to study how to present them in the most regular arrangement and form.” Why on religious subjects, which are sometimes obscure, and often very complicated ? The best arrangement, in the writer’s power, should never be neglected, whatever the subject be. As well might the genius, that directs our dreams, be called in

in as an able master in the field of controversy ; he might sometimes give us arguments, and method he would value as little as you possibly can. Give me, Sir, due arrangement, and a chain of reasoning, however concise, strongly pressed on the mind: this will carry more conviction with it, than volumes of confused materials.

With the coolness of an unconcerned spectator, I have viewed your controversy, and may therefore be, I presume, not quite unqualified to pronounce on the merits of the cause. I will tell you also what I think of your respective performances, and what is the state of my mind after having read them with some attention. As none of you can pretend to have said, what had not been said a thousand and a thousand times before ; a man habituated to such discussions, could be little moved ; but he could tell what appearance of force each argument seemed to bear, better than he, who either unaccustomed to such controversy, or weak in his belief, is more liable to be

startled by all he hears. The oak that never bowed to a storm, can yet judge of the blast that strikes it, better than the tender reed which bends before every zephyr. In a dispute, which sometimes you think is important, and sometimes that it is not, it may be the wish of some few at least, to know the sentiments of those who have attended to it. For them I write.

Mr Wharton.

Mr. Wharton's Tract is an elegant composition; it has the air of great candour and sincerity; and is warmly addressed to the feelings. When he speaks of himself, of the anxiety which attended his enquiries, and of the motives which finally settled his decision, it is the solemn language of a man who wishes to be believed—and I believe him.—But if there be truth in some reports I have heard; that he took the sacrament in our church on his road to America; that there he, for some time officiated in his usual character, and this after his conscience had told him he was in error; I cannot see that he is entitled to all the credit  
his



his expressions seem to claim.—In the controversial parts, he is sometimes loose; often relies too implicitly on the assertions of others, and quotes without sufficient care. This has been proved. They, who knew him well, say he was not a man of study, and that probably he had not made those laborious researches, of which he tells us. It is an easy task, with all the voluminous materials that are every where at hand, to compile a work of controversy: I can quote all the Fathers most plausibly, without having read a single page in any. This every reader does not know, and wonders at the learning of his author; those days and nights he has worn away in study!

Mr. Wharton has written in the best manner; he has been read with pleasure, and his work was admirably adapted to produce the effect he wished. Let me also observe that it contained but few pages, which, to me at least, is a powerful recommendation. If he thought it expedient to attempt a justification of himself to his old friends,

I think

I think, he might have done it in a less exceptionable manner. Why, under the cloak of friendly solicitude, act the part of an enemy? Though he, from motives strongly cogent to his own mind, might see sufficient reason to desert their communion; yet, at the same time, well did he know that the Catholics of Worcester were safe in the religion, which himself, for years, had inculcated to them. — Here he should have left them. But, in my eyes, how much more censurable is he for having carried the same spirit to his own country, and there also having attempted to spread the seeds of dissention and of religious acrimony. *The Enemy came, and sowed tares upon the wheat.*—What, think you, was my reflection, when I closed Mr. Wharton's tract? That it was prettily written, but that the author, with the same pen, could have written just as prettily on the other side.—This other side has been taken up in England and in America.

Mr. Pilling.

Mr. Pilling, who replied to Mr. Wharton

Wharton in this country, is a gentleman, I am told, of learning. He had spent many years in a foreign University, and had there, from Martin Luther to Doctor Hurd, gained many an easy victory over all the monsters of the Reformation. In the schools the enemy is brought to the stake, bound and gagged.—With eagerness he entered the lists against your champion; but though, in point of science, he has proved himself very equal to the contest, he was not, it seems, sensible that a certain address and fashioned manner are now necessary to draw the attention of the public. People read not so much for instruction as for amusement; if then you mean to instruct, take care that amusement, in some form or other, go along with you. Particularly when the subject has but its own importance to recommend it, there must be a charm of language, or novelty of imagination, to lead the mind on from page to page.

Sai, che là corre il mondo, ove più versi  
Di sue dolcezze il lusinghier Parnaffo.

TASSO.

The taste may be vicious, but man must be taken as he is. To this art of composition, from an absence of many years abroad, Mr. Pilling was necessarily a stranger. He was but lately returned to England.—I have read and written much, still I know my foreign features are often visible. —How long shall *Englishmen* be compelled to run to France for education, or else sit down satisfied to be called learned, if they can read their prayer books, and write their own names!

Mr. Pilling's *Caveat*—the title is not very modern—has great merit; it is a very sound reply to all the objections of his adversary: but, I fear, it has been little read. It is too scholastic, sometimes too harsh, often too wordy, and always, from the deficiency mentioned, drags upon the attention. In victory I wish he had exulted less; when the enemy is down, he sometimes treads upon him.—You, Sir, do not think it a strong reply to your friend, and have therefore written 379 long pages to refute it. Yet hardly  
would

would you have done this, had the *Caveat* appeared to you so very weak. A suspicion is raised, that you apprehended, at least, some danger to Mr. Wharton's solemn protestations, to his emphasis of language, to his controversial address, from this unfeeling adversary. As a friend you stepped in, and aimed to turn aside the blow.

A few months after this we were favoured with an *Address to the Roman Catholics of the United States of America*. There Mr. Wharton had published his *Apology*; and this it was that called forward a Catholic Clergyman of Maryland; he thought it his duty to reply to a publication, which no good intention could, at that moment, have circulated. Had he gone to China, this same pamphlet, it seems, must have been reprinted at Peking.—Mr. Carroll, a learned, a judicious, a candid, and a respectable Churchman, is the author of this *Address*. His peculiar situation—for he either is, or soon will be, Bishop over the American Catholics—rendered the public declaration of his sentiments, on this occasion, necessary.

Mr. Carroll.

Even you acknowledge that, in general, he has written well. What, Sir, could have impelled you, a few months ago, to present us with *remarks* on this *address*? One property, and only one, in my opinion, they had to recommend them, and that does not belong to the *appeal* before me. You might have reflected that cursory *remarks* thrown together in a few hours are generally too trifling for the public eye; however they serve as a shade to bring forward more strikingly the beauties of Mr. Carroll's *address*.

The language of this small Treatise is generous and gentlemanlike. Mr. Carrol seems to feel his superiority over the Worcester Chaplain, but he uses his strength with temper and moderation. He complains that he had not books to recur to; the circumstance was rather favourable, for on that account he has given us more from himself. His own mind was a sufficient repository for the materials he wanted. Believe me, Sir, Mr. Carroll has amply solved the difficulties which your friend had

had

had twisted together; and after having read him, I wish you had been silent. To contend for the last word is the play of children. The style of the *addresses* is so temperate, and in terms so full of benevolence does the author part from his adversary, that you, the man of feeling, should have been silenced even by sentiment.

At the time, of which I am speaking, I have reason to know, that Mr. Carroll was meditating great schemes for settling on a proper basis the Catholic church of North America. From having resided many years in Europe, and because he had read the annals of Church History, it was well known to him, how many abuses had crept into the vulgar practice, and how much the discipline of his church had departed from primitive simplicity. A fair occasion was now offered to remove this extraneous matter from his new establishment, and this occasion the enlightened mind of Mr. Carroll was ready to seize with ardour.—He would hold communion with the Churches of

Europe in the profession of the same faith, yet he would take to himself and his ministers that independence on the Roman See, which is their Christian right. The Bishop of Rome should be his Primate, in the sense he had anciently been received by the orthodox churches of Asia and Africa.—Warned by experience, he would keep clear from all those disputes, which for ages had brought discord into the fold of Christ.—In conformity also to the good sense of antiquity, the public service of the church he would give in the language of his people, conscious that they ought to understand what is meant for their instruction.—He would retrench, I presume, that cumbrous weight of ceremonies and unmeaning pageantry which, the warmer imaginations of some nations, and the material conceptions of others, had introduced into European practice.—In a word, all that he would reform, which rational piety and a proper sense of the dignity of religion should point out to him as deserving of it.

With



With these brilliant ideas was the mind of Mr. Carroll engaged, when his friend and relation, the Chaplain of Worcester, arrived from England. He had flattered himself, he tells us, that he would join him in his labours, and that, hand in hand, they should proceed to accomplish the work he had projected. Judge what his amazement was! Mr. Wharton appears with the *common prayer book* in one hand, and in the other, I suppose, was his Letter to the Catholics of Worcester.—Yet the American bishop is not of a temper, I believe, easily to desist from his designs; and I hope soon to hear that he has realised, at least in part, the plan I have imperfectly sketched out to you. Opposition should give a spring to his exertions.

I have given you, Sir, what appears to me a just delineation of the works, this controversy has produced. You will say I am a partial man; and so I am—because I am a man. But my partiality has not got the better of my judgment. Could I think the force of argument

The religion  
of Catholics  
rational.

argument lay on your side, it would be my duty, I suppose, to take a wife, and then write against the errors of Popery. You have known me for many years, and that very intimately. My mind is habitually turned to reflection, and I declare there is not a single article of my creed, which I have not examined with that free discussion, that Philosophy has taught me to adopt. Having done this, you must allow me at least to be a *rational* Catholic. But I am not the only one. It is folly to imagine that we have not, amongst us, men of as strong sense as are any where to be found ; and can it be supposed that the religion of such men is that mass of absurdities, which you and others vainly represent? Our common people are as well instructed, and are as good members of society, as any the Protestant church can boast of : of what avail then to heap objections on objections, to ransack Scripture, reason, and tradition, in quest of trash, and to collect from idle authors more idle anecdotes, unless to prove—that  
 you

you have spent your time to little purpose?

The Catholic church, whatever you may pretend, is the mother of all churches; you have all gone out from her. Through the course of 17 centuries, if, in the various revolutions of states and kingdoms, the conflict of tumultuous passions, and the changes of manners, language, and opinions, she has contracted habits that might now be reformed; what else could be expected? The substance of belief has never varied, and it would become you to respect it.—These attacks are unprovoked; we molest you not in your religion, naked, and poor, and varying as it is with every sun that rises. Quit us when you please, and conform to what mode of faith you please, or conform to none; but let others judge for themselves; let them live, and let them think, as their fathers and England did before them.—I must turn to your *appeal*.

Already I have said, what is my general opinion of it: Something more  
I would

I would fay, could I poffibly draw fuch scattered objects into any diftinct point of view. But pofitively I refufe to follow you, through the detail of your enquiries; it would carry me much too far, nor indeed do I fee to what it might carry me. You perhaps, like Dædalus, may know how to efcape from your own labyrinth; but I alas! have no Ariadne to provide means for my return, if once I enter.—Be not fcandalized at fuch profane allufions; they relieve the mind, and make the way more cheerful.

Union of  
Churches.

For a moment, it may be worth your while and mine to enquire, by what poffible means this controversy could be ended; evidently not by thofe which have hitherto been purfued, becaufe, after a trial of centuries, they have not fucceeded. Appeals to Scripture and antiquity are urged on both fides.—I fpeak of churches; for individuals, even as the matter ftands, can eafe their confcience when God and they are willing.—Bodies or eftablifhments of men are not fo eafily managed:

Yet

yet, I think, were the members of two churches honestly disposed to unite, things might be done by an obvious method. Let their creeds be mutually produced, fairly explained, and on both sides such concessions made, as would soon occur to men, who should be inclined to concord. Heaven knows, as I have elsewhere observed, how thin that wall of separation is which divides us from the church of England! yet neither of us, I fear, are acquainted with that temper of mind, upon which, as the most essential requisite, the whole business hinges.

Labour, Sir, to generate this Christian spirit, and your labour will merit praise. The language of your *appeal* will not do it. You there tell us, our religion is not from Christ, that it is a deviation from all antiquity, that it is foolish in its practice, ridiculous in its discipline; and in the next breath you talk of concord, of mutual forbearance, of respect for prejudices—and of what do you not talk? This can never do; If we may ever be friends, let there be an end to controversy.

Church Estab-  
lishments.

