

**A LETTER TO CHARLES BUTLER,
ESQ.: ON HIS NOTICE OF THE
"PRACTICAL AND INTERNAL
EVIDENCE AGAINST
CATHOLICISM"**

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A Letter to Charles Butler, Esq.: On His Notice of The "Practical and Internal Evidence against Catholicism" by J. Blanco White

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J. BLANCO WHITE

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A

LETTER

TO

CHARLES BUTLER, ESQ.

ON HIS NOTICE OF THE

“PRACTICAL AND INTERNAL EVIDENCE

AGAINST

CATHOLICISM:”

BY THE

REV. J. BLANCO WHITE, M.A.

Of the University of Oxford.

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A

LETTER

TO

CHARLES BUTLER, ESQ.

&c. &c.

SIR;

I TAKE the liberty of addressing you, not with the design of carrying on a more direct and personal controversy than that which has taken place between us, but because, slight as is the notice which you have taken of the contents of my *Practical and Internal Evidence against Catholicism*, I feel that you have given me occasion for personal remonstrance. But this I must leave for another part of the present Letter.

B

I.

Allow me to begin with a general remark, which will be of use in the sequel. My book is directly and professedly theological : if it glances upon the political question which has so long occupied the attention of the legislature and the public, it is owing, not to any wish on my part to meddle with such subjects, in this country ; but to the manner in which your representations of the doctrines and moral temper of your Church were suited to the political question, in your answer to Mr. Southey. I have never charged, nor do now mean to charge, you with wilful misrepresentation. I am ready to admit that you believe the doctrines of your Church, in the form which they assume in your works ; but, having studied those doctrines under the control of the head of your Church, and received them from true ROMAN Catholic teachers, I felt it my duty to declare, and I now repeat my declaration, that, to the best of my knowledge, you, Sir, cannot be taken as a fair specimen of the Church whose son you still profess yourself. I am ready to acknowledge, that it were most desirable that all your

brethren over the world had become Roman Catholics in no stricter sense than you appear in your works. I wish your influence in your Church were such that it might give *authority* to your sentiments, and thoroughly blend them with the creed of the whole religious community. But you are only a spiritual *subject* in that community: you, like every one of its members, profess spiritual or mental obedience to the Church and its acknowledged head: as long, therefore, as you do not openly disown that intellectual vassalage, we must, in respect to your faith, take you, not as you are, but as you are bound to be. We must take you as all nations are agreed to regard the members of those political bodies with whom they are at war. Many an individual Frenchman might, during their long wars with this country, have claimed the rights of friendship and hospitality from England, and pleaded their views and settled opinions of what their country was in duty bound to do towards this. They might go farther, and prove most convincingly, that their government were acting unconstitutionally, and in defiance of the French laws. They might declare