In proportion as I am a friend to the most unbounded *Toleration*, so am I an enemy to *Church-Establishments*. They are the bane of general concord and of fraternal amity ; and their foil, I fear, is not favourable to the growth of Truth. But in the Reformed churches, an *Establishment*, to my apprehension is a monster, on whatever side you view it. Freed, as it was thought, from the restraining arm of an unerring guide, each man, at the Reformation, received powers to build his own faith on his own Bible : yet soon, even here, are creeds formed and tests held out, to which he that will not subscribe may starve.—The *instability of its belief* is another strong objection to the Protestant communion ; yet this again is an immediate consequence from its first principles. If I may form my faith as I will, surely I may change it as I please. To obviate this inconvenience, for such it was judged, the profession of *certain articles* was deemed expedient. But with this, where is the *liberty of faith* ? Nor has the scheme answered its intended

tended purpose ; for it is well known that, in your church, hardly two men think alike. And why should they, say you, provided they believe all that is necessary to salvation ? Withdraw then your creeds and articles of communion, as a useless imposition that may disturb tender consciences, and are but a solemn mockery. On this ground, Sir, I am ready to meet you when you will, if controversy must be your pursuit.

But though I would not shackle the mind of any man, I cannot be persuaded to think that, either so little is enough, or that we are free to model this little into what form we chuse. The idea does not come up to the notion, I have been taught to entertain of the great Christian Scheme, destined to improve upon all that weak human reason had dictated to Socrates or his disciples ; which should elevate the understanding to the contemplation of sublime truths ; which should expand the heart by a warmer impression of the social duties ; and which, by a slow

Indifference  
in religion.

but sure process, should finally draw all the human race into one grand Society of Christian believers. Present circumstances may not seem favourable to the idea, but what is the moment of to-day or yesterday, when measured with ages yet to come?—Can you believe, Sir, that our Saviour appeared on earth, sent by God to speak *Truth* to man, and that *this Truth* may be A or B, F or G, or even a mere o, at the option of human wit?—I must believe, you say, what he has revealed: but how shall I know it? If I ask the Arian; if the Anabaptist; if the Moravian; if the Quaker; if the Presbyterian; if the Unitarian; if the Church-of-England-man: they will each return me a different answer. I go not out of my own country. Yet all these profess to believe in revelation, and have searched the Scriptures. If out of condescension to their respective opinions, I reject as unscriptural what they reject; how much will be left for me to receive in the line of revealed Truths? Little more than this, that there is a God: but this needed no revelation; for  
 reason



reason alone had taught it to Plato, and to the ancient world.

If dissatisfied with the result of this enquiry, I follow your advice, and search the Scriptures; are you clear I shall not find in them, or think I find, that Jesus was but a *man like myself*, and that he came not into the world to *atone* for its crimes? This a wiser man than you or I, more than thinks he has found there, and guided by the same lights, he traces it through the most important annals of ecclesiastical records. You will hardly say that this point also is of little moment, when the fixing of it would utterly ruin the whole system of present Christian faith.

Will you allow that religion is a matter of some concern; and that unity in belief would be preferable to variation?—He is no Christian who denies the first; but if you grant the Second, you overthrow the Reformation.—We must have a guide.

In many parts of your *appeal* you speak of a supposed *intolerance* and

Liberality of  
Catholics.

*un-*

*uncharitableness* of Catholics.—I wish we were more tolerant, and more charitable: But let him that is without sin, first cast the stone. All churches are intolerant, and as such uncharitable. If yours, on some occasions, may appear less so, it arises from a greater political freedom in the nature of those governments, where the reformation is established. Take the sentiments of private men, and you will find we are all greatly alike. Religion draws its tincture from the soil it falls on. The easy and benevolent disposition is tolerant; but the severe and caustic man would persecute in England and in Spain, in Holland and in Portugal. In this country—and to this country I wish the whole discussion might be confined—I believe, our moderation and candour are equal to yours. Yet circumstances considered, ought it to be so? We are an oppressed, an injured people. The Church established is in possession of the wealth, the honours, the interest, which were once ours; and we are as charitable, as tolerant, as liberal, as benevolent,

as generous as they! The profession of such sentiments, and the patriotism of English Catholics, are a phenomenon, I maintain it, in the history of man.—You, Sir, benevolent as you are, do not allow that, “Roman Catholics, *as such*, are walking in the paths of safety:” (p. 14) And therefore, like the Patriarch Lot, you hastened from amongst us, before the exterminating Angel should come down.

Our education, after all, is somewhat calculated to narrow the mind; and the opinion we all adopt, that *unity* in belief is essential to the Christian Scheme, naturally generates rather an unfavourable idea of those, who dissent from us. But we leave them in the hands of an allwise, an alljust, an allmerciful Providence; and wherelse, Sir, would you wish to be?

You that were educated amongst us should have been better taught. What liberty of discussion, or, if you will, of doubting, does any Christian possess that

that we have not? When we are *convinced* that God has spoken, it would be infidelity not to submit. What matters it, from whence this conviction may arise? You are convinced from Scripture alone, we from Scripture as interpreted to us; but there is a time when we are both convinced. After this indeed if you still chuse to search, I own it is a liberty, to which we do not pretend. Is it this you call *free enquiry*?

Real Presence

So much has been said on the *manner* of Christ's presence in the Eucharist, that it is not possible we can ever agree, hardly indeed is it now possible we can understand one another. As a divine, and as a philosopher, how often have I not revolved that weighty question: and what was the result? That Christians who, on a subject which should naturally raise the warmest sentiments of gratitude and piety towards a beneficent Saviour, in every acceptance of the doctrine, could proceed to such strife and unwarrantable dif-

diffentions, merited not that a memorial so full of charity should be left amongst them.—The God that made me has given me a something, which perhaps he has not given to the ox or the elephant, and this man calls *reason*; when I use it to contemplate the wonders of his works, or to weigh my own littleness, it is well done; but when I extol myself, and dare to draw lines round the Almighty, my rashness is complete, and I merit not that glimmering ray which in mercy he bestowed upon me.—On this subject you have indeed collected a great deal, and all that deal has been collected before, and we have answered it. Let us have something new.

The language on both sides is similar. The difference only is that we mean what we say, and you do not. In other disputes, generally the altercation is about words, here it is about the thing signified. Of the two this may be the most rational.—Were it known what is the present nature of the exalted body of our Saviour, and

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consequently what its powers are, analogy would supply some data on which to reason. Preposterously you bring it down to a level with your own flesh and blood, and triumph in the vain evidence of your arguments. As well, Sir, aim to confine within walls of brass the energy of the forked lightning, because they are impermeable to you and me.

Rule of faith.

You mention (p. 60) the famous rule of Veron, and tell us, “if this were Englished and explained in our chapels, the people would be apt to consider him as a heretic, who totally misrepresented their belief.”—This is not the language of a candid man. The *Rule of Veron* I always explain, and so, I believe, do most of my brethren. It is the great hinge on which our whole religion turns.—And we have two systems of religion, you also say, “one ordered to be practised, the other allowed to be believed; one for the unlettered, another for the learned.”—What an unconscionable man must you have been, not to be satisfied with so accom-

accommodating a system! Unfortunately perhaps this indulgence did not lie on the practical side, and to be allowed mere liberty of thought you valued little. I am a more moderate man, and therefore, in the name of literature and of philosophy, I thank you for the discovery. I declare, as a man of some letters, I had not before the most distant suspicion, that I could claim any privilege, which did not equally reach to the peasant that followed his plough.

This is the rule of Veron; That *for any doctrine to become an article of Catholic faith, two things are conjointly necessary; first, that it be revealed by God; secondly, that it be proposed by the Church.* —If either of these two conditions be wanting, the doctrine is no point of Catholic belief. —It must be *revealed*; in this we all agree: but it must also be *proposed*; here you dissent from us. —Were it *clear* that God has spoken, and were the *sense* of what he has spoken clear, then would this second condition be unnecessary. I want no au-  
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thority

thority to tell me that two and two make four. But neither can we discover what is the word of God, nor the meaning of this word, if left to the single guidance of our own understandings. The reformed churches are not without understanding; they have laboured, and they have searched; and yet which of them can tell me what certainly is this *revealed* word, or what is its *certain* interpretation? Where there is *variation* in opinion, there can be no *certitude*: and will you say, that faith in God should not be sure and unshaken? There must be an *unerring guide*. —I may deceive myself; but if I am not deceived, these few lines, to a docile mind, have decided the important question.

In a longer discussion, I would not take the serious enquirer to his Bible, for that, with its meaning, is the point in debate; nor would I take him to a laborious research into antiquity, where he and I might be both bewildered; but I would take him to his *Creed*, that creed, in which you, and I, and all of us,



us, profess to believe, *because* it comes down, through a turbulent lapse of more than 17 centuries, pure and unchanged, from the hands of the apostles.

This Creed says: *I believe in God the father—and in Jesus Christ—and in the Holy Ghost, the holy Catholic church, &c.* Apostles  
Creed.  
As you believe in *God*, as you believe in *Jesus Christ*, as you believe in the *Holy Ghost*, so do you profess to believe in the *holy Catholic church*. To believe in *God* is to believe that *he is*, and to believe *what he teaches*; so you believe in his Son; so in his holy Spirit. What other belief could the apostles mean? To believe then in the *holy Catholic church* is to believe that there *is* such a church, and to believe *what this church teaches*.—By whom are we authorized to suppose that this article is not to be understood as the others are? The language is the same. The belief of the Church is joined to the belief of the three divine persons.

By the word *Church*, Christians understand a *Society* making profession to believe

believe the doctrine of Jesus Christ, and to govern itself by his word. Of such a Society as this the apostles speak. This Society or church cannot *cease to be*; if it did, the Creed of the apostles would cease to be true. As long then as I can profess my belief in the three divine persons, so long shall I believe in the holy Catholic Church.—This church must be ever *visible*; it is a Society of men; and as well might it not be, as not be visible. An *invisible* church would be no object of belief, though God and the Divine persons are.—This Church of the apostles can never *err*. Can the divine persons err? I am to believe in the church, as I do in them. Were the Church to err, the apostles who made the belief in the church an article of Christian faith, would have imposed upon us.

It may be observed, that there never was a time, when there was not on earth a *visible* and *speaking* authority, to which men were obliged to submit. Before Jesus Christ was the Synagogue; when the Synagogue was to fail, Christ himself

self appeared; when he retired, he left a church, to which he sent his holy spirit. Bring again Jesus Christ teaching, preaching, working miracles, I have no longer need of the church; but also take from me the church, I must have Christ again in person, that is, I must have a speaking authority, some exterior means of resolving doubts, and this means must be *infallible*.

The creed says nothing of the *written word*, belief in the Scriptures is not mentioned.—The rule of Providence, in the establishment of his church, so ordained it. He has given us a church, *ever visible* and *ever unerring*, in which we profess to believe. With this belief we are disposed to receive what the Church offers to us. She gives us the Scriptures, and says, they are a writing inspired by God. As such we take them from her hand.—Our belief in the Church then *precedes* our belief in the Scriptures? Most evidently it does; for this belief in the Church is the very external means which God has appointed to bring us to the knowledge of his  
written

written word. I should not believe the Gospel, said St. Austin, unless the authority of the church moved me to it.—The apostles, in framing their creed, obviously point out this order to us.

In the church then was *deposited* the word of God: she received it from the apostles, for to them were first committed the Truths, it had pleased God to reveal. But could not he who *revealed* to the apostles, *interpret*, if necessary, to their successors?—With the Scriptures the church gives us *the sense* of the Scriptures: what are the Scriptures without their *true* interpretation? She gives us *that sense*, which the apostles explained to the church, and which she has retained.—The same exterior means therefore which God uses to give us his written word, that he uses to give us its sense; and that means is the authority of his Church. When this authority *has spoken*, we neither *doubt* nor *examine*; for we *believe* in the holy Catholic church. Is not this highly rational?

We

We know, that the *Inspirer* of the apostles is the *teacher* of their successors.—Thus have we a Church ; thus the word of God ; and thus the meaning of the word.

It was by this very simple process of reasoning, that Mr. Claude, the learned and virtuous minister of Charenton, in the year 1678, was so much disconcerted in his conference with the illustrious Bishop of Meaux ; the consequence of which was the return of Mademoiselle de Duras to the religion which her fathers had forsaken.

This Creed, you and all other Christian Societies possess, as well as we, and you profess to believe in it : but your belief is merely verbal. You have no faith in *any* Catholic church ; for how can you have *faith* in a Society, which you maintain may err ? Nor from her do you receive the scriptures : she is no guide to you, and consequently the words, *I believe in the holy Catholic church*, carry no idea to your minds. Either they must be joined to our faith

in the three divine persons, or, as unmeaning, they should be expunged from the Creed.

Our belief in the Church is not only antecedent to, as I have said, but it is independent on the written word; one is a consequence of the other. A *baptised* child, or grown up person, who has never heard of the scriptures, believes in the church, as he believes in the Trinity, in the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. It is the faith that he received in baptism. Afterwards when he consults the written word, he will there find a *confirmation* of his first belief. But this first belief was divine, being founded on the *revelation* of God; for surely the apostles were as much inspired in the compilation of their creed, as afterwards they were in writing the gospels and the other canonical books.

Some ancient writers tell us that this creed, by the express desire of the apostles, was not committed to writing.

They

They entertained not, it seems, so exalted an idea of a written word. At all events, is it necessary that the word of God should be written? Is it from ink and paper that it derives its authority? What then was the doctrine, which Christ preached, and did not write; or that of the apostles, before any canonical book was composed; or that in particular of those seven apostles, of whom it is not recorded that they wrote a single line?—To Catholics then the *Scriptures* are not the *only* or *essential* rule of faith; their rule is the *word of God*, in whatever form it may have come down to them.—Nor indeed do I discover, that it ever appeared to be the intention of divine Providence, that the written word should be this sole rule; it was to *confirm* the true doctrine, but not to *deliver* it.—Were the bible to be lost, would the word of God be lost also? and would a *new revelation* become necessary?—As the subject is important, I must beg leave to pursue it a little further.

When the wise Legislators of Antiquity undertook to improve or to

Christ the  
great Law-  
giver.

form states, they inscribed their laws on brass or marble. By what other means could they hope to perpetuate their impression on the minds of their people? So also did Moses by the express command of the Almighty, for he was but a deputed lawgiver, and the Jews were a carnal nation. But when the Christian Legislator appeared, who held in his hand the spirits of men, which he could move at will, he looked not to perishable materials; the great succession of ages was present to him, and he wrote his law on their hearts.

No parts of this law, though the sublimest in theory, and the most perfect in practice, and consequently the most removed from human discovery, were by our Saviour himself committed to writing; nor do we find, that he ordered his disciples to do it: as long then as he remained on earth, there was no written word; nor was it wanted.—I have also said, that the Apostles, for some years, practised no other mode of teaching than that they had  
had



had learned from their master ; as they had received the word of God, so they gave it. Minds warm with the impression of truth recur not to the cool process of writing,

But when disputes began to arise among the converts, or their doctrine was misinterpreted, then, and when they could not go in person, did they *write* to such churches, to *confirm* or to *explain* what they had before, by word of mouth, delivered to them. This *written word* then *succeeded* to their preaching ; it arose as particular occasions called for it : but they *wrote* to none, whom they had not before *instructed*.—Their *public* rule of faith was the Creed, they had themselves composed, and such other doctrine, as in their wisdom, as circumstances directed, they delivered to their followers.

All was not to be given at once—therefore does not the creed contain all—the minds of their hearers were to be *gradually* informed. Such is the process

All instruction progressive.

process in all instruction. The great system of religion was to be developed, as mankind became properly tutored to receive it. This power of disclosing, and of proportioning, his doctrine, was committed to the discretion of his apostles, ever under the immediate direction of heaven, by a master who well understood the nature of the human mind. Who gives into the hand of an infant the *Principia* of Newton, or shews him the *Essay on human understanding*? What the infant is to these profound compositions, that was the world, when the apostles first opened their commission, and began to preach the sublime doctrines of heaven to men, who were ignorant of the first rudiments of spiritual science.

The apostles themselves had been differently instructed; it was necessary they should; their tuition was rapid and extraordinary: but it enters not into the general ways of Providence to proceed by such methods.—In this view of things, Sir, there is nothing new, but some readers may wish to see it further illustrated: I will do it.

Our

Our Saviour Christ died in the year 34.—Until 41, a term of seven years, we read of no *New Testament*; in that year St. Matthew wrote his gospel for the Jewish converts, and in their own language. Naturally they would wish to possess in writing an authentic history of the life of him, concerning whom so much was said, and in whose doctrine they had just been instructed to believe.

In the year 45, St. Mark, the disciple of St. Peter, published his gospel, an abridgment rather of the former, as it is thought in Greek, and if at Rome, for the use of some converts in that city. They had not heard probably of the work of St. Matthew, or, if they had, it was written in a language they did not understand.

Thirteen years after, in 58, St. Luke, the disciple of St. Paul, wrote his gospel, in Greek also, and in Greece; and, as he tells us himself, with a view to oppose certain histories, which then circulated, and of which he did not approve.

approve. He addresses it to a person of the name of Theophilus.—As these two last writers were no apostles, they could only relate what they had received from others, probably from their respective masters.

As late as the year 99, appears the gospel of St. John, the beloved disciple of Christ, written at Ephesus, in the Greek language, at the request of the Asiatic bishops, principally against those heretics, who denied the divinity of our Saviour, and, as it is said, to supply some omissions in the preceding gospels.

In the *acts of the apostles*, which the same St. Luke wrote soon after his gospel, and as a continuation of it, in the same language, addressed to the same Theophilus, is given a very concise account of the first establishment of Christianity, after the ascension of our Lord, and of St. Peter's teaching, with a more particular history of the labours of St. Paul, his master, to the year 63.

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The four gospels, I have mentioned, are historical compositions; they relate, in a very succinct manner, some only of the principal events of our Saviour's life, his birth, his preaching, his miracles, and his death. Their first design undoubtedly was the edification of those for whom they were compiled; as likewise that the converts to Christianity might know, that the doctrine they had received was conformable to that which Christ himself had delivered to their teachers. But it could not be from this written word, which *occasionally* only came into existence; that the first Christians received their instructions. Give but a moment's attention to the times, to the occasions, to the language, to the places where these histories were published, it must strike you with first evidence, that *then* at least they could not be intended for a *general* rule of faith. Can that be *general* which is not at all times, in all languages, and in all places? I mean as far as the Christian religion then extended.—In process of time this written word was more diffused, and

as it spread, I allow, it acquired an importance, which at first it had not. But if at first it was *no rule of faith*, as you must allow, what right had you or I to give it a new destination? This is innovation: we adhere to the maxims of the apostolic ages.

Canonical  
Epistles.

In regard to the *canonical Epistles*, addressed either to particular churches, or to particular men; were I urged to go into the detail, I would shew, at what times, and on what occasions, they were sent; that it was always to those who had been previously instructed, and with a view, either to strengthen them in their faith, or to explain more fully, or to warn them against, and to oppose, such false teachers, as, in the absence of the apostles, disturbed their belief. All this, you well know, is evidently marked on the face of each epistle. Had the apostles entertained modern ideas of a written word, surely they would have sent it before them, at least, to prepare the way. They might have prefaced it by saying, “ we send you a writing containing the doctrine

trine you are to believe; but examine it yourselves, and see if it has marks of inspiration on it; when you have discovered this, read and search it, weigh its expressions, and compare passage with passage; your own judgments will draw out the truth; we will use no authority, no influence that may bias your understandings."—Had this been the conduct of the men deputed to establish the gospel, it would have decided unanswerably the authority of a written word; but it was quite the reverse: they first instruct by preaching, and then they confirm their doctrine, when necessary, by writing.

Nor were these apostolic writings, at first, intended for the whole body of the faithful; they were sent, as I have said, to particular churches, as to Rome, or Thessalonica: Probably many were written which have never come down to us.—In process of time, keeping pace with the gospels, they also were extended: the names of their authors were of the highest respect; and *because* the doctrine and maxims

they contained, were found conformable to what the apostles, attesting their mission by miracles, had taught, they were judged proper to be laid before other churches than those to which they had been addressed. Thus grew their authority, till finally they were universally adopted into the general canon of belief.—This is not mere theory, Sir; authentic facts declare it to have been the real case.

Besides, in every one of these writings, how many things are there, so peculiarly local, and of a nature so temporary and personal, that they can bear no application to other times, persons, or places? The circumstance has favoured the ingenuity of commentators, but it has little served to promote the real interest of truth.—I may then conclude that, in whatever estimation any of these writings were at first held, either at Corinth or at Ephesus, they did not carry with them the weight of *inspired* authority to other churches, till they were accepted *as such*, or till the universal church declared them to  
be



be *authentic*. We know, what was the fate of the Epistle to the Hebrews, for more than two hundred years, till it was adopted by the church into her canon.

The ancient Fathers, I am well aware, often speak of the scriptures, as of an infallible rule; and in their disputes with heretics have recourse to them. But what else could they do? Their adversaries would admit no other authority; and well did they appeal from the traditional doctrine to the written word, for they knew that this was a silent letter, which could return no answer, and about which they might wrangle to the end of time.—The scriptures indeed, if duly interpreted, that is, conformably to the doctrine which has been received from the apostles, are authority enough, and in this sense only were they applied by the fathers.

The Scrip-  
tures.

These scriptures are to us a most sacred *depositum*; we respect them as the *inspired word* of God: but we give them

them not a *priority* of authority, which the apostles themselves gave not to them, and of which the primitive church seems to have been ignorant. What doctrine this church first received, that it had from the mouths of their inspired teachers; that same was faithfully delivered to the succeeding generation; and that same we now possess. Without the aid of a written word we should have had it; it depended not on ink and paper; but by that same word, I own it has been powerfully *supported* and *confirmed*. This was its proper destination.—Being thus in possession of this twofold word of God, the unwritten and the written, and this through the medium of a society or church, to whose hands they were both committed, we are taught to look up to this authority, as to an unerring and living guide, that we may not still be blown about by every wind. For the same God that inspired the apostles, continues to direct their successors.

From this view of things follows a consequence, which must not be omitted; which is, that as the Christian revelation

velation is anterior to, and independent on the scriptures ; should there be any points in it, which may seem not to have any correspondent support in them ; it can only be said, that as the object of the inspired writers was not to deliver the *entire* system of religion, which they had done by preaching, but only to treat such matters as circumstances incidentally required, these particular subjects came not before them. Had it been otherwise, there can be no reason to imagine, that they would not equally have claimed their attention.

If I have dwelt longer on this subject, than I intended, it was its importance that has drawn me forward ; but even now much remains to be said. It is not exactly in this light, I know, that writers in general treat the question ; but viewed on a large scale, I see not, that it can be otherwise understood. The misfortune is, that most minds only consider detached parts of a system, as they rise isolated before them, and when this is the case, difficulties are multiplied, and what would not touch the

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the whole, bears hard upon single members. As it happens in religion, so does it in contemplating the moral and physical systems of the world.—The subject I have been treating would naturally lead me to consider the nature and general import of *inspiration*, as applied to the sacred writings, had I time to enter on the discussion, or rather, were this its place. Enough has been said to shew you, what way my mind must obviously lean, on so delicate a question.

No new faith  
in the Church.

You seem to think it a very easy undertaking even to demonstrate that we have varied in our belief, and that new doctrine has been perpetually imported into the church.—When I see this subject entered among the *Contents* in a controversial writer, on your side, it is always the first thing I turn to. Many things, I confess, in the Catholic belief weigh rather heavy on my mind, and I should be glad to have a freer field to range in. Can you wish for a reader with better dispositions than these? I read then with a rapid, but close attention,  
every

every moment expecting that some happy discovery will set me at liberty. Alas ! Sir, it has never yet happened : I meet with assertions, thrown out sometimes with an air of plausibility, texts of scripture alledged, but proving nothing, Fathers dragged forward to contradict their own words, and reason decoyed from its proper pursuits to discuss matters which belong not to it. With indignation I throw the book aside, for instead of gaining liberty, I discover that I have been reading only to convince myself still more, that I am obliged to believe what my Church proposes to me. The moment it shall be clearly pointed out, that doctrines have been received into the faith of the church, which were not revealed to the apostles, and by them delivered to their successors, to be expounded as circumstances should require, from that moment it will be my duty to quit her communion. That only is true which has been from the beginning. Language may have varied ; occurrences may have brought out to more public observation what before, by being kept

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back, was less noticed: but all this means nothing; it was a process obviously adapted to the common order of things. It is nothing also to shew, that we have varied in discipline or in practices of little moment; for this again is of a transient and flitting nature. What is changeable may change; it has done, and will again: but the word of the Lord endureth for ever.

Luther. In discussing that *Note* of the church, which is called its *holiness*, you introduce what, I think, may be termed a digression, on the life and virtues of that extraordinary man, the patriarch of the reformation, Martin Luther: but you allow that with his good qualities he also had his defects. His famous conference with the Devil seems rather to embarrass you, which therefore you determine to have been of the nature of St. Anthony's temptations, "a mere parable and fiction." Having quitted our church, I know not what right you had thus freely to dispose of those singular combats of our saint.

The

The abilities of Luther, I think, were astonishing; and had he been less violently opposed, his passions probably would not have broken out into that torrent of intemperance, which with every moderate man must for ever disgrace his memory. I know when the air is peculiarly foul, that storms and tempests are often necessary to bring it to a proper degree of salubrity; but is it fair to reason of the moral as we do of the physical world? When the christian religion was first promulgated, truth was hardly known to man, and vice had risen to its highest pitch of enormity; yet what were the instruments divine Providence elected to produce that great and important reformation? The mind even involuntarily is drawn into a comparison of characters, when circumstances are adduced to bring them together; and in this view I have sometimes compared the lives and manners of the reformers of the 16th century with those of an earlier date. And why, says the inquisitive mind, if the ways and thoughts of man were, at this last

period corrupted to so great a degree, should Providence appoint ministers to execute his designs of a complexion so widely different from those he had before chosen? Had not success attended those first measures, and therefore new ones were to be tried?—Yet, I allow, much good was *eventually* derived to the world from the reformation; though the means, by which it was accomplished, appear to me not justifiable hardly in a single instance.

The Council  
of Trent.

The representation, you draw of the council of Trent, is overcharged, and, in some points, very unfairly taken. That in it there were cabals and dissensions, who will dispute? But when men are assembled, and their different views, their interests and passions are brought into conflict, who then will look for the serenity of a calm sea?—To counterbalance the evils, you have enumerated, surely something may be found of no inconsiderable moment. Read Sir, and you may yet learn; there was learning, religion, piety, and wise experience. To prove this, give your  
eye



eye leave to run down the list of those who assisted at, or composed the Council. Among them you will find names recorded, which the page of history will be careful to eternise.

After all, what very arduous business was to engage the council's attention? Merely to declare in 1545, as far as doctrine was concerned, what the tenets of belief were, which they had received from their predecessors. This had been the main business of all other councils; and to do this, it should not seem, that any extraordinary abilities or learning were requisite: a little recollection and honest zeal.—You singly, Sir, in a very short space of time, pretend to have found out, from scripture, reason and tradition, where is, and where is not, the true word of God; and in the compass of more than four years, 300 bishops, with a proportionable number of divines and learned men, shall not be able to do as much! --They engaged also in the business of a *reform*, and framed several very excellent regulations; but obstacles too powerful

erful to be furmounted were thrown in the way of a complete reformation.

It is always with peculiar fatisfaction, that I read the decrees and canons of this celebrated fynod; there is a fcience, a precision, a clearnefs, a clafical elegance in every period and expreffion, that charms me.—With what different eyes indeed do we perufe this volume.

FIG. Paolo.

Paolo Sarpi, the Venetian patriot and ftatefman, whom I admire where he is admirable, equally perhaps with you, is, I know, the favourite hiftorian of Proteftants. Had he never publifhed his hiftory of this council, I fhould have thought him a greater man.—Warmed by the quarrel, which then fubfifted between Venice and Rome, he fided, too partially for an hiftorian, with his country. The moft weighty matters he fometimes relates without any reference to authority; and in his general defcriptions of men and things, often is his pen too malignant for the candour of an honeft man. At the  
clofe

close of each session, how injurious are the reflections he draws, often from vulgar talk and common fame, to disparage the preceding decrees. Yet even in this history, if read with no uncommon partiality, may be discovered truth enough for the maintenance of the cause; I support.

Pallavicini is the historian we generally prefer, and though his name be not illustrious as that of Fra. Paolo, yet I think him, on this particular subject, deserving of more credit. He had access to better records (the *Vatican Archives*,) nor does he withhold from us any knowledge of the other sources, from which he takes his information. Though brought out, without any disguise, to combat the assertions of the Venetian author, he seems as little partial to his cause, as possibly may be. Many things does he relate, which by no means redound to the honour of the Roman Pontiffs, and which very fully expose the contentions and scandalous behaviour of some, who assisted at the council. It was a just observation

Pallavicini.

observation of this author; "That history is like a picture, then best, and most valuable, when it represents not what is fairest, but what comes nearest to the original." Also has it been said that the friendly Pallavicini has done more real disservice to the court of Rome, than the pointed invective of the hostile Sarpi.

But your historiographer, Sir, is neither of these: It is Don Vargas, a Spaniard, who wrote *Letters* to the Bishop of Arras. In these he complains most bitterly of the haughty conduct of the Legate Crescentio; and therefore you infer, that the council was a confused and irregular assembly, and that the Spirit of God had no concern in it!—As I have not by me any particular account of your author, I will not rely on my memory, though it seems to tell me there were certain reasons which had operated rather strongly on his mind, and roused his resentment against the Legate. Crescentio however, insolent and haughty as he might have been, only presided, during some months,

months, over five out of the six sessions, which took place under Julius the third. Of these six, two only were of any length or importance.—At this time, the proceedings of the council were, in a manner, suspended, whilst they waited the arrival of the German Protestants. To them, even under Crescentio, had been twice offered a *Salvus conductus*, or passport, in terms so clear and unambiguous, that the most timid breast could have nothing to apprehend. But they never arrived. May we infer, that they did not seriously desire an accommodation? The conditions at least which they proposed to the council were such, as they knew, the Fathers could not possibly accede to.

Who would not imagine from your statement of it (p. 152), that Crescentio presided during the whole time of the celebration of the council? Your readers might have been informed, that ten sessions had been held under Paul the third; that to these succeeded six, under Julius, when Crescentio

I                      presided,

presided, as I have said; and that these were followed by nine more under Pius the fourth, when the council ended, anno 1563, having lasted, with different interruptions, for the space of 18 years.—Reflect, Sir, that the duties of an historian are important; that he must withhold no truth, and relate no falsehood.

A General  
Council.

A council when duly convened, and when consisting of such a number of prelates, as assembled from different parts of the Catholic world, may, in the usual acceptation of the word, give it the appellation of *general*, is the *representative* body of the church. Whether the assembly at Trent answered this description, matters little, since its decrees, appertaining to *faith*, have been long ago universally accepted by us. *Discipline* is received agreeably to the established maxims of nations.—But in the concluding sessions it was numerous, and by these were confirmed the decrees of the foregoing assemblies. Innumerable were the obstructions to its progress from the beginning:  
Princes

Princes refused to let their subjects proceed to Trent; their ambassadors embroiled the debates; the Protestants were clamorous, though they had before appealed to a council, and left nothing unattempted to impede the dispatch of business; whilst Rome, with its pompous court, apprehensive that a thorough plan of reform might approach too near to the Vatican, multiplied difficulties, and withheld its concurrence.—And should these circumstances be wholly disregarded, whilst the Protestant writer pours out his declamation, generally as unfounded, as it is unfair?

But though our prelates convened in council be our *representatives*, they are not more so, in this situation, than when dispersed and presiding over their respective churches: Nor have they any more extensive powers. When they meet, it is that their opinions may be more easily collected, and that a greater splendour may attend their decrees. But, in speaking of matters of belief, these *decrees* are but *declarations*,

tions, which, in words more full and explicit, announce the same doctrine, which had been before universally admitted.—These ministers, whether dispersed or assembled, are the *guardians*, and they are the *witnesses* of that faith, the *depositum* of which, from the apostolic ages, has been handed down to them.—Let us hear no more then of fallible men, or of the incredibility of the divine spirit directing their proceedings: For what very extraordinary co-operation is required, that men, habituated to the concerns of religion, should be able to declare, what doctrine they were taught, and what they then believe.—And this is that wondrous *infallibility*, about which reams of paper have been written, that would more than cover the whole surface of the globe!

The Pope.

The reader will here expect to find something about the Pope; and I will not disappoint him, provided he expect but little.—Never, I fancy, was there a well regulated society, without a *head*, of some form or other. Our church



church is a *society*, the foundation of which, we conceive, was laid by Christ our legislator, consisting of members, the head over whom, or first ecclesiastical magistrate, is the Bishop of Rome, successor to St. Peter. The *representative* body are our prelates; the *represented* are the people; and at the head of this constitution is the Pope, in whose hands resides the principal executive power. But to him belongs no *absolute* or despotic jurisdiction; he is as much bound by the laws of the constitution, as is the lowest member of it: He has indeed his *prerogative*; but we have our privileges, and are independent on him, excepting where it has pleased the community, for the sake of unity and good order, to surrender into his hands a limited superintendence. It is his duty, and that particularly when our immediate pastors neglect theirs, to take care that the christian republic receive no injury; that is, that laws, which have been received, be duly executed, and that the infraction of them, by a coordinate punishment be chastised.—

With

With princes or their states he has no concern ; and when, in former times, he interfered, it was from a strange misconception of things, and an extravagant abuse of power ; with which however, states and princes then cooperated. Those days are gone by ; and the time is come, when the influence of Rome is returning to its proper channel. When it shall be seen that his kingdom is not of this world ; that his jurisdiction is benevolent and paternal ; that he is but our first shepherd, and therefore that he is prudent, moderate, patient, meek, and humble ; that he is such a head, as a christian society requires : then will the Bishop of Rome be respected, and on that respect will be founded an authority, ample enough to fill the chair of St. Peter.

I excuse your reiterated declamation on this subject, because when the word *Pope* is sounded in the ears of a Protestant truly orthodox—and such you certainly would wish to appear—on the common principle of association, it raises

raises as many extravagant ideas, as the most capacious mind has room for. It is not very unlike what happens in a certain complaint, to which reasonable animals are alone liable; when at the mere mention of some one subject, the whole soul vibrates to the impression, and the patient is obliged to be tied down on his bed.—Why did you not attempt to prove him *antichrist*? There are *lecturers*, you know, whose duty it is never to let that important discussion sleep, and by some of these you may be chastised for the omission. Some small remains of attachment to an old master still hung about you perhaps, and for once curbed the wanton roivings of your pen.

But how indeed has it roved on a thousand other trifles, equally ridiculous! With complacency you dwell, for instance, on practices, abuses, and follies, which are too common among the lower orders of people in some Catholic countries. These every man of sense condemns, but every man of sense cannot reform them. Gradually, however,

Abuses and  
follies in re-  
ligion.

however, they are wearing out ; and had you seen as much of France, as you have of Flanders, I think, your invective might have been less intemperate.—After all, when we consider that many of these practices are very ancient, and that often the amusements and gay hours of the people are connected with them, can it surprize a man of the least observation, that many obstacles should stand in the way of their suppression ? —Some attention also should be given to the different genius and character of nations ; they are not all of the same cast, and consequently the same modes, even in religious worship, are not equally adapted to all. What is pleasing to the sedate and pensive mind, will not accord with the more gay and animated. Here we must have ceremony, and the senses must be impressed ; but when this takes place, here also will be more abuses.

Some things there are which even sensible minds are not willing to renounce, from a certain opposition, which they themselves may not always suspect.—

suspect.—At the reformation a general outcry was raised against every thing that had been in former practice: good, bad, and indifferent were thrown into one promiscuous heap, and a reform demanded of all. In this situation, even an ordinary degree of fortitude would not be disposed to give way; and because too much was asked, too little was granted. The same intemperance of clamour has, in some degree, been kept up to this day; and we have not been willing to recede. When the mind is irritated, even the most reasonable proposals will be sometimes combated. Unfortunately the first requisitions of the reformers were not, in the whole, admissible, and even had that *whole* been granted, another *whole*, I suspect, would have been ready at its heels. When certain barriers are crossed, there are passions, which nothing can reduce to order.

Had it not been for the opposition, to which I allude, one point even of very general discipline had long ago, I think, been altered: I mean that of

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retaining the Latin language in the public service of our church. It is very generally agreed that it would be a most salutary amendment: but it has not been done, because it was asked in too insolent a manner, because we are daily irritated by petulant reflections, and because we are not disposed to pray in the language of a Luther, a Calvin, or a Queen Elizabeth.—All this, Sir, strange as it may seem, is in the human heart, and of this heart even the foibles must not be irritated, when we wish to make our way to the head.

But if your *appeal*, as you insinuate, was intended to promote the spiritual improvement of your catholic neighbours; why produce this long list of abuses, from your Flemish repository, with which they can have no concern? They had never seen, perhaps never heard, of mawmets niched in churches; of altars hung round with eyes, legs, and arms; of the christening of bells, or the sprinkling of horses.—This, Sir, is too idle. Formerly, I recollect,  
we

we sometimes laughed at these things, we wished they were corrected, and we lamented that a creature, which is termed rational, could, even when he meant to serve his maker, deviate so strangely into folly: Little did I then suspect, that ever, from such indignities, you would draw arguments to vilify a religion, the genuine truth and beauty of which you could then join me to admire.—Must you attack the practices of the old church, let it be those of the catholics of England: and we will defend ourselves. It is not my concern, that Germans, Spaniards, or Italians, should run into a thousand extravagancies. As a Protestant, and from your late conversion, I presume, zealous, would you conceive yourself bound to be the apologist of some particular societies which, in the reformed churches, are said to be guilty of many follies, were I wantonly enough disposed to make them a subject of ridicule? The case is parallel.

You well observe in the advice, you say, you would give to an enquirer

who should ask it (p. 213;) “ That he should be solicitous to recommend his own belief, rather by shewing the influence it has over his own conduct, than by endeavouring to make profelytes to his opinions; through a *full persuasion* that it is *always unfriendly*, and *often fatal*, to unsettle the religious sentiments of our neighbours, unless thereby we are *certain* to make them both happier and better men.”— Do you recognize in these very just sentiments the conduct of the author of the *appeal*? Either he aimed to *unsettle* the opinions of those, to whom it is principally addressed; or he aimed at nothing. If the first, he is *fully persuaded*, it was *unfriendly* at least: If the second; why write three hundred and seventy nine very tedious pages? He surely could not be *certain*, that even a change of sentiments would make them both happier and better men.

Toleration,

Though already I have lightly touched on the subject of *Toleration*; there can be no impropriety in viewing it on  
a larger



a larger scale.—With seeming generosity you sometimes talk of this great business; you wish that the small share of it which we enjoy, “were more extensive, and that every penal law, still in force against us were repealed.” But, in the same breath, with what peevishness do you add; that “several individuals daily shew, by their own intolerant sentiments and conduct, that they have little right even to the partial indulgence that has been granted.” (p. 30).—And you talk of christian burial refused to protestants in catholic countries; of the decrees published against them in France; and of the revocation of the edict of Nantes.—In another place you say; that the moderation of government is without a parallel, with respect to certain books and pamphlets, which have been professedly written against the religion of the country; that the authors of them have been but little molested; and you are surprisèd, the magistrate has not prohibited their circulation; in catholic countries such attacks, you think,  
would

would not have been received with a like forbearance.

This, Sir, is the genuine language of intolerance ; it is the same spirit, under a thin disguise, which in 1780 nearly laid in ashes the capital of the British empire.—Who are those *several individuals*, whose *daily* conduct shews that they merit not the trifling indulgence they have received? Produce them ; for you must know their names : they should be hung out *in terrorem* to others. Do that, and I will say you are a generous adversary ; if you decline it, permit me to say, that the charge is base.—The refusal of christian burial to protestants is, I confess it, a cruel circumstance ; it is come down from those barbarous ages, when the milder virtues of christianity were hardly felt. The practice cannot hold much longer. Already indeed, in most towns in France, is a portion of land allotted for the burial-place of protestants. Yet if churches must be intolerant, rather let its effects extend to the dead, than to the living. When  
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an English protestant complains of this circumstance to *me* ; I look in his face, and wonder he does not blush.—If in France some kings, particularly of the house of Valois, were severe in their decrees against protestants ; has not England also had its Tudors and its Stuarts? Alas! *we* know it.—The revocation of the edict, you mention, was as oppressive, as it was impolitic ; and you may glory, that the British annals are not fouled with an event so disgraceful. But then under the influence of that edict, had the protestants of France enjoyed a repose of nearly a hundred years. The laws of England have not given as many moments to her catholic subjects, since the days of Elizabeth ; and do you think, we dare not at any period weigh merit with the disciples of John Calvin and Theodore Beza?

As to books or pamphlets, few or none, that I recollect, have been professedly written against the religion of the country, unless perhaps where an attack had been first made, and provocation

cation given. Your *appeal* for instance, would justify any attack, I might be disposed to make on the established church, provided I could think you wrote it under any sanction of authority, or that your reflections were not the effusions of wanton caprice.—I blush, Sir, to hear you talk of the moderation of government, and the forbearance of magistrates. Does religion come under their cognizance; or are they to put barriers to the discussion of truth? You, it seems, may pour out a muddy stream of invective against the old church; and if I dare to reply, the magistrate shall point to the door of Newgate. This is the business of an inquisitor. Surely, Sir, your foreign education has supplied you with strange ideas; or you do not reflect, that England is the country which you and I now inhabit.

But in this land of boasted freedom; within whose rocks every virtue, that can give dignity to man, is said to dwell, what an instance of absurd conduct is exemplified in you and me.—

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meanly submit to a circumstance so humiliating.

Germany. What his Imperial Majesty has done in favour of his Protestant, and even Jewish subjects, is well known to all Europe; what was oppressive he has relaxed; and with the free practice of religion he gives to dissenters all the common rights of citizens.—This fair example has been followed by other catholic princes of the empire. In many states of Germany indeed, no such extension of religious liberty was wanted; because they had long possessed it in the fullest latitude. When christians of different persuasions can pray to God under the same roof, they will hardly be disposed to persecute. Germany may now be considered as the country of the freest toleration. The Emperor, it is sometimes said, has himself no religion: it may be so: but if that indulgence of disposition, which I commend, be thought to prove it, it would be well for mankind, if other princes had as little.

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The king of Prussia, a member of the Germanic body, is not, I believe, very religious; but from all evil some good arises. He that is indifferent to modes of faith, will not be inclined to shew preference to any; to him the best subject will be the best believer: at all events, the great man, of whom I am speaking, is too good a politician, to suppose that tests or penal restraints would recruit his armies,

In the vast territories of the Czarina, Russia. though the Greek may be called the established church, yet have all other sects their own altars, Jews, pagans, and mahometans. In the provinces her arms have conquered, this worthy successor of Peter the great, is too wise to pretend to any sovereignty over opinions; and like the Romans may, in some sense, be said to adopt the gods of her new subjects. To those of the Roman catholic persuasion she has been particularly indulgent; and has even granted an asylum to that society of men, which the catholic princes had precipitately banished from their states,

and Rome had been compelled to suppress: I speak of the jesuits, to whom the christian world has many obligations, and whom, from their first establishment, this country ever treated with peculiar distinction.

Poland. The prevailing religion of Poland is that of Rome: but by the laws, the dissidents, that is, the Protestant and Greek Christians, are entitled to toleration and protection. This they have not always found. Party, heated by religious zeal, has often risen into the wildest enthusiasm; and the consequences have been dreadful to those, whom the laws are bound to protect. The Polish government is radically vicious; and there lies the evil. However, the scenes, I allude to, will debase no more that nation, by nature brave and generous. Neighbouring Princes have kindly interfered, and by a partition of territory, and by subsequent regulations, have broken that high spirit which valued little the restraints of law. The dissidents will in future enjoy that liberty, to which,  
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in common with the Jews and mahometans, they have a legal right.

The Lutheran doctrine is universally Denmark. admitted through Denmark and Norway; nor hardly, I believe, is there any other sect of any visible consequence, unless in some few of the towns. In Copenhagen the catholics, not many years ago, applied for some indulgence, and it was granted; Were they more numerous, there is little doubt, but they would be further indulged. The government is mild, and not disposed to persecute. In Santa Cruz, one of their West India Islands, the Catholics enjoy full toleration, because they applied for it.

The religion of Denmark is also pro- Sweden. fessed in Sweden: but here it has all the stern features of northern despotism; though it was established by that hero and patriot, Gustavus Vasa, in 1544. The tenets of Martin Luther alone were tolerated; but it was against the Roman catholics that the severity of the laws was pointed. No  
court

court of inquisition ever framed such statutes, as Sweden holds out against Rome, particularly its clergy. Political views, it is well known, took the lead in these regulations, and drew in religion to give its sanction to them. Such in other countries also has been the mean practice of statesmen—But at the moment I am writing, a milder scene is opening before me. The Swedish monarch, who has travelled much, and who has therefore discovered that there are good subjects in all religions, seems determined to break through the savage institutes of his predecessors, and to oppress no man wrongfully. French politics, which have always great influence at Stockholm, doubtless operated to produce this happy revolution. His connexion with the Emperor, the milder air of Italy, and his intimacy with the Pope, have also contributed not a little to the same effect. It is said, that the King himself is building a church for his catholic subjects; whilst he grants them every other indulgence, and proffers all encouragement to strangers of that persuasion, who may  
 be

be inclined to settle in his territories.  
 —The catholics, in some parts of Sweden, are, I am told, rather numerous.

In the United Provinces, where Holland  
 presbyterianism rules, all other sects are free. Catholics are under some restrictions, but they are not of an oppressive nature. Places of trust and high preferment are shut against them: nor could this well be otherwise; it was rather natural to expect that the religion, which their haughty masters, the Spaniards, had professed, would have been utterly proscribed. But religious zeal makes no deep impression on the heart of a Dutchman, when interest tells him what his duty is. The army and navy are open to Roman catholics.

In the cantons of Switzerland, Switzerland  
 Calvinism and the religion of Rome are the leading persuasions. At the reformation violent commotions were raised by religious disputes, and their effects are sensibly felt to this hour. The harmony and mutual confidence which before

fore subsisted among the cantons, and were that chain which gave them strength, were then broken, and have since never been thoroughly repaired. The quarrels of free states are implacable.—It is often said, that the catholic religion naturally tends to despotism. The observation is not true. The purest democracy on earth is found among the cantons of the catholic persuasion; whilst the great protestant cantons have adopted aristocracy, the worst species of despotism. The bright days of Switzerland expired at the reformation.

*Italy.* The established religion, in all the states of Italy, is well known to be the catholic; nor is any other tolerated: yet all sects are found there, and all may live without the smallest molestation, provided, keeping themselves within the bounds of decency, they insult not the religion of the country. Even the court of inquisition in the papal states, has nothing terrible in it; and our protestants know how kindly they are every where received. If you  
talk

talk to me of religious freedom ; I would rather be a Jew in Rome than a Roman catholic in the capital of an empire, where liberty is vainly said to have fixed her throne.

But it is in the kingdoms of Spain and Portugal, that the catholic religion is thought to be most intolerant ; there it is securely guarded from every innovation by the eye of a jealous and severe court, which seems to hold controul almost over the thoughts of men. The inquisition was there instituted, principally as a barrier against the Jews and Moors, who had been expelled from Spain. It is the great state curb, by which the people are kept in religious and civil subjection. I have nothing to say in its defence ; but it is a question not perhaps to be so easily decided, even by a politician ; whether, in a country, where one religion alone is professed, it be expedient to permit the ingress of sectaries to spread their doctrines, to disturb the peace, and to divide the opinions of the people ? Might this be done without opposition, which

Spain and  
Portugal;

is impossible, some good of a partial nature would perhaps arise: but when we look to what has happened in other countries, surely ignorance with all its concomitants must be infinitely preferable to an eternal breach of concord and the horrors of civil war. However, as in the kingdoms, of which I am speaking, there is but one religion; no sects or bodies of christians can complain of oppression; and this it is that in other states pleads so loudly for toleration. In propriety of language therefore I do not see that Spain or Portugal can be termed *intolerant*.

France. To France, our rival in arms, in arts, and in literature, is the eye of an Englishman ever turned, when he is disposed to compare nations. There only one religion prevails: let us see then what is her behaviour towards that large body of dissenters which, for more than two centuries, has existed in the country.—France was in the undisturbed practice of the religion of her ancestors, when Calvinism, secretly having wormed itself into the minds  
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of many, boldly reared its head, and demanded a free exercise of religion. The demand was intemperate ; it was refused ; an opposition was raised ; the minds were irritated ; and both parties at length flew to arms. Under the cloak of religious zeal enormities are committed on both sides ; but as the catholic party was the most powerful, and generally led on by men of the most abandoned principles, the greatest atrocity of conduct seems rather to belong to them. At the head of the Hugonots were men, whose splendid virtues would have given dignity to a much worse cause than theirs. After various events, during a dreadful period of more than 40 years, the Calvinists finally obtained from their old friend and general, the great and good Henry, that famous edict of Nantes, which gave them the indulgence and protection for which they had so long contended. But this same edict was repealed, near a hundred years after, in 1685, by Lewis XIV, on whom his ministers had imposed, and in whose mind pretended zealots had raised false

impressions of religious duty. The Hugonots at least had not merited this cruel reverse of fortune: from this time they have lived in a state of oppression.

The laws which, at different periods, have been made against them, and which continue in force, are extremely severe. But it must be allowed, that they were a dangerous and powerful party, from whom the religion, if not the civil constitution of France, had every thing to apprehend. Milder treatment perhaps would have softened the harsh features of Calvinism. Their grievances are daily lightened: of what they principally complain now is, that they must conform to the established church in the celebration of marriage; that their children must be baptised according to the Roman rite; that these children may be taken from them to be educated in the religion of the country; and that they are not allowed either minister or churches for the exercise of their religion.—These, it must be owned, are serious grievances.

I have



I have been present in the South of France, when more than five thousand people were assembled to worship their maker in a retired valley, exposed to the rays of a scorching sun; and even this was illegal.—But the army is open to them, and a particular order has been instituted to reward their military services. Besides, as in that country, the king can dispense with the laws, application is daily made to him, and he relaxes their severity, when and in what degree he pleases. Absolute power is not always without its advantages.—The protestants in France are now thought to be very numerous; and as there seems to be a growing benevolence towards them, among all orders of the state, in a few years we may expect to see a most fortunate revolution in their favour.

Of the hardships, which I have mentioned, and of which the French protestants so loudly complain, there is but one, that does not affect the catholics of England. Then how many circumstances are there which render the

England.

the situation of the latter peculiarly hard?—When the reformation began, we were in the possession of our religion: this the French Calvinists cannot alledge.—At the beginning of the reign of Elizabeth, when we were the strongest party, never had we recourse to violence, or drew the sword in our defence; the same rule of moderation we have pursued to this day: nor can the French say this.—We are now an inconsiderable body, warmly attached to our king and country, and, if it may have any claim to respect, the blood in our veins is generous and honourable: the Hugonots say, they are three millions of souls, and their attachment to government is not, I suspect, the most sincere. When news came of the relief of Gibraltar, I well remember the animated countenance of a minister of that religion, with whom I was conversing.—Our young men would enter the army or navy; this is not allowed them, and they are compelled to seek for bread under some foreign standard: I have said how it is in France.—In a word, as with us, there

is

is no power above the laws, so cannot their rigour be mitigated; otherwise we should presume to think that he who has accepted our *allegiance*, would deign to *protect* us from oppression: the French monarch can be more indulgent to his protestant subjects.

The subject is not half exhausted, but I must leave it. To discuss it fully, would require a small volume; and, if I continue in my present disposition, I shall perhaps resume it on some other occasion. I promised you but a momentary excursion: the many objects that fell in our way have detained us longer. What think you, Sir, of our own country? Does it seem, from this imperfect view, to take the lead of other nations in moderation, and in indulgence to the religious weaknesses, if you will, of its citizens? and observe also, that Roman catholics are not the only body of christians, who have penal grievances to complain of.—How unchristian is all intolerance; but how absurd likewise is it in a protestant

testant state! every principle of the reformation is contrary to it: but the liberty, which the reformed churches either asked, or took to themselves, they are not always disposed to give to others. Man truly is a selfish being.

Conclusion.

Such, Sir, were the *reflections*, which rose in my mind, on the cursory perusal of your *appeal*; when a few days after I reviewed myself, I saw they were still floating on the surface; I drew them together, and I give them to you, simple and unornamented, as is the general stock, I can properly call my own.—I have not read the *postscript* to the *appeal*: you say it has no necessary connexion with it: and such a *postscript*, to judge from its outward form, hardly, I fancy, was ever penned! Thoughtful hours I have, and to such you say, you devote it; but when the work itself has had a certain share of thought, what claim has its postscript to ask for more? Besides, other matters there are, which have a prior demand on the little attention  
it.

it is in my power to bestow, and I cannot deprive them of it.

I mean not this tract as a reply to your work; it only contains a few observations bearing some reference to it: but should it be found that there is truth, in some of them particularly; the main substance of your *appeal* must crumble into dust. I would not write a long work, because I hate to read one.—The gentleman, whom your *appeal* principally regards, may perhaps judge it expedient to enter on a fuller discussion. Should he do it, I wish him a prosperous voyage. Not that the attempt would demand any vast researches; but because to follow you from page to page, through such a wilderness of matter, would take the smile even from the face of patience. How you got through is best known to yourself. The fire, that sat by your side, must have charmed away toil, and made the journey easy.

A few only, out of the points I have just touched upon, are peculiarly interesting,

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teresting,

teresting, and on them I have been more diffuse. I wished to bring them before the public in a form that might raise some attention. Novelty, you must be sensible, is not to be expected, and therefore some address is necessary to throw any interest on so heavy and antiquated an enquiry. The light, in which I have presented the question, on the authority of the church, and the nature of the written word, is not, I know, exactly the common one; but to my apprehension, it is the only true one, and by it is removed a weight of difficulties, which otherwise attend the discussion. Protestants will not accede to it; but I am ready to meet you or any one upon the question, and to give it every further elucidation, it may seem to require.

You may think, I have been somewhat severe, even not liberal, in supposing it was Love, that could have worked a change in your religious sentiments.—As to asperity; turn your mind back to several passages in your appeal, and there you will find my apology.

apology. You would have chosen, I dare say, a more placid adversary ; one that would have dipped his pen in milk ; and then you would have said, that he feared you. By nature I am not very tame ; nor did I see the least necessity of saying soft things upon this occasion. Controversy must be a little animated ; but let truth, candour, and honesty, hold the pen down every page. From this rule I have not departed.—As to love ; what must I say ? Effects in the moral world have all their certain causes, and out of these we must chuse what seem most adequate to the point. We cannot enter into the heart of man, but if we could, there perhaps we should discover motives and springs of action, which the owner of that heart might little suspect to be there. So true is it, that we do not know ourselves. At all events, the construction I put on your conduct, I am very willing shall be laid on mine, if ever, by any strange impulse of soul, I should be drawn to an imitation of your example.

I should close this address, I perceive, with something pathetic. In some humours I might ; but now I cannot. I always write as I feel. For this declaration, on a former occasion, I have been censured : but it is this circumstance, if I am not mistaken, that sometimes gives an air of originality to writing, and sometimes a varied strength of colouring, which should not displease. The eye that, with pleasure, can dwell on one uniform unbroken scene, was hardly designed for the head of a thinking being. However, we have all our tastes, and our different turns of character. Experience, it seems, should give stability to them ; yet there are minds which, like the shifting sands of Africa, never know what it is to settle. Are you, Sir, sure that the established church will hold you as long as ours did ? Freed but once from the restraint of authority, creeds and tests of churches should never reach me more. I would adopt, in this country, a much more rational faith than you have done.

The



The short *exposition* of our belief, which I subjoin to these sheets for reasons I shall assign, I recommend to your reflection. Meet it with your own creed, if you have one ready, and compare them together. Some advantage may be derived from the comparison.

I am, &c.

*Oscott, Nov. 26, 1785.*

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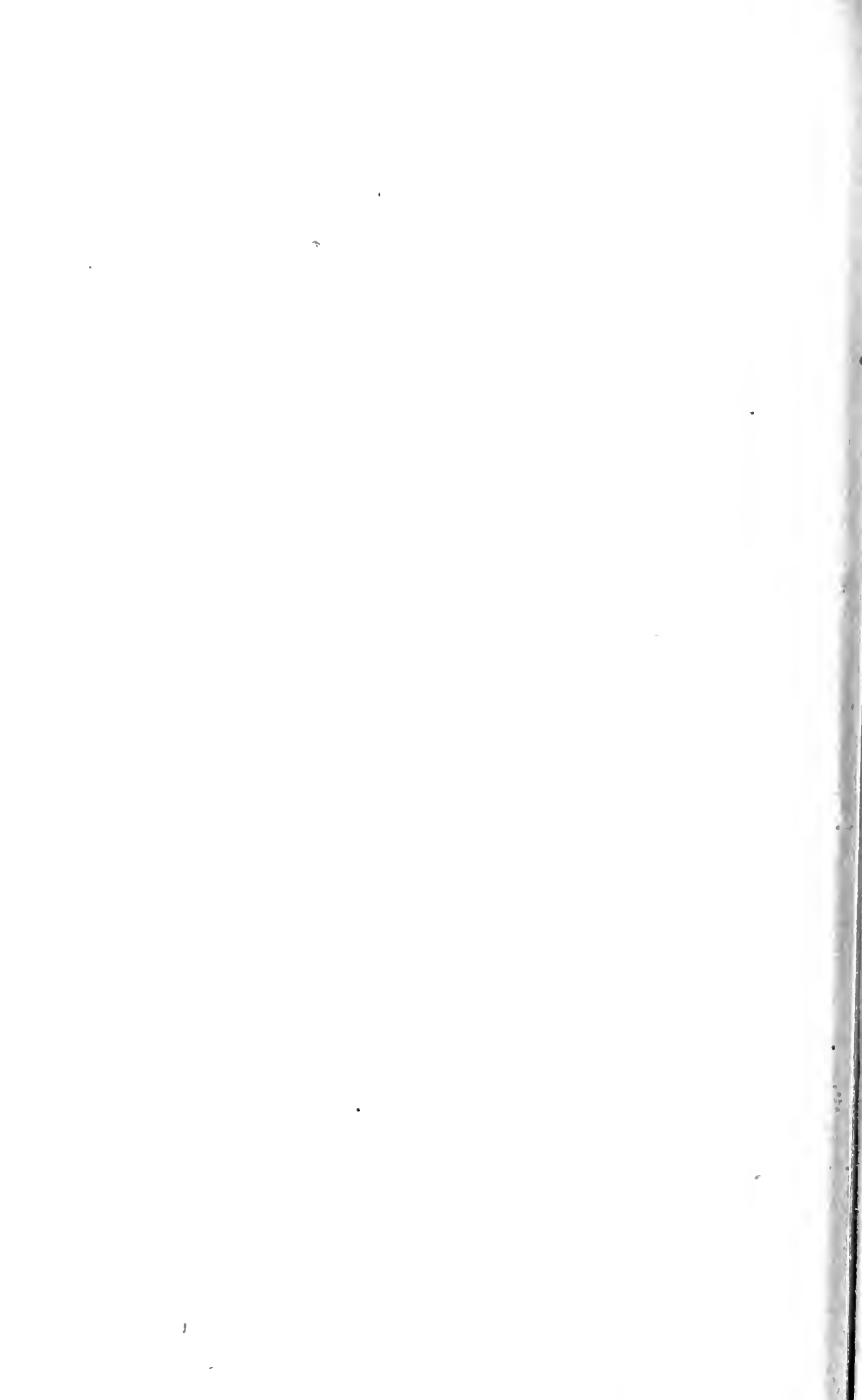
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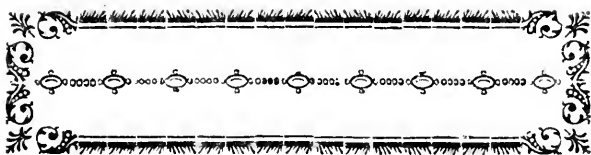
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11/17





# ROMAN CATHOLIC PRINCIPLES, &c.

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## INTRODUCTION.

**T**HE following short *Exposition* of Catholic principles, I have had by me for some years. I took it from an old collection of controversial tracts; and I presume, there may be other copies of it. Who the author of it was, I know not, nor when it was published; but I fancy, about the middle of the reign of Charles the second. Its conciseness and precision of expression are admirable: In few words it says all we wish to say, because it contains all we profess to believe. They, to whom it has been read, admired it as much as I do, and they wished it might be given to the public. I do it with pleasure;

O

for

for its merit will serve to buoy up the preceding *Reflections*. I have other motives for it, which are not so selfish. It will tell the Protestant and Catholic, what our real tenets are, and it will tell the former in particular, that what we now believe, was the belief also of our grandfathers. Our essential principles, as christians, and as citizens, we have not changed. I think likewise I can, on this occasion, take upon me to declare that, there is not a Roman Catholic in the realm who will refuse, if asked, to set his hand to this *Exposition*. If any thing else be still wanting to satisfy the mind of the most prejudiced Anti-papist; let it be said. I have made some alterations; but they are few, and of little consequence.

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## SECTION I.

### *Of the Catholic Faith and Church in general.*

1. THE fruition of God, and the remission of sin are not attainable by man, otherwise than *in and by the merits of Jesus Christ*, who *gratuitously* purchased them for us (a).

2. These

(a) Eph. ii. 8.

2. These merits of Christ, though infinite in themselves, are not applied to us, otherwise than by a *right faith* in him (b).

3. This faith is but *one* (c), entire, and conformable to its object, which is *divine revelation*; and to which *faith* gives an undoubting assent.

4. This *revelation* contains many *mysteries*, transcending the natural reach of human understanding (d). Wherefore,

5. It became the divine *wisdom* and *goodness* to provide some *way* or *means*, whereby man might arrive to the *knowledge* of these *mysteries*; means *visible* and *apparent* to all (e); means *proportioned* to the capacities of all (f); means *sure* and certain to all (g).

6. This way or means is not the *reading of scripture*, interpreted according to the *private judgment* (h) of each disjunctive person, or nation in particular; But,

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7. It

(b) Mark xvi. 16.

Heb. xi. 6.

(c) Eph. iv. 5.

(d) 1 Cor. i. 20.

Matt. xvi. 17.

(e) John ix. 41.

(f) Matt. xi. 25.

(g) John xv. 22.

(h) 2 Pet. iii. 16.

1 John, iv. 1, 6.

7. It is an *attention* and *submission* (i) to the voice of the *Catholic* or *Universal Church*, established by Christ for the instruction of all; spread for that end through all *nations* (k), and *visibly* (l) continued in the succession of pastors, and people through all *ages*.—From this church *guided in truth* (m) and secured from *error* in matters of *faith*, by the *promised* (n) *assistance of the Holy Ghost*, every one may *learn* the right sense of the *scriptures*, and such christian *mysteries* and *duties*, as are necessary to salvation.

8. This church, thus established, thus spread, thus continued, thus guided, in *one uniform faith* (o), and *subordination* of government, is that which is termed the *Roman Catholic Church*: The qualities just mentioned, *unity*, *indeficiency*, *visibility*, *succession*, and *universality*, being evidently applicable to her.

9. From the *testimony* and *authority* of this church, it is, that we receive the *scriptures*, and believe them to be the *word of God*: And as she can *assuredly* (p) tell us what particular

(i) Matt. xviii. 17.  
 Luke x. 16.  
 (k) Matt. xxviii. 19.  
 (l) Matt. v. 14.  
 (m) John xvi. 13.  
 Matt. xvi. 13.

(n) Matt. xxviii. 20.  
 John xiv. 16.  
 (o) John x. 16.  
 Ib. xvii. 20, 21, 22.  
 (p) 1 Tim. iii. 15.



ticular book is the *word of God*, so can she with the like *assurance* tell us, also the true *sense* and *meaning* of it, in controverted points of *faith*; the same *spirit* that wrote the scriptures, *directing* her (q) to understand both them, and all matters necessary to salvation.—From these grounds it follows,

10. Only *truths revealed* by Almighty God, and *proposed* by the church to be believed *as such*, are, and ought to be esteemed, *articles* of Catholic faith.

11. As an *obstinate separation* from the *unity* of the church, in *known* matters of faith, is *heresy*: So a *wilful separation* from the *visible* unity of the same church, in matters of *subordination* and *government*, is *schism*.

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## S E C T I O N II.

### *Of spiritual and temporal Authority.*

1. THE *pastors* of the church, who are the body *representative*, either dispersed or convened in *council*, have received no commission from Christ, to frame *new articles of faith*—these being solely *divine revelations*—but only  
to

(q) John xiv. 26.

to *explain* and to *define* to the faithful, what anciently was, and is received and retained, as of *faith* in the church, when *debates* and *controversies* arise about them. These *definitions* in matters of *faith* only, and proposed as *such*, oblige all the faithful to a *submission* of judgment. But,

2. It is no article of faith; that the church cannot *err*, either in matters of *fact* or *discipline*, alterable by circumstances of time and place, or in matters of *speculation* or *civil policy*, depending on mere human judgment or testimony. These things are no revelations *deposited* in the Catholic church, in regard of which alone, she has the *promised assistance* of the holy spirit.—Hence it is deduced,

3. If a *general council*, much less a *papal consistory*, should presume to *depose* a king, and to *absolve* his *subjects* from their *allegiance*, no *Catholic* could be bound to *submit* to such a *decree*.—Hence also it follows that,

4. The subjects of the king of England lawfully may, without the least breach of any *catholic principle*, renounce, upon oath, the teaching or practising the *doctrine of deposing kings* excommunicated for heresy, by any authority whatsoever, as repugnant to the *fundamental laws* of the nation, as injurious to  
*sovereign*

*sovereign power*, as destructive to *peace and government*, and consequently in his Majesty's subjects, as *impious and damnable*.\*

5. Catholics believe that the Bishop of *Rome*, successor of *St. Peter*, is the *head of the whole Catholic church*; in which sense, this church may therefore fitly be stiled *Roman Catholic*, being an *universal body*, united under *one visible head*. Nevertheless,

6. It is *no matter of faith* to believe, that the *Pope* is in himself *infallible*, separated from the church, even in *expounding the faith*: By consequence *papal definitions or decrees*, in whatever form pronounced, taken exclusively from a *general council*, or *universal acceptance of the church*, oblige none, under *pain of heresy*, to an interior assent.

7. Nor do Catholics, *as Catholics*, believe that the *Pope* has any direct, or indirect *authority* over the *temporal power* and jurisdiction of *princes*. Hence, if the *Pope* should pretend

\* The word *damnable* I dislike; to me it conveys no idea; or if any, it says too much: But I let it stand to shew, how desirous our ancestors were, by the most emphatical language, to express their detestation of the *papal deposing power*. The word *impious* surely says enough.— I wish to know what idea a Protestant affixes to the word *heretical*, which, in the *oath of supremacy*, he applies to the deposing doctrine.

tend to *absolve* or *dispense* with his Majesty's subjects from their *allegiance*, on account of *heresy* or *schism*, such *dispensation* would be *vain* and *null*; and all Catholic subjects, notwithstanding such *dispensation* or *absolution*, would be still bound in conscience to defend their king and country, at the hazard of their lives and fortunes, (as far as Protestants would be bound), even *against the Pope* himself, in case he should invade the nation.\*

8. As for the *problematical disputes*, or errors of particular divines, in this or any other matter whatsoever, we are no wise *responsible* for them; nor are Catholics, *as Catholics*, justly *punishable* on their account. But,

9. As for the *king-killing doctrine*, or murder of princes, excommunicated for heresy; it is universally admitted in the Catholic church, and expressly so declared by the council of *Constance*, that such doctrine is *impious* and *execrable*, being contrary to the known *laws* of God and nature.

10. *Personal misdemeanors*, of what nature soever, ought not to be *imputed* to the Catholic church,

\* This is an idle supposition: But at the time this *Exposition* was framed, the Pope was a much greater bugbear, than now he is. At all times indeed we have had enough to do with the hobgoblins of the imagination.

church, when not justifiable by the *tenets* of her faith and doctrine. For which reason, though the stories of the *Irish cruelties*, or *powderplot*, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless Catholics, as such, ought not to suffer for such *offences*, any more than the eleven apostles ought to have suffered for the *treachery* of *Judas*.\*

11. It is a *fundamental truth* in our religion, that no *power* on earth can *license* men to *lie*, to *forswear* or *perjure* themselves, to *massacre* their neighbours, or *destroy* their native country, on pretence of *promoting the Catholic cause or religion*: Furthermore, *all pardons* or *dispensations* granted, or pretended to be granted, in order to any such *ends* or designs, could have no other validity or effect, than to add *sacrilege* and *blasphemy* to the above-mentioned crimes.

12. The doctrine of *equivocation* or mental reservation, however wrongfully imputed to the church, was never taught, or approved by her, as any part of her belief: On the  
P  
contrary,

\* These *stories* are more than mis-related; for there is *no truth* in either, as ascribed to the Irish or English Catholics at large. *Gunpowder treason*, or *Cecil's plot* is one of those red-lettered solemnities, which do so much honour to this enlightened nation!

contrary, *simplicity* and *godly sincerity* are constantly inculcated by her as truly *christian virtues*, necessary to the conservation of *justice, truth* and *common security*.

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### SECTION III.

#### *Of other Points of Catholic Faith.*

1. WE believe, that there are seven *sacraments* or sacred ceremonies, instituted by our Saviour Christ, whereby the *merits* of his passion are *applied* to the soul of the worthy receiver.

2. We *believe*, that when a sinner (a) repents of his sins from the *bottom* of his *heart*, and *acknowledges* his transgressions to *God* and his (b) *ministers, the dispensers of the mysteries of Christ*, resolving to turn from his evil ways, (c) and *bring forth fruits worthy of penance*; there is then, and *no otherwise*, an authority left by Christ to *absolve* such a *penitent sinner* from his sins: Which authority, we believe, Christ gave to his *apostles* and their *successors, the bishops and priests* of his church,  
in

(a) 2 Cor. vii. 10.

(d) Luke iii. 8.

(b) Acts xix. 13.

1 Cor. iv. 1.

in those words, when he said, *Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven unto them, &c.* (e)

3. Though no creature whatsoever can make condign *satisfaction* (f), either for the *guilt* of sin, or the *pain eternal* due to it; (g) this *satisfaction* being proper to Christ our Saviour only; yet *penitent sinners* redeemed by Christ may, as *members* of Christ, in some measure (h) *satisfy* by prayer, fasting, alms-deeds, and other works of piety, for the *temporal pain*, which in the order of divine justice sometimes remains due, after the *guilt* of sin and *pains eternal* have been remitted. Such *penitential works* are, notwithstanding, no otherwise *satisfactory* than as *joined* and applied to that *satisfaction*, which Jesus made upon the cross, in virtue of which *alone* all our good works find a grateful acceptance in the sight of God. (i)

4. The *guilt of sin*, or *pain eternal* due to it, is *never* remitted by what Catholics call *indulgences*; but only such *temporal punishments* (k) as remain due after the *guilt* is remitted: These *indulgences* being nothing else

P 2

than

(e) John xx. 23.

(f) Tit. iii. 5.

(g) 2 Cor. iii. 5.

(h) Acts xxvi. 20.

Luke xi. 41.

(i) 1 Pet. ii. 5.

(k) 1 Cor. v. 5, &amp;c.

than a (l) *mitigation* or *relaxation*, upon just causes, of *canonical penances*, enjoined by the pastors of the church on penitent sinners, according to their several degrees of demerit. And if abuses or mistakes have been sometimes committed, in point either of granting or gaining *indulgences*, through the remissness or ignorance of particular persons, contrary to the ancient custom and discipline of the church: Such abuses or mistakes cannot rationally be charged on the church, or rendered matters of derision, in prejudice to her faith and discipline.

5. Catholics hold there is a *purgatory*, that is to say, a place or state, where souls departing this life, with remission of their sins, as to the eternal guilt or pain, but yet *obnoxious* to some temporal *punishment*, of which we have spoken, still remaining due, or not perfectly freed from the blemish of some *defects* (m) or deordinations, are *purged* (n) before their admittance into heaven, where nothing that is *defiled* can enter. Furthermore,

6. Catholics also hold, that such souls so detained in *purgatory*, being the *living members* of Christ Jesus, are *relieved* by the *prayers* and *suffrages* of their *fellow-members* here on earth:

(l) 2 Cor. ii. 10.

(n) 1 Cor. iii. 15.

(m) Matt. xii. 36.



earth: But where this place is; of what nature or quality the pains are; how long souls may be there detained; in what manner the *suffrages* made in their behalf are applied; whether by way of *satisfaction* or *intercession*, &c. are questions superfluous, and impertinent as to faith.

7. No man, though *just*, (o) can merit either an increase of sanctity in this life, or eternal glory in the next, independently on the merits and passion of Christ Jesus: But the *good works* (p) of a just man proceeding from *grace* and *charity*, are so far *acceptable* to God, through his goodness and sacred *promises*, as to be truly *meritorious* of eternal life.

8. It is an article of Catholic belief, That in the most holy sacrament of the *Eucharist*, there is truly and really contained the (q) *body* of Christ, *which was delivered for us, and his blood, which was shed for the remission of sins*; the substance of *bread* and *wine* being, by the powerful words of Christ, *changed* into the *substance* of his blessed body and blood, the *species* or appearances of *bread* and *wine*,  
by

(o) John xv. 5.

(p) Matt. xvi. 27.

2 Cor. v. 10.

(q) Matt. xxvi. 26, &c.

Mark xiv. 22, &c.

Luke xxii. 19, &c.

1 Cor. xi. 23, &c.

by the will of God, remaining as they were.  
But,

9. Christ is not present in this sacrament, according to his *natural* way of existence, or rather as *bodies* naturally exist, but in a manner proper to the character of his exalted and *glorified* body: His presence then is *real* and *substantial*, but *sacramental*, not exposed to the external senses, or obnoxious to corporal contingencies.

10. Neither is the body of Christ, in this holy sacrament, *separated* from his blood, or his blood from his body, or either of them disjoined from his soul and divinity; but all and whole (r) *living Jesus* is *entirely* contained under *either* species; so that whosoever receives under *one kind* is truly partaker of the *whole* sacrament; he is not deprived either of the body or the blood of Christ. True it is,

11. Our Saviour left unto us his body and blood, under two *distinct species* or kinds; in doing of which he instituted not only a *sacrament*, but also a *sacrifice*; (s) a *commemorative sacrifice* distinctly (t) *shewing* his death and bloody passion, *until he come*. For as the *sacrifice of the cross* was performed by a distinct

(r) John vi. 48, &c.

(t) 1 Cor. xi. 26.

(s) Luke xxii. 19, &c.

tinct *effusion of blood*, so is that sacrifice commemorated in that of the *altar*, by a *distinction of the symbols*. Jesus therefore is here *given*, not only *to us*, but *for us*; and the church thereby is enriched with a true, proper, and propitiatory sacrifice, usually termed the *mass*.

12. Catholics renounce all *divine worship* and adoration of *images* and *pictures*; God alone we *worship and adore* (u); nevertheless we place pictures in our churches, to reduce our wandering thoughts, and to enliven our memories towards *heavenly things*. Further, we shew a certain *respect* to the images of Christ and his saints, beyond what is due to every prophane figure; not that we can believe any *divinity* or virtue to reside in them, for which they ought to be honoured, but because the honour given to pictures is referred to the *prototype* or thing represented. In like manner,

13. There is a kind of honour and respect due to the *bible*, to the *cross*, to the name of *Jesus*, to *churches*, to the *sacraments*, &c. (w) as things peculiarly appertaining to God; and to *kings*, *magistrates*, and *superiors* on earth (x); to whom honour is due, honour may

(u) Luke iv. 8.

(w) Phil. ii. 10.

Acts xix. 12.

(x) 1 Pet. ii. 17.

Rom. xiii. 7.

may be given, without any derogation to the majesty of God, or that divine worship which is appropriate to him. Moreover,

14. Catholics believe, That the blessed faints in heaven, replenished with charity, (y) *pray* for us their *fellow-members* here on earth; that they (z) *rejoice at our conversion*; that seeing God (a) they *see and know in him* all things suitable to their happy state: But God may be inclinable to hear their *requests* made in our behalf, and for their sakes may grant us many favours: Therefore we believe that it is *good and profitable to desire* their *intercession*. Can this manner of *invocation* be more injurious to Christ our *mediator*, than it is for one christian to beg the prayers (b) of another here on earth? However, Catholics are not taught so to rely on the *prayers* of others, as to neglect their own (c) *duty to God*; in *imploring* his *divine mercy and goodness*; (d) in mortifying the *deeds of the flesh*; in (e) *despising* the world; in *loving and serving* (f) God and their neighbour; in following the *footsteps* of Christ our Lord,  
who

(y) Rev. v. 8.

(z) Luke xv. 7.

(a) 1 Cor. xiii. 12.

(b) Rom. xv. 30,

(c) Jam. ii. 17, &c.

(d) Rom. xiii. 14.

(e) Rom. xii. 2.

(f) Gal. v. 6.

who is the (g) *way*, the *truth*, and the *life*;  
to whom be honour and glory for ever and  
ever. Amen.

*Joseph Berington.*

December 1, 1785.

(g) John xiv. 6.

*F I N I S.*

Q



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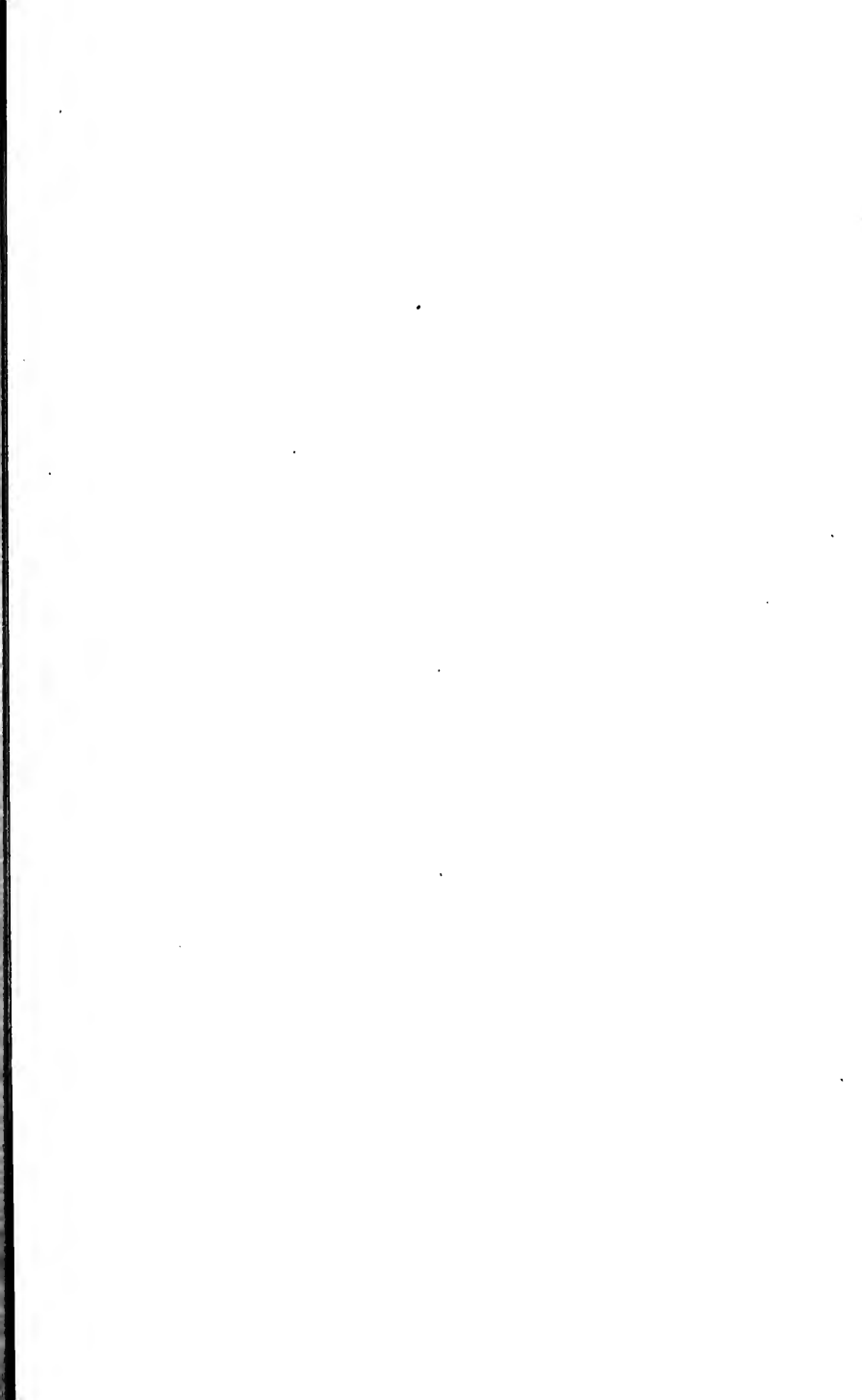
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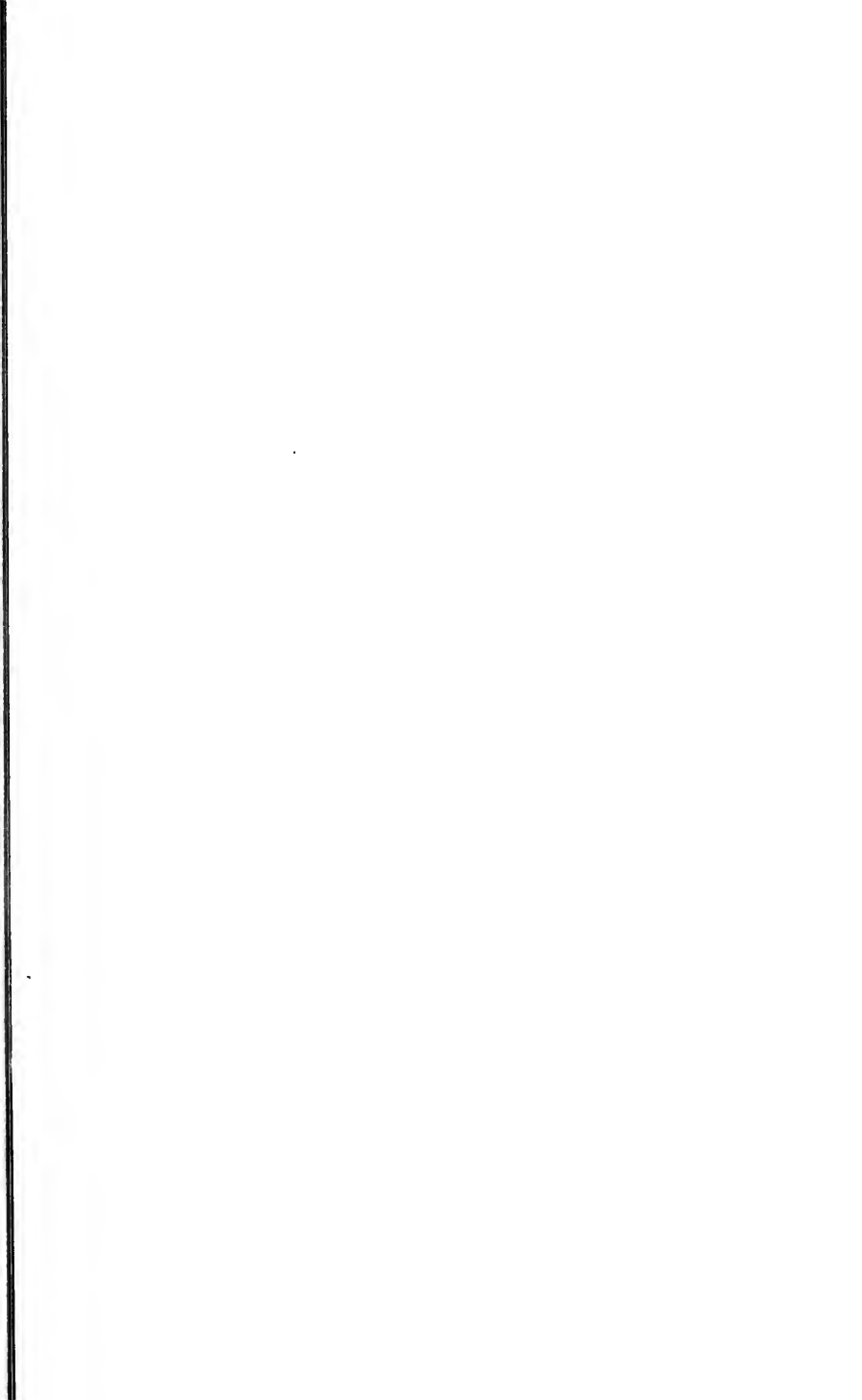
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